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BY WALTER FRANKLIN PRINCE

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I

THE MOTHER OF DORIS

BY WALTER FRANKLIN PRINCE

There has probably never been printed a more evidential group of communications than the one here presented. The conditions under which it was produced could hardly have been more nearly perfect. Apart from supernormal explanations one would be reduced to the doctrine of chance, and to adopt that would be to repudiate the science of mathematics. Or let those who lightly dismiss all claims of the "supernormal" come forward with a theory, consistent with the facts, to explain how the "Mother of Doris" came to be almost inerrant in her statements regarding an unknown sitter, and how "Dr. Hodgson" acquired the knowledge that the sitter had been an extraordinary case of abnormal psychology.

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DIVISION ONE: INTRODUCTORY

I. THE DORIS CASE OF MULTIPLE PERSONALITY

Before setting forth the conditions under which Dr. Hyslop held a series of sittings with the psychic, Mrs. Chenoweth, the communications centering around my foster daughter "Doris," it is requisite to outline something of her previous history, since much of what is evidential in the record of the psychic's automatic writing could not be understood in the absence of it.

The full report of the "Doris Case of Multiple Personality" fills Volumes IX and X of the *Proceedings*, dated 1915 and 1916, but both, together with Volume XI, from which the records of the automatic deliverances which we are to exhibit were extracted, actually issued in 1916. It is a truly formidable report, covering, with the index, 1419 pages. But as few psychologists or physicians ever see and recognize an actual case of multiple, as distinguished from the various forms of dual, personality, and as this most extraordinary of all recorded cases was under daily observation from its discovery to its cure, a period of more than three years, and as, moreover, the case is a mine of illuminating abnormal psychological phenomena and of suggestive therapeutical data, its length was perhaps justified. This Report has been reviewed by a number of leading psychologists and physicians, some at much length, and a long article describing it was published in the *American Journal of Abnormal Psychology*. An abridgment will eventually be prepared.

Doris Fischer (pseudonym) was born in Pittsburgh, Pa., in the year 1889. She is of German stock on her father's side, English on that of her mother. The father was a man of good mental abilities, and once occupied an executive position of some prominence, but fell into drinking habits and eventually was reduced to the condition of a common laborer. He was selfish and callous to an uncommon degree. The mother eloped at an early age to marry him, and was permanently disowned by her father, a man of some means and a devout church member. A woman of refined tastes, and accustomed in her girlhood home, in spite of its Puritanical atmosphere, to many comforts, she was at length brought to the sordid surroundings of "Rubberneck Row," to a life of poverty, and to the vicissitudes of association with a man unfeeling by nature and subject to fits of intoxication. However, she had a wonderful resiliency of temperament, the gift of extracting humor from most situations, and presented the appearance of one who enjoyed life. She had many children, of whom Doris was the youngest and best beloved.

When the child was three years old, in one of his ugly intoxicated states, one night the father tore her from the arms of her mother as she was being carried to bed, and dashed her violently to the floor. From this time began the phenomena of dissociation, or divided personality.

To the lay reader it may be said, that no psychologists dispute the facts, however they may differ as to the details of the explanation, of dual and multiple personality, although to the "man in the street" the phenomena of the recorded cases are more startling, bizarre and incredible than what is ordinarily found in "spiritism." Such states are generally initiated by some shock or strain incurred by "predisposed" persons. On the mental side there is what is known as the "splitting of consciousness," so that, in a dual case, another self, with differing qualities, either replaces the original one for a long period or permanently, or alternates with the original consciousness. In the latter case, to the lay observer it would seem that the person was subject to sudden and very extraordinary "moods" in which she chose to act and talk in a peculiar fashion, often with the appearance of not being truthful. This appearance may result simply from the fact that in one set of "moods" the person does not know what has taken place in the other. In cases of multiple personality, two or more secondary selves or "personalities" are added to the primary, that is to say, the original one. Each has its own set of memories, tastes, modes of thought, each has its own facial expression, tone of voice, etc., and the differentiating marks sometimes extend to a long catalogue. While one is, as it were, asleep, though in fact often conscious

subliminally, another comes up and functions in its individual fashion, then another (where there are several), though not necessarily in any particular order.

On the physical side, to account for the "personalities," there may be a group of neural cells to which a personality is attached, or what you will.

Two "secondary personalities" were created, or liberated, by the shock, in 1892, when the child was three years old, of being thrown violently upon the floor by her father. One of these, long after known as *Sleeping Margaret*, and a very influential factor in the restoration to normality completed in the spring of 1914, latterly claimed to be a spirit sent in response to the previous fervent prayers of the mother for her last-born, to be with and guard the child in the exigent condition which had begun. But she was not apparent in the outward behavior, and was actually unknown to both of her colleagues. The other secondary personality came to be known later in the history of the case as *Margaret*, which name is not to be understood as implying that she was a modification of, or bore any resemblance to, *Sleeping Margaret*. They were almost the antipodes of each other. *Sleeping Margaret*, as I came to know her, manifested during sleep, conversing with me fluently, from her independent standpoint as a distinct mental entity, often differing much from the opinions of the others.

From 1892 to the mother's death, in 1906, *Real Doris*—the name finally given to the "primary" or original personality—and *Margaret* divided the time between them. That is to say, first one and then the other would be "out," functioning supraliminally in control of the conduct. But with certain differences. *Real Doris* had no memory of the intervals when *Margaret* was out, but *Margaret* remembered what occurred and was said and thought throughout, simply because her consciousness (or one might more strictly say *she*) was active below the consciousness of *Real Doris* when the latter was out. This advantage gave *Margaret* a considerable power over *Real Doris*. Not only could she swiftly "come out" when some dainty was at hand which *she* fancied, or some other attractive emergency arrived, but she could annoy *Real Doris*, when the latter did things displeasing to her, by causing her to do things automatically so far as *her* (*Real Doris's*) consciousness was concerned, such as scratching her own face. *Real Doris*, if she came up during the midst of a conversation, had a hard time, not knowing what had been said, and had to "fish" and "make time" and even at that would say things so contrary to what *Margaret* had said that she gave the impression of being a fibber. *Margaret* had no such difficulties, but still could not help the differences in her mental

quality from appearing. *Real Doris* would often come in the midst of *Margaret's* occupations and toys, so knew well enough what had been going on. Besides, for some years the two would hold vocal conversations when alone, *Real Doris* being the one "out" and *Margaret* taking possession of the organs when it became her time to speak. And notes passed between them almost to the end.

At first there was less difference between the mentalities of the two than appeared later, but we can generally say this of two separate children.

Margaret was for some years rather in advance of *Real Doris* in intellectual quickness and understanding, had a certain mischievous quality, and was more imperious and courageous. It was she who in the earlier years of school life did the most of the exercises set for home work. Both developed mentally at nearly equal pace, until the age of about ten, when *Margaret* ceased to develop further and gradually became incapable of doing the more advanced exercises. The secondary personality remained mentally ten years old, while the primary one kept on, until the period of *Margaret's* decline and disappearance, March, 1911—April, 1914.

Let us suppose a day when the girl was ten years old, using only authentic incidents. She comes down to the foot of the stairs in the morning, having slept in the personality of *Margaret* as always for years—perhaps because the tragic act of the father took place in the night, and the night was still liable to be marked by the horrors of intoxication—she had done, and there with a little snap of the neck, as though an electric current were turned on, *Real Doris* comes. After breakfast she helps her mother with the dishes and the two are talking when the mother turns to where her daughter is supposed to be, and she has disappeared. *Margaret* has returned and skipped away without a word of parting. Now nearly schooltime and a dancing sprite breezes in through the door, and in another moment, with a sudden change of demeanor, the girl is gathering up her books, kissing her mother good-by and going to school. During the day the mother hears of some strange escapade in the school the day before, some *enfant terrible* act or utterance at once startling and superlatively funny. The afternoon hour for dismissal is long past when the dancing fay flies to her mother, kisses her frantically and lays damp locks in her lap. Has she been swimming again? Yes, down at the old dock, a very dangerous place, and the mother's face clouds with apprehension. "What made you say (or do) such a thing in school yesterday?" Her head seems to rock on her neck an instant, and the mischief dies out of her eyes, as she asks, wonderingly, "What did you say,

mamma?" The question is repeated. "What thing, mamma?" The mother names what has been told her, and the daughter says, shamefacedly, "I don't know, mamma, I'll try not to do it again." For it is now *Real Doris*, who has no recollection of the thing referred to, since *she*, as it were, was soundly asleep when it occurred. But, from what she has often heard before, she can imagine some odd prank. And, with that instinctive secretiveness which characterizes those subject to dissociation of personality, she will not say, even to her loved mother, that she has no knowledge of the act referred to, but pitifully promises to try not to do it again.

Or let us imagine a day several years later, when the girl is sixteen. She has been at work, away all day, and has just returned home. She is talking demurely about her work and her employer when suddenly her face changes, and not only that, but her very tones are different as she tells of someone who has a baby, and with every appearance of earnestness asks her mother what doctor she supposes picked it up on the river-bank and brought it to the lady in his satchel. Soon she is sitting cross-legged on the floor imagining a most elaborate drama in which a flock of rag and paper dolls take part. The mother sighs: "What strange changes in her moods! To think that at times she is so capable and dependable, and at times so irresponsible, and childish! I wonder if she will ever grow up and be like other girls?" Later she is sitting by her mother—she has risen from the floor and quietly packed the dolls away. The mother, who has learned not to remonstrate too vigorously when a certain "mood" is in control, now asks, "What made you go swimming in that dangerous place, after all I have said, when you know that it worries me so?" The girl looks actually puzzled as she asks, "When?" "Why, this afternoon." Doris impulsively cries, "I didn't"—and stops—it is not safe to deny. "You didn't? You told me not two hours ago that you did." "I forgot," the girl falters.

How could she forget, and why did she deny what she had but just before confessed? the mother anxiously ponders. And at supper she ate profusely of a dish that in the morning she turned away from in disgust. And at times she exhibits fear of her father, while at other times she flouts him and dashes away from his threatened blows, while her eyes shine with mischief. That very evening the wild mood seizes the girl and she disappears, not to be seen again until long after the retiring hour. She has gone on a long tramp, and when asked to explain, says it was to find her "real" father and mother "over the hill." And the mother lies awake and wonders about her strange and lovable child, her incomprehensible transitions of "mood," her relapses

from the ordinary conduct of a young woman into the plays, the fairy-imaginings, the very expressions and looks of childhood. And she is physically so slight and small! Will she ever grow up in every way, and be like other women? Suppose that she herself should be taken away, now that the older children are getting married and leaving and this child with her strange ways, now so sober and reliable, now so harum-scarum and childishly irresponsible, should be left alone with her father, or should have to go among strangers day and night, where no one understood her, what would be her future?

At two o'clock on the morning of May 6th, 1906, after an illness of only about eight hours, Mrs. Fischer died. With the exception of her intoxicated and unconscious husband there was no one with her but Doris. The girl of seventeen prepared her idolized mother's body for burial, drew the sheet over the dead face, a terrible pain shot into the left lobe of her brain, *Margaret* arose above the threshold, was attacked by the same pain, and descended into the subconscious again. The next moment a new consciousness—personality—was there sitting on the edge of the bed, without grief, without memory of a fact, a face, a name, a single word of the language, and with but one emotion, and that of a mild curiosity. This was the one who was to occupy the most of the time for five years, and who came to be known as *Sick Doris*. She belonged to the type represented by the noted Thomas K. Hanna case of Drs. Sidis and Goodhart.

The wonderful story of *Sick Doris's* education by *Margaret*, and the most of her peculiarities and relations with the other personalities, find no place here. But there are certain features of her case which should be known to the reader, in view of references in the purported messages of the mother to this period.

If indeed the spirit of the mother acquainted in life time with the condition and ways of the girl up to May, 1906, were able to get glimpses of her after that date, her attention would naturally have been attracted by the differences, and particularly those of an alarming aspect. There were times when the girl worked on a piece of embroidery all day and all night with speed and accuracy of movement which were abnormal, her face blanched, her eyes steadily fixed upon her needle, as if she were a machine in human form. To her consciousness, such as it was, she never rested. But at times the needle stopped, perhaps half way to the fabric, her arm extended without support, her eyes open, fixed and staring, and in this cataleptic condition she remained fifteen minutes, half an hour or longer, when the needle finished its journey and flew back and forth as before. I have witnessed the catalepsy under these and other conditions, many a time. There

were also confusional states more rarely occurring, in which both *Margaret* and *Sick Doris* sometimes alternated, and which were perhaps as alarming and perplexing to the lay eye. Sometimes these were marked by a peculiar twisting of the lips. Besides, *Sick Doris* was a pronounced hysteric (*Real Doris*, from the psychologist's standpoint, strange to say, exhibited almost none of the stigmata of hysteria), and had a delusion that she was affected with tuberculosis attacking the bones, and under the influence of auto-suggestion had periods when she walked with great difficulty and appeared lethargic. There were also times when the girl would have appeared to onlookers as insanely attacking herself, tearing out whole strands of hair, scratching her face with vicious energy. This was really *Margaret*, trying to revenge herself upon *Sick Doris* for compelling her to work (the reader must consult the full Report to learn the meaning of this).

At the time when *Sick Doris* came into the drama, the girl had a very slight and undeveloped figure. She was at that hour in the midst of the monthly physiological function, which ceased with the appearance of *Sick Doris*, and was never resumed until the personality was extinguished five years later.

During this five-year period *Real Doris* made brief appearances, only a few moments at a time. But at times in sleep she dreamed and the *Margaret* consciousness watched the dream and described it in somnambulant speech. Generally the dream concerned the mother, whom she would see and beg to come nearer and remain with her.

Many times *Sick Doris* felt as though the mother, whom she had never seen, but had been told so much about, was walking by her side, and as though she could turn and get a glimpse of her, which, however, she never did. But twice in the period of cure, *Real Doris* had the experience of seeing the apparition of her mother, and on one of these occasions she first saw the (apparent) shadow and looked up to see the figure. I was told of these apparitional experiences immediately after they occurred.

About a year after the appearance of *Sick Doris*, in 1907, when the girl was eighteen years old, she had a bad fall, striking her head violently against a hard object. There ensued still another split in personality, called *Sleeping Real Doris*, because she came only during sleep, and was supposed to be more nearly related to *Real Doris* than the others. She never arrived at full development, even as a somnambulant personality, and did not even have self-consciousness, though she has some remarkable powers which the others did not possess. But these, and all which relates to her, have no relevance to the communications to be given.

Mrs. Prince formed a great liking for the young woman in 1910, and for about a year paid her attentions regarding food, sleep, etc., which did much to lay the foundation for the cure. It was not until January, 1911, that I found reason to pay personal attention to the case. In about a week of observation the clue to the nature of the trouble was found, and thereafter one after another of the personalities was identified. On March 2, 1911, the girl was removed from her exceedingly unfavorable environment to my home.

Let it be borne in mind, in reading the record to be presented, that more frequently than is stated in the notes, I was more or less familiar with the matters about which statements are made in the messages. Some I had actually down in written form, some I have heard mere allusions to, some were of the same species with what I had heard from Doris's lips, some I was familiar with from personal observation. Others which Doris verified I had never heard before, but they were familiar to the memory of Doris. In a very few instances, allusions made by the mother awakened nothing in Doris's memory, perhaps not oftener than would be the case if a relative, returning after an absence of a number of years, tried to recall a large number of incidents and facts of the past to one's mind. Certainly not oftener than one would expect considering that some of the incidents referred to matters with which it is very likely that only *Margaret* was familiar—and *Margaret's* memories never emerged in the consciousness of *Doris*.

II. THE CONDITIONS UNDER WHICH THE SITTINGS WERE HELD

Sick Doris was extinguished June 28th, 1911, and all the states and phenomena related to her vanished forever. *Sleeping Real Doris*, a personality who was started in 1907, by an accidental fall which produced a cerebral concussion, was not seen after April 15th, 1912. *Margaret* lingered on with a panorama of slowly diminishing powers, and made her last appearance April 19th, 1914. *Sleeping Margaret*, the maturest, wisest and most prescient of the quintette, the one who claims to be a guardian spirit, continued (and still continues) to converse now and then, after the girl had gone to sleep, and very rarely to use her lips while awake, to warn or admonish her in some emergency. This last is certainly "abnormal" in the sense that it is away from the normal, but I cannot see that it produces any effects upon Doris to make her subnormal. If I had not the experience of the first-hand study of *Sleeping Margaret* for years I would certainly be of the opinion that she represents a slight or deeply seated remaining dissociation of personality; as it is I have my doubts.

Sleeping Margaret, unlike the others, was never suggestible; each of the others felt the reverberation of any shock or alteration carrying any one of them nearer extinction, but *Sleeping Margaret* alone underwent no essential alteration throughout the panorama of three years or to the present moment; all the other "secondary personalities" seemed to subtract something from the primary personality. *Sleeping Margaret* has never seemed to do so; weighty and abundant reasons could be, and have been, given for pronouncing the existence of *Sick Doris*, *Margaret* and *Sleeping Real Doris* detrimental to *Real Doris*, but I should be puzzled to assign one such reason in the case of *Sleeping Margaret*, who has consistently maintained the appearance of being a valuable friend and helper. There are other reasons why I doubt if she is a secondary personality in the same sense as the others. At any rate Doris became so revolutionized as to present the appearance of abounding health and, except for an average of less than five minutes a day, perfect normality. On her trip East in November, 1914, Doris called on her old friend, Dr. W. K. Walker, Professor of Psychiatry in the University of Pittsburgh, who had seen her many times in the midst of the phenomena of dissociation. We had moved to California in 1912. Dr. Walker made an examination of her improvement, was astonished and delighted, and wrote me of the now "bright, happy, normal appearing girl, with normal attitude toward life, now so filled with interest for her."

Dr. Hyslop saw some of the phenomena in the Doris case during a short visit paid me in the afternoon and evening of September 21st, 1911. I wrote him from time to time about the developing features of the case, and finally announced the cure. Several months afterward, in August, 1914, he wrote me that he would like me to take Doris East, so that he could have experiments through Mrs. Chenoweth, with her as the sitter. My record reads (*Proceedings* for 1916, p. 1262), "Dr. Hyslop is anxious that I shall take Doris to New York in order to try psychical research experiments with her for a sitter. The idea of the trip is pleasing to her, though I do not think that she takes any particular interest in the proposed experiments. But since it is not possible to leave Mrs. Prince to take care of the chickens (Doris had several hundred), etc., alone, I was obliged to write Dr. Hyslop and explain that I feared it would be impossible. *Sleeping Margaret*, some evenings after I wrote, suddenly remarked to me, "I have a scheme." It was that Doris should go alone to New York. "She is perfectly safe—she is not a baby, she can take care of herself, there is only one change of cars—Chicago—besides, am I not with her?" I agreed to the plan and notified Dr. Hyslop, and accordingly Doris

started on her journey October 24th, about two months after it was first proposed.

In view of the messages to come, I am prompted by the quite proper questioning of a noted lawyer, when these were under friendly discussion, to answer very fully whether or not Mrs. Chenoweth could have had any normal knowledge about the girl. I will do this under headings of the pertinent questions which have been and all others known to me which could be asked.

1. *Could not Mrs. Chenoweth have read about her in print?*

Nothing about her had ever been printed. Nothing about the case was ever printed—not a line, not a word, until after the sittings in Boston were over. The *Proceedings* did not issue until August, 1916, and this was the first of all the numerous notices of this now well-known case in abnormal psychology to be printed.

2. *Could not Mrs. Chenoweth have read about the case in some letters or other manuscript?*

I was the one who did the writing. I had reported to Dr. Walker, and briefly to Dr. Hyslop, as to the progress of the later history of the case of abnormal psychology, and also wrote a letter of the same nature to Dr. Morton Prince. I suppose that it is not necessary to defend Dr. Hyslop, the first law in whose experimental decalogue was the withholding of all information from the psychic, from the charge that he showed, read or reported my letters to Mrs. Chenoweth.

Drs. Walker and Prince love mediums about as much as horses like tobacco, and certainly were not supplying one with information. But imagine anything you please about the contents of my letters having got to Mrs. Chenoweth by devious channels, and still very little would be explained. For none of the incidents and very few of the facts which came out in the messages were ever in any letters. And the Report, which contains so much that is confirmatory, was still in my possession, and had been read by no one else.

3. *Could anyone have told Mrs. Chenoweth the life-story of Doris?*

It must be remembered that it was not Mrs. Chenoweth, but Dr. Hyslop, who selected sitters to go to her. He had the range of the whole country for selection. If Doris's case as a sitter stood out alone as a series of successful hits by Mrs. Chenoweth, like an oasis in a desert of failures, we could imagine anything we pleased, and would have a right to do so. But she had astonishing successes with many sitters brought to her by Dr. Hyslop. Will it be contended that she happened to have heard of them all? Would it be possible to imagine that Dr. Hyslop could not pick out a variety of persons from various parts of this country of a hundred million inhabitants without the life

histories of a majority of them being known to some extent to Mrs. Chenoweth? Doris was born, and had lived up to two years before, in Pittsburgh, a large city nearly 600 miles from the larger city of Boston, which was Mrs. Chenoweth's home. She had never been more than a few miles from Pittsburgh until she came under my supervision. It of course would not be possible for her to prove that she had never seen Mrs. Chenoweth, whose true name was unknown to her until directly before the sittings. But she is as truthful as anyone I ever knew, and as frank; if she ever had, I would have learned it long before Dr. Hyslop proposed the experiments, at a time when she would not have had any conceivable motive to conceal the fact, unless she was a prophetess.

Of course I am speaking in the strictest logical terms when I say that Doris could not prove that she had never seen Mrs. Chenoweth. Though she had always lived in Pittsburgh, it is possible for one to imagine a fairy tale of Mrs. Chenoweth's being delayed at the station in Pittsburgh on a journey, meeting the girl and being told the story of her life—and remembering it all! I should be puzzled to prove, in this absolute sense, that I never was in Alaska, never had four wives, or never met Earl Balfour disguised as an Indian.

And yet there was no one but Doris who knew half the facts which came out in the messages. And the only other persons who knew anything like half the facts were myself and Mrs. Prince, and we imparted only a few of the very latest ones to anyone, such as Dr. Hyslop, Dr. Walker and Dr. Brashear, who treated them as confidential. What the question proposes is practically inconceivable.

4. *Could not Doris have corresponded with Mrs. Chenoweth before I knew her?*

The supposition is so preposterous as to be funny, yet I must treat it soberly. In the first place, as already said, Doris is truthful and says that she never knew of Mrs. Chenoweth's existence until after she came into my home. Secondly, if in the old dissociated days she had desired to conceal the fact of such a correspondence, she would have been utterly unable to do so. In her various personalities, and in her several states, such as the long spells of talking in her sleep, she told out her life and nothing normally withheld could have been kept from expression. If she had corresponded with Mrs. Chenoweth and told her a multitude of little and intimate and personal matters it would have been an extraordinary thing, and one done for a motive. That very fact would have made the burden too heavy, and in some state or condition the secret would have come out, as the psychologist knows. Then, what could have been her motive? Was she a prophetess who

felt that I would come along and take interest in psychical research, so that she planned a marvel to surprise me before she knew I existed? And why did she not get ready to spring her trap, rather than wait until Dr. Hyslop sent his letter, like lightning out of blue sky, proposing the experiments? To suppose that she, years before, furnished Mrs. Chenoweth with a large number of curious and intimate family details, or furnished these to anyone else who gave them to Mrs. Chenoweth (which would imply prophetic powers on the part of the intermediary in addition to the puzzle why Doris should have written them at all to any person), and that Dr. Hyslop happened to pick her out from a hundred millions for experimentation to take to this same Mrs. Chenoweth, demands a credulity amounting to rabid fanaticism.

5. *May not Doris have written details to Mrs. Chenoweth in the two months intervening between Dr. Hyslop's request for the sittings and her journey?*

Really, the sufficient answer to this is that such an act was utterly unthinkable in respect to her. She had little interest in psychical research, no disposition to excite wonder, a nature in which falsehood, chicanery and intrigue were utterly lacking. It would no more have occurred to her than it would to have flown to the moon. And even though Mrs. Chenoweth had been of a nature to welcome such a proffer, how was the girl to know it? Is it likely that she would have risked her standing with Dr. Hyslop by such a foolish attempt? But this is another answer—she could not have done so, considering the course of her actual daily life, without my knowledge. All her possessions were open to inspection, she was singularly indisposed to privacy of conduct, and letters to her were as frequently taken in by other hands as by hers.

6. *May not Mrs. Chenoweth have written to persons who knew details of Doris's life?*

I include this question because it has been asked in certain cases. But its absurdity in relation to this case is obvious. It would be a passage from the frying pan to the fire to suppose such a thing. Since Doris was brought to the séance room unheralded, unnamed, and without any intimation where she came from, how could it be possible to write letters of inquiry? One could even imagine that her name and address, San Bernardino, California, was dropped and found by the psychic, but would get no assistance from the false assumption. Facts began to come through at the first sitting, and many of the true statements were made before a reply could have been received from California. Besides, hardly anyone in California knew anything about Doris's past, and no one knew more than a very little of that which

came through. The most of my above statements apply also to her former home, Pittsburgh, and besides she had a very different name than the one she bore in that city. If she had dropped an article stamped with her name, or even a letter, it would give no clue to her former name or the city of her birth.

Even the later dated statements regarding Doris and her acts and surroundings after Doris had returned to San Bernardino, and which were to so large an extent correct, are not such as would have been the result of correspondence. They were for the most part intimate facts of the home, unknown or only fragmentarily known outside. The erring statements themselves would refute such a foolish theory. We can understand the reference to a mountain with a cross on it and a hotel connected with it as a subliminally diverted attempt to get through about the mountain near San Bernardino with a remarkable arrowhead configuration on it, and a hotel at its base, or we might invoke coincidence, but no such error would have resulted from correspondence with anyone who knew the exact facts.

The idea of getting information about sitters by writing to people who knew the kind of facts stated in this record, is intrinsically absurd. Of course no one who knows Mrs. Chenoweth well would suppose her capable of doing it, but suppose she had, after the first remarkable sittings which could not have depended on such a method. She would first have to write to, say the postmaster, to find out the names of persons who knew our family well. The postmaster and the friends would almost certainly tell me that someone in Boston was making odd inquiries about me, and the fat would be in the fire. If she had employed a detective in San Bernardino (and Heaven only knows how and where she would have found him) it would have cost much more than she received for the sittings, and the information furnished would have radically differed from what was actually truly written by Mrs. Chenoweth.

7. *May not Mrs. Chenoweth have employed detectives to follow Doris?*

I include this question also because it has been asked in certain other cases. But in this case where would the following have led them? Sometimes to the house of Dr. Hyslop himself, which would have afforded no returns, and sometimes to the house of my sister, which would have amounted to nothing. She would have refused to talk, would have told me of the attempt made, and knew exceedingly little which she could have told regarding the past of Doris. Under the circumstances, such a theory to account for the remarkable series of correct statements in the scripts is really too absurd to discuss.

8. *May not Mrs. Chenoweth have obtained her facts by " fishing " and involuntary betrayals in the language of Dr. Hyslop?*

If so, it is to be found in the record, which contains every word that Mrs. Chenoweth and Dr. Hyslop said. To search the record carefully is to have the query answered. Besides, Dr. Hyslop knew only a very few of the facts, and could not have betrayed the great mass if he had earnestly desired to do so.

9. *May not Dr. Hyslop have made betrayals by involuntary facial expressions, vocal inflections and the like?*

Anyone who ever saw Dr. Hyslop conducting experiments will smile at this suggestion. His face was always mask-like (even if the medium's eyes had been open; his " poker-face " would have given no clue) and his speaking was colorless. But again we remind the reader that Dr. Hyslop knew very few, indeed, of the facts.

10. *May not Doris herself have betrayed something by utterance, ejaculations, movements and the like?*

She only forgot orders once, and then she uttered four words, after the main fact to which they referred was already written. Otherwise she was silent throughout, sat out of Mrs. Chenoweth's sight behind her. Unless occasional movements in her chair should be supposed capable of conveying information as to her Mother's name, the doll, she had kept looking out of the window, etc., this theory is effectually blocked.

11. *May not Doris have turned back after a sitting was ended and she and Dr. Hyslop had left the house, or written letters to Mrs. Chenoweth?*

In my attempts to help the sceptic, I am going farther and farther across the boundary of the absurd. Doris either went from the sitting with Dr. Hyslop, to New York, or he saw her to the car leaving for my sister's home, in another place than Boston, a ride of nearly two hours. If she had got off the car she would have had to go back several miles to the house of Mrs. Chenoweth, and she would have been very late at the home of my sister, which she was not. At both Dr. Hyslop's and my sister's her actions were open and beyond suspicion. She was, as I have stated again and again, always truthful, and has nothing of the indirect or scheming about her. Besides, she had no motive, not being particularly interested in such matters, and certainly not in psychical fraud. And what girl, under such circumstances, would have undergone the peril of such a foolish undertaking? How could she be assured that Mrs. Chenoweth would not promptly acquaint Dr. Hyslop with her conduct? This I have no doubt the latter would in fact have done. Really I must apologize for arguing on a suggestion so ridiculous.

12. *May not Dr. Hyslop, Mrs. Chenoweth, Doris and myself all have been leagued in a conspiracy to deceive the public?*

This is actually a theory easier to conceive, more nearly possible, than some others we have discussed, and yet I doubt if any person of intelligence in the land would have the effrontery to propose it. There have been cases where four persons leagued together under a common impulse of gain or revenge to commit a crime. But if a man of Dr. Hyslop's character and career can be supposed to have written to a clergyman proposing this sort of fraud, if the clergyman can be supposed to have accepted the overtures from incomprehensible motives and inveigled his beloved foster-daughter to forfeit her truth and respect for him, and if a lady like Mrs. Chenoweth can be supposed to have agreed, then it can likewise be supposed that Dr. Hyslop was insane enough to pay the expense of 6,000 miles travel and three months' board, instead of taking a subject nearer home.

Let us recapitulate what has been said in response to the first ten hypothetical questions, for the rest are too preposterous for further notice.

Mrs. Chenoweth could not have learned anything about Doris from printed articles, for, though articles about her were numerous enough after the summer of 1916, until the sittings were ended not a line regarding her case or her history ever was printed.

Mrs. Chenoweth could not have learned anything from the contents of letters by me being imparted to her, for, in the first place, the few persons, Dr. Hyslop himself, Dr. Walker and Dr. Morton Prince, would never have imparted anything, the first for obvious reasons, and the other two because they neither knew Mrs. Chenoweth, nor had any interest in mediums. But even if such a theory were not wild on these grounds, all the letters I ever wrote to the three combined contained almost nothing regarding the girl except facts taking place in the progress of cure, while the most of the evidential script statements related to an earlier period.

The notion that someone could have orally told Mrs. Chenoweth a multitude of facts of various kinds, is negatived by a number of considerations, the distance that this obscure girl lived from Boston, the circumstances that many of the facts were too trivial for mention though weighty as evidence, the fact that no one knew them all but Doris herself, and that she never went about telling about her strange history.

Doris could never have corresponded with Mrs. Chenoweth before I knew her and told these personal things without a motive, and she could not have concealed it from me had she done so, and no motive can

be conceived without admitting that she was a propheticess and knew that an emergency would arise calling for them.

The theory—if anyone can be found to entertain it—that Doris wrote to Mrs. Chenoweth after she was engaged to go East for the experiments, is negatived by her lack of motive, her proved absence of guileful characteristics, the peril of such a proceeding, and the openness of all her conduct which would have made it impossible. And, to clinch it, neither she nor I knew Mrs. Chenoweth's address!

Even had Mrs. Chenoweth been disposed to write for particulars regarding Doris, a proceeding almost certain to be found out by me, and had she known her name and address, the theory would help little. For several good sittings were already over before a reply could have been received from San Bernardino, nobody there but me and Mrs. Prince knew the facts, and the connection with her former home was broken by her having taken a name quite dissimilar from her former one, which no one in California outside of my family knew.

Even had Mrs. Chenoweth, in disregard of her financial interests, employed a detective to chase Doris around he could have found no one excepting herself who knew more than a very few of the facts which came out, and these were Dr. Hyslop himself and my sister.

The record shows that "fishing" and utterances by Dr. Hyslop do not explain the multitude of true statements. His sphynx-like demeanor could betray nothing. Besides he knew very few of the facts. Doris was not allowed to speak, and sat out of the psychic's sight.

Mrs. Chenoweth is a woman who has often given forth facts regarding sitters and their dead and living relatives beyond the limits of chance.

In this case the sitter was selected by Dr. Hyslop from a hundred millions of people in the land and brought three thousand miles. She had never lived within seven hundred miles of the psychic. She went directly to Dr. Hyslop's home in New York, and remained there with the Hyslop family until he was ready to take her to Boston.

Even could it be supposed that, by some miracle of chance in this case Dr. Hyslop happened to select a sitter whom Mrs. Chenoweth had known about, even to intimate personal details going back to the sitter's childhood, and that these had marvelously been remembered, we would still be against a stone wall of impossibility of her making use of the information. For she never once set eyes on the sitter, and could not normally know that she was the person to whom the details applied.

Let it be distinctly understood that Dr. Hyslop never gave Mrs. Chenoweth a hint what sitter was to be brought next, whether man, woman or child. He had the sitter approach the house by a devious

path not visible from the séance room, and had the sitter enter the room after the psychic was entranced. The psychic's back was toward the door. The sitter entered silently and was pointed to a chair directly back of Mrs. Chenoweth. The sitter was not permitted to utter a word. Once Doris forgot, and spoke four words, but not until she had been identified as the girl child of her deceased mother, the communicator, so that no harm was done. It is not supposable that Mrs. Chenoweth had any normal knowledge of Doris, or her deceased mother, whose messages are to be displayed, and thus the conditions of the sittings were ideal.

SOME FURTHER REMARKS

I respect the skepticism of any man, on whatever subject, so long as he faces the facts squarely and argues his case fairly. But I have many times pointed out in print that thoroughgoing sceptics to any kind of supernormal quality in any of the evidence brought forward in the publications of scientific *Psychical Research* have never once done this. I have sought in vain for an instance, and challenge its production. What we have witnessed, over and over, on the part of the thorough sceptics, has been avoidance of the real evidence, attention paid to weak cases or unessential details, sheer blunders of statement, logic disallowed in any other field, etc. I have often, in print and by letter, called the attention of persons with reputation for learning in their own field, and who have written futile articles scorning *all* supernormal claims, to the professed communications from *The Mother of Doris*, in the *Proceedings* for 1917, and invited them to explain away the evidence therein, on some normal basis.

Be it kept in mind that telepathy, or thought reading, supposes a supernormal process, a transcendence of dependence upon the organs of sense. Not all laymen recognize this fact. But scientific men realize it, and if possessed of a materialistic complex, they see the point so well that they are as opposed to the telepathic as to the spiritistic hypothesis. Nor is this fact generally known to laymen, that most professional men of science discredit telepathy equally with spiritism, as an explanation.

But a case like the one we are presenting, considering the guarding conditions which have been set forth, must be a case of spiritistic communication or of thought reading both close at hand and at 3,000 miles' distance. So that the man who denies that there is either spirit communication or telepathy is, in such a case, between Scylla and Charybdis. Consequently all my overtures to complete skeptics to explain the alleged communications of *The Mother of Doris* and of

Dr. Hodgson have been quite unavailing. In just one instance, in the exuberance of his inexperience, a psychologist did promise, in print, that he would undertake to do so, but three years have passed since the requisite materials were placed in his hands, and he seems no nearer accomplishing the task than he was in the beginning.

The purported messages from *The Mother of Doris* constitute a comparatively short though monumentally strong case. They are here brought together in a group, and are edited anew. I want that there should be no excuse for those who write quantities of captious and evasive criticism not to turn their attention, at last, to a really worthwhile case which can be examined in its entirety without much labor. It is presented mainly as a puzzle in evidence and logic for the attention of those who deny spirit communication and equally dread and deny telepathy. Will they explain this case on some other grounds? Will one of them attempt to explain it? It is time for all such to hold their peace until they are ready to meet a strong group of facts like this and to propose some theory which can possibly be applied to the case and which will reasonably explain the facts.

I do not mean that in my own opinion the telepathic and the spiritistic explanations of the messages are equally reasonable, for such is not the case.

I am not accustomed to attempt making a verdict for readers. If the facts and the logic of the facts do not convince that a given theory is correct, it will not convince—or ought not—for me to say “I have been convinced.” Nevertheless I am willing to state that, taking the intrinsic factors and qualities of the messages purporting to come from *The Mother of Doris* and placing them on the background of other great evidential cases, it appears to me that the spiritistic solution has logical advantage over the telepathic.

Of course, to admit this, one has to be open minded as to the question whether or not those who die live again in some other sphere. Of course, too, he cannot be bound by a dogma that all signs of continued existence on the part of those who have died must have ceased about two thousands of years ago; this remark applying to the believers in the narratives of the New Testament who scout any claim that phenomena similar to those related therein occur today. If one has a compartment of his thinking soldered absolutely tight, no “proof” can be proof to him. He will hunt around for some poison to kill the *bête noir*, and will certainly end by thinking he has found it, no matter what logical contortions he suffers in making the search. Viewing both spiritistic and telepathic theories dispassionately, I can see that the former has many advantages in this case and similar ones.

About all we know about telepathy is derived from experiment. The so-called spontaneous cases are too liable either to the imputation that they are chance cases, or that they may be themselves from the activities of spirits if such activities are concluded, on other grounds, to exist. The typical procedure for experimental telepathy is for "agent" and "percipient" to sit down in the same room, the former to think of something or to gaze at something (unseen by the percipient) very hard, and for the latter to announce or draw what has come into his mind. Sometimes the percipient goes out of the room until a small group of persons have agreed upon a test, and upon the percipient's return one or all concentrate upon it. Very remarkable results have been so obtained, putting their telepathic quality beyond intelligent doubt. That is all there is to it.

But in *The Mother of Doris* case, and many others of a mediumistic kind which have been reported, experiments in concentrating one's mind upon a fact that the dead knew is exceedingly seldom followed by an announcement of that fact—hardly oftener than might happen by chance. The great mass of true statements which come through were not in the conscious mind of the sitter at all before the announcements were made. Here is a condition of telepathy violated at the outset.

The telepathic explanation of veridical mediumistic deliverances, then has to suppose some thing or things quite different from what seems necessary in telepathy as we know it under experimental conditions. The first thing that is hit upon is, that latent—not conscious—thoughts are read by the medium. Well, I consider that there is evidence that this can sometimes be done, though very rarely. But when the sitter is not familiar with the fact after the medium announces it, and yet it is afterward learned from outside sources, it is assumed that it was once known and afterward preserved in some closet of the sitter's mind, although he entirely forgot it. But this is still another move from what we expect in experimental telepathy. If it be proved that the sitter never could have known the fact announced by the psychic, but that the sitter's Aunt Jane, a hundred miles to the north, knew it, the telepathic explanation of the medium's deliverance receives a further extension—either some enquiring wave from the medium went to Aunt Jane and brought back the fact, or else a wave was incomprehensibly aroused in Aunt Jane's mind and came obligingly to help. If another fact is announced which the sitter never could have known, but Grandpa Jones, a thousand miles south, knew it, then it somehow came from Grandpa Jones at the opportune moment. And now we are in the land of pure speculation and of the incomprehensible. All the solid land of known fact is left behind and it is no

wonder that some, to meet the few cases where it can be shown that no living person knew the fact announced and proved to be true, float on to that seventh heaven of speculation, to the effect that there is a Cosmic Reservoir where all the thoughts of all people of all the ages are splashing around and that, somehow, the medium can go and fish out what she needs to fill gaps. Nearly all of which shows how far imagination can run, and the awful chasm between what we know of experimental telepathy and the telepathy which some suppose is operative in evidential mediumistic work.

In the issue of the *Journal* for December, 1912, is an article by me entitled "Certain Characteristics of Veridical Mediumistic Communications Compared with Those Generally Conceded to be Telepathic." I propose briefly to re-state a part of these characteristics in application to this case, and experimental telepathy generally.

1. Here, in the "Mother of Doris" material, the person speaking, if I may use that term, does not purport to be the medium, but someone else, except for short periods at the beginning or close of a sitting when the medium makes a few ejaculations plainly her own. In experimental telepathy the person speaking is always the subject himself or herself—the percipient.

2. Here the person who speaks is one who is dead, the Mother of Doris or—in Division Three—someone else. In telepathy, it is the percipient, a living person. It is never claimed that a spirit is speaking through her. I use the feminine pronoun because the percipient is a woman in the majority of cases.

3. Here the statements refer mostly to the past, and the Mother goes back almost to the infancy of Doris in some of her incidents. Here also are statements regarding the present, and predictions regarding the future. In telepathy, the veridical statements of the percipient apply, generally to the present, and sometimes to the approximate present in respect to the agent, and there is no disposition manifested to rehearse the long past or anticipate the future.

4. Here the data given not only prevailingly profess to be from the dead, but they also prevailingly profess to be related to the ego of the dead. The Mother tells her experiences with Doris, her thoughts and anxieties in the past, her satisfaction with the present and hopes for the future. In telepathy, if the agent were looking at the picture of a dead person and thinking that he was dead, that fact might come out in what the percipient said, but the consideration whether that person were living or dead would in itself play no part.

5. Here what is said tends to be highly selective. What the Mother says has the appearance of attempts to present memory

groups belonging to her past on earth and her sentiments and opinions. But in telepathy the deliverances flit from subject to subject, seemingly governed by what the agent thinks in his successive experiments. There is no internal drive for continuity—to say other things related, beyond what the agent had in mind.

6. Here the deliverances claiming to be memories are often dramatic, colorful, animated, flowing, as the talk of a living person would be. Take the Mother's description of the sewing and the croquet-playing (pp. 70 ff.) or of the fall which caused the first dissociation (pp. 90 ff.). In telepathy there is no such tendency, but particulars are given catalogue-fashion. What is said may be picturesque, but it is lifeless and hardly ever dramatic.

7. Here colloquies occur between the "communicator" and the "control," or purported intermediary. An instance is what appears to be a conversation between "Minnehaha" and the Mother (p. 90 ff.). There is nothing parallel to this in telepathy.

8. Sometimes, in mediumistic deliverances, we find as it were remarks or bits of conversation behind the scenes, with no explanation of them given or attempt to attract attention to them, as though they had slipped through inadvertently. I have not had time to look through this record to see if such are here. But this sort of thing is quite absent from telepathic records.

9. If, in evidential mediumistic work, the supposed communications are really fabrications of the subconscious, it is odd that the communicators are always represented to be people who have died, or, rarely, human-like spirits in another world, and never to be elves, fairies, giants, goblins, gods and goddesses, intellectually endowed beasts and birds. Here, in the records we are presenting, it is the Mother of Doris, Richard Hodgson, and others, persons who have lived or are supposed to have lived on the earth, who appear to come forward. But in telepathy, if the agent fixed on the image or a concept of a fairy, goblin, goddess or what not, there is no reason why it should not be reproduced by the percipient, like any other image or concept.

10. Here there is occasionally observable the appearance as of a misunderstanding on the part of the control or the medium's subliminal, whichever it may be, of the meaning of the communicator, causing temporary confusion. There is the appearance of repeated attempts on the communicator's part, with perhaps the employment of a device intelligently chosen to shake the control or subliminal loose from the persistent error. When at last these attempts have succeeded, it frequently becomes evident upon reviewing the passage that

what was finally effected was intended from the first. Thus, on page 103 ff., we find an attempt to get through the popular name of an animal, and the persistent putting down of the colloquial name for another animal, "Bunny," which is constantly rejected and the attempt renewed. At last comes "Milk," then "a small cow," as though to avoid the initial "B," which might again be a sidetrack, and the immediate ability thereafter to get "Bossy" set down. There is in telepathic experiments no such appearance of contending intelligences, one persistently endeavoring to be understood, the other persistently misunderstanding, no appearance of two mentalities being engaged in any way, on the part of the recipient and aside from the living agent.

11. In evidential mediumistic deliverances, and here in the passage referred to just above, there is to be found the employment of devices, as if for the intelligent purpose of shaking the control or subliminal loose from an erroneous and persistent idea. "Milk" looks like such a device, for any intelligence thinking a rabbit meant would at once know that milk has no relation to a rabbit. And, as a matter of fact, after this word "milk" there was no further hindrance, but a quick advance to the word "bossy." There is nothing of this kind perceivable in the records of telepathy.

12. Here is the appearance of a calculating intelligence at work, devising, adapting, renewing means to make a previous concept come out clearly. So, up to the middle of the third communication of the Mother of Doris, she seems to be trying to express that her child is, or has been, in some peculiar condition requiring special attention. At last, at the request of Dr. Hyslop, she is persuaded to go more into particulars, and these later particulars harmonize with the earlier hints and explain why she had had "fears" about Doris. In telepathy there is neither the look of keeping something back from delicacy or some other reason, or of turning it over and over or elaborating it as with a painter's brush. The particulars come as one would make out features of an object seen at a distance or get a few words of a sentence spoken at a distance.

13. Here there is the appearance of willing to produce a result. There are many such passages, as in the first communication of the Mother, where she states that the memory of her dying condition comes to her memory and gives her a feeling of nervousness which she will try to overcome, in order that she may impart certain facts she wishes to express.

In telepathy there is in the language employed no appearance of a will at work.

14. In mediumistic work of the highest character, a whole inci-

dent, with a number of correlated particulars, often comes as by an emptying of a bucket, as if only the limitations of language prevent the whole from being given at the same instant. Thus, in the sitting of November 11th in this record, the mother tells how her daughter would run away and she herself would worry, that she used to try to make Doris understand, for there was real danger involved, if she had got into a certain place, of being drowned, but the child had no sense of danger and would suddenly disappear, etc. Here is a coherent group of particulars, each clause logically related to the foregoing and following one, and all told at a rush. In telepathy the particulars come by piecemeal or as though one went to the bucket again and again, leisurely or with pauses.

15. In mediumistic messages are many passages which are apparently accompanied by the appearance of emotion on the part of the communicator. Thus, the Mother, telling about the sitter having been thrown on the floor by her father, appears to suffer distress of poignant character. But in telepathy the percipient's results do not appear to have emotions attached to them, though of course the percipient will have various emotions of her own, such as curiosity, hope, pleasure or success, disappointment following failure, etc., which is quite a different matter.

16. In telepathy, the great bulk of cases show a pre-established rapport between the agent and percipient, either by a bond of love or friendship, or at least the knowledge that they are each taking part in experimentation. Also, usually the testimony is that success is aided by the two being near each other. But here, as an example of the mediumistic, there was no previous acquaintance between the psychic and the sitter, the latter only listened and did not take any conscious active part in the experiments. And after the sitter had gone back to her home, 3,000 miles away, new facts regarding her life there continued to come, beyond the possibilities of chance.

17. We are told in series after series of experiments for thought transference that success was greatest when the agent concentrated attention upon the selected object, diagram or idea, and in certain series we are told that the agent must energetically will the percipient to receive it. Doris did nothing of this sort, and Dr. Hyslop could not, so far as the mass of particulars correctly given is concerned, since he was not acquainted with them.

18. There is a tendency in mediumistic deliverance to produce trance. Trance is not always achieved even when highly evidential results are given, but usually because the medium has a dislike for that condition. Mrs. Chenoweth always goes into a trance. But in

experimental telepathy the general rule is the reverse, that there is no tendency to trance.

19. There is, therefore, in telepathy no borderland transitional stage such as we find in Mrs. Chenoweth's lapse into, and recovery from trance; a stage with peculiar auditory and visual impressions, curious alterations as to circulation of the blood, æsthesia, etc.

20. Mediumistic communicators sometimes discuss and declare how they get their information, how they project it into the mind of the medium, etc. Thus Minnehaha, giving the particulars of Doris's "fall" when three years old, says that she gets them by questioning the spirit of the Mother who is present. In telepathy the particulars simply come; they give no account as to how they come.

21. There is often, in mediumistic work, as here in the Doris record, a decided appearance of one person being better able to get his or her thoughts through, and better able to give evidence than another. Thus the Mother of Doris gave incomparably a larger percentage of evidential material than any other in the series of sittings, though all were equally unknown to Mrs. Chenoweth.

In the remarkably successful series of telepathic experiments where Professor Gilbert Murray was the percipient, the agent often selected a person, living or dead, on whom to concentrate. But it never happened, I believe, that some particular name was distinguished by the flood of evidential particulars which it evoked, so as to present a verisimilitude which might suggest that possibly a spirit might be assisting without giving notice of the fact.

22. Here in the Doris sittings, as elsewhere, the apparent speakers show a recurrent tendency, an inclination to return and elaborate the same theme in a subsequent sitting. A number of instances may readily be found in the work of the Mother of Doris, as when she returns again and again to the theme of her desire that her daughter shall become mature and womanly, and the theme of the psychic powers which are developing and are to develop in the same daughter. In telepathic material is no such tendency. Scruppiness and transitions are the rule.

23. In mediumistic material the evidential statements often purport to come from the persons who, in their lifetimes, were in fact most suited to utter them. There is often a singular regard for character, beyond any normal knowledge of the medium. How would Mrs. Chenoweth know that the Mother of Doris was one who would have described her daughter's case in terms of conduct, that she had no knowledge of the real state of affairs—dissociation? How did it chance that Dr. Hodgson should be the one to come forward and declare that the case

of Doris was like the Beauchamp case? That is, considering that Mrs. Chenoweth, the psychic, had no knowledge that Doris had been a "case" at all, she could not have known that Dr. Hodgson was the man to announce this fact. And yet, in conformity with their life-knowledge and experience, "Mrs. Fischer" is made to describe the case only in terms of conduct, while "Dr. Hodgson," the man who actually had seen the Beauchamp case, is the one who declares the technical nature of the case and names the one to which it is the most similar. There is nothing like this in experimental telepathy. These facts come in no relation to any supposed informant, in no logical, personal or teleological order, but piecemeal, hap-hazard.

24. In mediumistic communications predictions are sometimes ventured. In this case where Doris was the sitter a considerable number are made, regarding the health of the sitter, her psychical development, etc., all, or nearly all, of which were realized in the future. But in telepathy there are no predictions, express or implied.

The omitted six points do not find application in the particular records presented in this paper.

It is the string of assumptions which we have to make, one tacked on to another, as to the mind-delving and world-searching powers of telepathy, unsupported by evidence, together with the series of contrasts between the characteristics of experimental telepathy and those of evidential mediumistic materials, which make it very hard to conclude that the two classes of phenomena are not in some radical respect disparate and opposed to each other.

Added to these, there is what Dr. Hyslop used to call the appalling devilishness which must be attributed to the subconsciousness of evidential psychics, no matter how good, how truthful, how pious, how rational, how learned they may consciously be, if the claim perennially appearing that spirits are at hand attempting to communicate with the living is universally untrue.

In the light of all the facts, the theory that a surviving consciousness can sometimes succeed in pushing fragments of its thoughts and memories through the mind of a living person in some way adapted for the purpose, as some substances are adapted to the transmission of electricity, is logically easier to defend than the theory of mind-reading, with all the presumed epi-cycles which it requires to explain the varied contents of a mediumistic series of records.

At bottom, of course, what we call telepathy and what we call spirit communication might be one and the same process, the former being thought-projection from the living and the other thought-projection from the dead. But the discriminations we have made, and

the contrasts we have noted would still exist. And they would be quite explainable. A bird in a small cage is capable of little of that variety and complexity of life which it exhibits when free. Its actions in the cage are the actions of the same bird when free, but we could easily write out a list of contrasts between its closely confined life and its life when unconfined, its habitat ranging perhaps from Canada to Brazil. So, while we know nothing of the actual process of telepathy between the living, it is quite conceivable that the mind's power to project itself—if that is the proper term—is limited and confined by the physical brain, and that this power may be infinitely greater when the spirit or mind is dissociated from that physical brain by death. It may be that in the latter state the untrammelled spirit finds its only obstacle to communication not in itself, but in the brain or mind of the psychic, which is so trammelled by its own mechanics for the purposes of existence on earth and by its own routine, that at best it can only imperfectly, or perhaps sporadically, receive and transmit the thoughts of the spirit.

I am not urging that these are the facts, but only suggesting that they may well be the facts. Still disclaiming any effort to make a verdict for the reader, I simply say that I personally find it easier to clear away logical obstacles in the way of the theory that minds which have survived bodily death do sometimes intelligibly and evidentially manifest themselves to the living, and to reconcile all the facts with that theory, than I do to clear a path in the jungle of the theory of telepathy from the living as applied to evidential mediumship, and to reconcile all the facts with this alternative theory.

But, as before stated, my main interest in connection with this case is in its presentation as a puzzle in evidence and logic to the great mass of scientific men who repudiate *both* spiritistic communication and telepathy between the living, as crass, unfounded, and superstitious notions. None seemed inclined to analyze the series of statements purporting to come from the Mother of Doris and Dr. Hodgson when embedded in a large mass of matter in the *Proceedings*, though many were expressly invited to do so with the offer to list the pages on which the group was to be found, and to offer all possible supplementary aid. Now they are brought together in Division Two of this study. In order that it might not be supposed that these two alleged communicators gave all the evidence in the *Proceedings* of 1917, I have put the statements from the other communicators relating in any way to Doris, and which could be tested, in Division Three.

It might well be asked that all the evidence given, by whatever communicator, be subjected to careful examination. But to make the

task shorter, and make less plausible the grounds for declination, I call attention to Division Two, comprising all the evidence attempted under the names of the Mother and Dr. Hodgson. Here is the puzzle for those who reject both spirit communication and telepathy between the living as possible solutions. The only man in this class who has ever said he would attempt a normal solution of what came through in the name of these two persons has had all the evidence in his hands, with the passages specified, for more than three years, and is still silent. In no defiant spirit, but one of desire that any alternative theory should be presented in the best shape possible, I respectfully urge those who write books and articles which repudiate both spirit communication and telepathy, to come forward and solve this problem. It is not scientific to deal in generalities, it is not scientific to dodge evidence when it is formidable, it is not scientific to parrot mere dogmas as an excuse for neglecting the facts. Here is a group of script written by a sleeping woman about the affairs of a stranger summoned from a distant part of the land and kept invisible and unheard (except for a slip of four words) while the writing went on. I am ready to say that there is a supernormal factor strongly at work in this script, logically more likely to be spiritistic in its nature, but at any rate limited to spiritism or telepathy. Let learned men who have written books and articles denying that there is any such thing as spirit communication or mind-reading, recognize that this case confronts them, and come forward and defend their lines.

DIVISION TWO

COMMUNICATIONS CLAIMING TO BE FROM THE MOTHER OF DORIS

1. Sitting of November 9th, 1914, 10 A. M.

Psychic, Mrs. Chenoweth; Doris, the sitter; Dr. Hyslop, scribe in charge.

All utterances by Dr. Hyslop are prefixed by the letter H. Explanatory remarks in parentheses are his.

The full record (*Proceedings*, Vol. XI) very properly sets down every misreading by the scribe, and corrections of the same by the communicator, and almost every pause and wriggle of the automatist is noted. Where the intent is indisputable it does not serve any useful purpose to copy here the mere minutæ of the process of getting the writing read, nor to set down every time that Mrs. Chenoweth moaned

or dropped the pencil. Such notations are retained when they may serve to illustrate the relation of emotion to confusion in the writing, etc. P. F. means that the pencil fell, and P. F. R. means that it fell and was restored to the hand. In no case, as reference to the full record will show, will real messages be tampered with, and wherever the automatic acts of the medium can be of importance they will be noted. There are a very few corrections of the earlier reading of the script.

It has already been described how Doris entered the room where Mrs. Chenoweth sat enthroned, and quietly took her seat behind the psychic. This was on November 9, 1914, and the first time that the former had ever seen Mrs. Chenoweth, who has never normally seen the girl to this day.

In a moment the pencil began to move, and wrote "John E." This was the name of Doris's living father. The several sentences which followed are only partly intelligible, and it is a matter of conjecture who is to be supposed the author of them.

Then another communicator came who complained of "nervousness," stated she had not wanted to die, but to live and carry out plans of hers, that she had been needed and was needed still.

Note 1.—The mother was apparently well on the morning of May 5, 1906, and developed illness and died at two the next morning. Her temperament was such that she probably did not want to die, she was fond of planning for or dreaming of the future, and there was peculiar need of her on account of the daughter, whom she understood better than all others did. These facts are not particularly evidential, but they fit.

The record went on:

"My own father is here (H. "I understand") with me—spirit father here trying to help me get to you."

Note 2.—It seems a reasonable guess that he was the first communicator, and if so, the ejaculation, as it were, "John E.," is not difficult to explain. The maternal grandfather cast his daughter off because of her marriage. Therefore this son-in-law was the center of a strong emotional complex with him. The knowledge that a daughter of John E. was present may have let the name emerge.

H. "All right."

"M."

H. "Stick to it."

"Mother—Mother."

H. "Whose mother?"

"Mother is glad to come here to you to help her—3 of us here—

Father mother and another who seeks to get to you. Not you the one talking but the silent one."

Note 3.—It is now stated that "mother" is present to help her, the "silent one." (Doris was under directions not to speak.) Already, therefore, it is established that the sitter is feminine and that her mother is dead. Had the psychic been able to see Doris there was nothing about her age or garb to suggest that her mother was not living.

H. "All right, I understand, go ahead."

"for there is more need for us than for your friends."

H. "I understand."

"I come for the comfort I may bring and to prove (*pause*) myself. I have been at home with you dear and have tried to help you with the burdens of life and to make you understand that I would get into communication with you. I mean with you personally and directly—first hand I mean."

Note 4.—Shortly after the mother's death, the secondary personality, *Sick Doris*, began to have impressions that the mother, whom *she* had never known, was standing or walking beside her, and would turn and try to see the former. Once she heard, at such a time, the name "Doris" uttered. Once while *Margaret*, another of the girl's personalities, was consciously occupied with something else her hand wrote what purported to be a loving communication from Mrs. Fischer to her daughter. And twice during the recovery period, *Real Doris*, the primary personality, had seen an apparition of her mother. Also, there had been a number of experiments with the planchette, both shortly before the departure of *Margaret* and after, in which, the girl's hand being on the instrument, messages had been written purporting to be partly from her mother.

H. "I understand."

"This is different but I take the time to make some clearer statements if I can than I have made before."

Note 5.—This seems to imply something more than the apparitions—that an effort had been made to give messages directly to the daughter, which, as we have seen, was true. It is likewise correct that "this is different," *i. e.*, writing by pencil was different from writing by planchette.

"I am not unmindful of the things you would like me to say."

H. "All right. Take your time."

"but I must be careful or I may make some blunder and I want to be so clear—I am (*pause*) her your (*scrawl*) h. . . ('N' or part of 'M,' but erased vigorously) My (P. F. R. *Pause*.) W W W I love

her (*purposely not read from desire to have it rewritten*) him (*hand-writing alters and becomes large. Word 'him' read*) her."

Note 6.—I have allowed the bracketed details of the original record, usually not necessary to litter up this study with, to appear in this paragraph, to show the difficulty and confusion due to causes not certainly determined. Discussion of the passage, however, will be deferred until we come to page 34.

H. "All right, just . . ." (*Writing went on.*)

"her"

H. "Just what relation are you to her?"

"She is my W" (*P. F. R. Not read.*) "She is my dear W" (*Again purposely not read.*) "M" (*Not read. Struggle and oral gibberish.*)

"Child."

H. "All right."

"And I will get the message as soon as I can."

H. "Yes, I know you will."

"She is responsive to me at all times and is afraid she may not always get the message clearly for herself. You do not realize what a comfort you are to me even if I do not get just what I want through at the first moment. I am not going to talk too much about my love for that is understood and I want to write about the many things (*things*) that have happened before and since I came here."

Note 7.—There was a relation of sympathy and comradeship between Mrs. Fischer and this, her youngest, daughter, to a degree which is uncommon. The daughter was certainly very "responsive" to her mother. To what extent the child continued to be affected by any responses to the spirit of her mother, is, of course, a matter of conjecture. In regard to the words "is afraid she may not always get the message clearly," it may be observed that Doris had often said in her mind while the planchette was writing messages signed "Emma" (her mother's name) "Why doesn't it write something clear to me?"

H. "Yes, that's . . ." (*The writing went on.*)

"The weakness is past. I was tired at first but soon that feeling passed away and the natural activities of mind and body returned to me and then it was that I tried to make some sign to you and to give you the assurance that you . . . assurance that you needed."

Note 8.—See first sentence of Note 4.

"It is not as difficult as it seems but (*groans and distress*) sometimes the weakness of the last illness seems to cloud the mind and to hinder the free expression. I believe that the las . . . (*Pause and left*

hand rubbed face, with signs of distress) last state has more to do with the condition of the communications than any other thing."

Note 9.—It is frequent for a medium to manifest the psychical symptoms of emotional states which characterized the communicator's dying hours. She wakes from trance complaining of a sharp pain around the throat, and it proves that the communicator was beheaded by the wheels of a train. Or there is a grinding ache corresponding in character and location to that of the kidney disease to which the communicator succumbed. Perhaps this is what we ought to expect in case of a spirit's reference to the place from which it had departed. If I had escaped from a prison in Germany and years after the war returned to visit that country it would be quite natural for the experiences attending my departure to be vividly reviewed in my memory. If this is the case with the spirit, returned to temporary use of the organism of a living person, his emotion would affect the organism of that person after the fashion that one's own emotions reflect themselves in his organism, and in the degree that the spirit is in vital control.

"I am very nervous at times but it is of no consequence any more than a memory of a state which one may have been in at some previous time."

H. "I understand."

"Our memories seem to excite feelings just as they do in life but the feelings so excited communicate themselves to whoever is in contact with us. My being so cold." (*I turned to sitter.*)

(Miss F.: "She died of pneumonia.")

"so cold—chills—chills and so cold and sometimes that feeling comes over me now."

Note 10.—Here the sitter forgot and gave away the name of the disease. But the symptom of being "cold" had already been stated, so that it would be foolish to say that the reference to "chills" was due to suggestion. As a fact, a prominent symptom of Mrs. Fischer's last hours was cold, one of her few dying utterances was about her feeling cold, and her flesh was cold to the touch. These facts I learned long before the sitting. According to the attending physician, the illness was pneumonia.

H. "I understand it."

"I have a strong desire to overcome all these things and I know something about the immediate conditions following my death. I mean immediately before the body was put away. I will try and recall some of those for my dear child as I am so glad to have an opportunity to give her the evidence of my continued devotion. It is really beautiful

to be free from the fear of death. Not death itself but what may happen to those you love after you are gone (*Pause*)."

Note 11.—"What may happen to those you love after you are gone" is certainly an expression adapted to the situation at Mrs. Fischer's death. She was leaving a daughter who was very capable in some respects but very erratic and dependent in others. And she was leaving her with a callous and intemperate father.

"I know I have been able to influence you and to hep (*help*) you dear child." (*P. F. R. Distress. "Oh, Oh," uttered.*)

"V i o l e t s." (*I looked at sitter and she nodded her head.*)

H. "Good."

"I still love."

Note 12.—It is a very distinct memory with Doris that violets were her mother's favorite flowers.

"I remember them at the funeral." (*I looked at sitter and she nodded head.*)

H. "Good."

Note 13.—Doris could not with certainty verify this, as she was not present in the primary personality at the funeral and the memories of *Margaret*, who was out during it, never have been incorporated with her own. But the *Real Doris* did watch by her mother's coffin all the last night before the funeral, and saw a dish of violets on the mantel in the room. Since violets were Mrs. F.'s favorite flowers, and all the family knew it, it is against probabilities that the violets should have been removed on the day of the funeral. Her death occurred in May.

"with the white roses (*breathing hard*) you know" (*P. F. Distress and heavy breathing, with a pause, and I then held my left hand on Mrs. C.'s brow. In a few moments the heavy breathing ceased and there was a pause, followed by a shiver and a long pause.*)

Note 14.—Doris afterward stated that she shook her head in dissent at this point, and Dr. Hyslop recorded that after the sitting she told him that there were no white roses at the funeral, but she believed that there were white lilies in her mother's hand. But Doris was wrong, and the statement through Mrs. Chenoweth's hand was right. While the series of sittings was in progress, Dr. Hyslop sent me copies of the records as they were successively transcribed. On Mrs. Prince's reading of the record of the sitting she remembered that *Margaret* had said that she put a rose, or roses, into Mrs. F.'s lifeless hand, and reminded me that I had a small box of flowers taken from the coffin by *Margaret* and left to me by *Margaret's* "will." As is stated in the daily record, *Real Doris* was never allowed by *Margaret* to see the contents of the drawers in which the latter kept her own property.

Even a small garment which *Margaret* made at the age of about seven was not seen by *Real Doris*, or known to be in existence, until I showed it to her at the age of 22. *Real Doris* had never seen the contents of the little box up to the time of this sitting, and wrote me that a mistake was made in the mention of roses. But on opening the box I found in it two half-opened white roses, two pinks, a fern and a sprig from some other plant. The roses and one of the pinks had wires attached as they had come from the florists. On no occasion would so poor a family have had flowers from the florist except on such an important one as a funeral. *Margaret* several times asserted that these flowers were taken from those at the mother's funeral.

(*Subliminal and spoken.*)

"Tomorrow."

H. "Yes."

(*Pause.*) L L Louie (or 'Louis,' but pronounced 'Louie' in *whisper.*)

Note 15.—Doris was at this period staying in the home of my sister, Mrs. Louise Prince Freeman, whose husband, as well as whose mother, called her "Louie." Whether the subliminal reference was to her is indeterminable.

"Do you know G G G" (*pause*) (*smile, pause and sitter left.*)
"Did that man go?"

H. "Yes."

(*Awakened almost immediately.*)

Note 16.—Since the sitter was, during the trance, so plainly identified as the daughter of the communicator, it is not likely that Mrs. Chenoweth's subliminal now supposed the sitter had been a man. More likely the allusion is to the phantasm, such as is frequently referred to in the emergent state, and that in this case "that man" and "G" were the same.

BRIEF SUMMARY

In this short initial sitting, which began with the name of the sitter's father, "John E.," there are found a number of true statements purporting to be from the sitter's mother. I do not place any emphasis upon such affirmations as that she did not want to die, was needed, etc., for obvious reasons, though these expressions would not in all cases be true, and applied even more forcibly than is usual. But it was declared also, or unmistakably intimated, that the sitter was a female, that the mother was dead, that there had been an appearance of manifestations by the mother directly to her daughter, that there

had been verbal communications, that the daughter had experienced some perturbation because the seeming messages were not clear, that cold was a symptom of the communicator's last illness, that she had been very fond of violets, that there were violets at her funeral, and also (contrary to the belief of the sitter) white roses. All these stated particulars were correct. Even the reference to "Louie" in the stage of emergence was intelligible if not exactly evidential. On the other hand, there is no statement of fact purporting to be from Mrs. Fischer which we can lay finger on and declare that it is false, or incorrect. So far as the reiterated "W"s and "M"s in one passage are concerned, which suggest attempts to write Wife and Mother, the communicator, whatever the difficulties which brought these letters in, keeps up the appearance as of struggle against them until "child" is written, and therewith remains content. Since it had been earlier unmistakably intimated that the sitter was her child, it is the less likely that the confusion of "W"s and "M"s in this place was caused by any real uncertainty in the mind of the communicator.

2. Sitting of November 10th, 1914, 10 A. M.

Mrs. Chenoweth, psychic; Doris, the sitter; Dr. Hyslop, scribe in charge.

(*Subliminal.*)

(*Long pause. Sitter admitted and long pause. Face twisted, hand reached for pencil, and pause again.*)

(*Automatic Writing.*)

"Ma . . ." (*part of 'm' made and pencil fell and reinserted.*)

H. "Stick to it." (*Thinking that an important name was tried.*)

"Mamma loves" (*Pencil fell and was restored.*) "you."

Note 17.—"Mamma" was the term which Mrs. Fischer used in reference to her relationship to her children, never "Mother," or any other term. *Real Doris* called her "Mamma," but *Margaret* sometimes used the expression "the Mother," in referring to her.

"I am so glad to come and write and I will try and make it plain why I have been about and trying to make some definite connections with you all at home. It is because I love you so much and have so many things I want to do and say.

"It is not easy to die and leave behind those who have been a part of your life and feel that they do not see you when you come or hear you when you speak and so you begin to make some effort to find some way to make them take notice of you and that is just what I have done.

I will not hurt or let any one else hurt you. I have so much to say it seems as if I could not get it all down on the pad but I am trying to keep calm as I was told to do."

Note 18.—Whether or not there is a connection, it is a fact that in the first automatic writing produced by the hand of Doris, written when *Margaret* was in control, partly while she was engaged in reading and partly while she was asleep, and in either situation unconscious of what was going on, there occurred expressions "Mamma need not worry about Doris. I will not worry about you. Doris is safe at the Prince's. Mr. F. (her father) will not dare to harm her. . . . Be careful there are some of her people who are planning to hurt her."

The last statement proved to be true in a sense that neither *Real Doris*, *Margaret* nor *Sleeping Margaret* could have normally known, and which cannot be set forth here. It is likewise a fact that her father, after she left his house in 1911, threatened that if he met her in the street he would strike her down with his stick. I remember well hearing this at the time. He was still living at the time of the sittings.

"I am not suffering any more. I am well strong and quite content although I did not want to die. I think no one ever wants to die if there is love and home or health.

"I am not alone. I have some friends with me who have been at home and who have tried to make some conditions (*pause*) some (*pause*) conditions to make it easier to communicate with you.

(*Pencil worn down and changed. Struggle to keep control.*)

Mother mother" (*Pencil ran across the pad. P. F. R. and pause.*)

"H (*pause*) He (*pause.*) You are trying to help me."

Note 19.—Note the appearance as if the change of pencil caused a "struggle to keep control," as though the communicator, busy with the process of getting her thoughts through the subliminal mind of the automatist, felt a hitch somewhere, and did not know what happened outside, viz., to the pencil. It is not improbable that "H He" represent efforts to write "Help," which, as the confusion of the interruption passed, and comprehension supervened, changed to: "You are trying to help me."

H. "Yes, I am."

"I know it and I feel that you want me to tell you some things I have done at home."

H. "Yes, exactly that."

"I know it and I will do what I can for I realize much better than you possibly can how great a help it will be to them to have me say something here which will relieve the suspicion that there is something

else at work other than my influence. I mean in the form of imagination which has been suggested but which is not an explanation at all. It is so simple to me that I cannot be other than interested in those I love and that being interested I do all I can to attract attention and make possible the idea of my constant presence that I do not always see the point of how it may appeal to them."

Note 20.—This passage is far from clear, and the obscurity begins with "some things I have done at home." If things done in her lifetime in her own house in Pittsburgh are referred to, the sentence would be intelligible in itself, but not in connection with what follows. If something done by her since her passing, and in the sitter's home in California, were meant, it would be intelligible in relation to the context. On two occasions in the year 1912 Doris saw an apparition of her mother while she was petting her chickens, and on one of these her attention was first attracted and she was caused to look up by what appeared to be the shadow of the figure on the ground. (*Proceedings*, XI, pp. 1042-3.) Now it happened that on the day previous to this sitting, Dr. Hyslop, in the course of conversation, remarked to Doris that many or most people would say that the apparition of her mother that twice appeared to her in the hen-yard was the effect of imagination. Not only this, but Doris knew that at the time when she had these experiences I was by no means assured that they were genuine spirit appearances.

If it was these matters that the communication referred to, it becomes clear that she thought it well to give some evidence presently which would relieve them (Mrs. Prince and myself) of the suspicion that something other than her influence, namely, imagination, had produced the apparitions.

It was so simple to her that she was doing all she could to attract attention and make it possible for her child to realize her constant presence, that she was not always conscious how it might appeal or seem to them. Such would be the meaning of the passage.

"It was a surprise to me to die and I did not want to go. I said that yesterday."

Note 21.—It undoubtedly was a surprise to her to die so suddenly. Her illness and death came almost like a bolt from the blue sky. She seemed well in the morning, and there was no intimation of illness until about 6 P. M. She died at about 2 A. M. the same night.

While "It was a surprise to me to die and I did not want to go" would be true of many, it would also fail, regarded as guessing, to apply in many cases. Some persons, owing to age, illness or trouble, desire to die for a longer or shorter period preceding actual decease.

And many are prepared for death by a period of illness, so that it could not involve surprise.

H. "Yes."

"but it is quite true and the reason was because I was needed and knew it and now that I have been through the change I can see that there was no need of the fear I had but there is still need of my care and protection and guidance and I shall continue to use my power as I have in the past but I hope more intelligently after I get through with these experiments."

Note 22.—While the first clause of this paragraph would generally be true in the case of a mother, it, of course, applied with unusual force in this case, owing to the frequent manifestations of childishness and irresponsibility in her youngest daughter, *Margaret*, was out. She would naturally fear that her daughter would be drowned in one of her swimming exploits, or would fail to return from one of her excursions. "No need of fear" in virtue of the fact that she came through all perils.

"I have tried to use her and to influence her and also to make some other signs of my presence."

Note 23.—See *Note 4* for the possible "signs of her presence." She seems to say that she had found it possible to bring a general influence to bear upon her daughter's mental life. This, of course, cannot be proved.

"but she is so sensitive and easily influenced I find that the best field for my effort."

Note 24.—"Sensitive and easily influenced" is true in any sense. I at first thought it referred to her responsiveness to the suggestions of her living friends. She was very amenable to their influence, though independent enough so far as people in general were concerned. And she was of the "sensitive" type. But I now think that Dr. Hyslop is probably correct in his opinion that the reference is to psychic responsiveness, to her sensitiveness and susceptibility to helpful influences from "the other side." The sitter has since proved to be a highly endowed "sensitive," heedful of what she regards as spirit counsel and assistance, but in a very calm, sane and matter-of-fact way, and apparently to her advantage.

"I know you do not intend to ask me to cease you only want to be sure that I know what I am about and that I will not produce any influence that will not be for the best of its kind. I am aware of her nervous make-up and of the jumping to conclusions of some of the others but that does not annoy me."

Note 25.—"Jumping to conclusions of some of the others." From the juxtaposition of this clause with "nervous make-up," I infer that the implication is that some of the others feared that experiments in psychic research on and through Doris might injuriously affect her nervous system. I myself had formerly had such fears; so had Mrs. Prince, and my sister expressed them to Doris in the course of this series of sittings as well as intimated them in her letters to me. Note the accuracy of the descriptive term "nervous make-up." Yet it would have needed observation, and close observation, to have detected signs of it in the sitter at this time.

"I have been able to show myself on two or three occasions and could do it oftener but I do not think it best."

Note 26.—This is a definite declaration that the communicator did succeed in making herself visible on two or three occasions. It was just twice after her death that an apparition of her clearly appeared to Doris. I knew of the incidents at the time when they happened.

"You know who E is do you not?"

H. "Yes." (*Sitter nodded head.*)

Note 27.—E. is the initial of the purported communicator's first name, Emma, which she later gave in full.

"and you know that I have S with me over here."

Note 28.—The letter S is insufficient for any conclusion, yet it has a possible and even likely relevance. Mrs. Fischer had an aunt Susan, to whom she was much attached, and who had died years ago. Doris never knew her.

H. "Not recognized yet." (*Sitter shook head.*)

"No wonder for it (is) some one she never knew but"

(*Pencil worn down and new one given. Long pause.*)

"one I have with me."

Note 29.—Observe that the fact that Doris did not know S. is distinctly affirmed. As stated above, if the reference is to Doris's great-aunt Susan, this is true.

"I want to say (*written 'shy' but read 'stay'*) say a word about baby."

H. "All right. Go ahead."

"my baby. I am (*word illegible*) you (*writing very scrawly and hand lost control. P. F. R. and long pause and pencil fell again.*)

Note 30.—The use of the terms "baby" and "my baby" has much significance. Doris was the youngest child of the family, the mother often called her "baby," even after she was fifteen years of age, and, when dying, opened her eyes and, seeing her youngest, the

only child present, uttered the words, "My baby." I knew of this long before these sittings.

(Here there was a short communication from George Pelham, and then Mrs. Fischer began again.)

(Long pause and the old pencil given, which had been used by the previous communicator) "trances will not hurt her. do not let them be afraid."

H. "I understand."

"Do you understand? It is my little girl of whom I write."

H. "Yes, I understand. Does she have trances?"

"Yes—not like this state in which I find this instrument but a trance nevertheless and there will be no harm come to her for I am near and will see that her health is not impaired and no wrong done."

Note 31.—After Doris became a model of physical and mental health, *Sleeping Margaret*, who claimed to be a spirit and who has never undergone any change while the other "personalities" were changing and disappearing, continued to come occasionally and talk to me after Doris had fallen asleep. Perhaps the term "trance" is applicable to Doris's state in sleep when *Sleeping Margaret* talks. Of course the sleeping state of Doris cannot be said to be normal at the time that something within her is hearing and talking, whether that something be a somnambulant personality or a spirit. It is true that there were some misgivings when *Sleeping Margaret* first began to talk with the lips of *Real Doris* (that is, when the primary personality was "out," instead of *Margaret*). And it is true that Mrs. Freeman had misgivings during these sittings, which were in part what prevented her from talking with *Sleeping Margaret*. These misgivings were very plainly indicated in a letter to me.

The trances, if such they were, in which *Sleeping Margaret* talked, were as stated, "not like this state in which I find this instrument," (*i. e.*, the trance was different from the trance of Mrs. Chenoweth) and it is true that they never worked the least detriment before or since these sittings. Nor did the trance of the same type as that of Mrs. Chenoweth, but easier and calmer, which afterward appeared in connection with Doris's development as a psychic, cause any perceptible harm whatever. It may be these later states of "trance" to which the communicator referred when she said, "I can do better things myself."

Perhaps the repeated assurances that her health would be protected from impairment were particularly intended to quiet the apprehensions of Doris herself, who had just discovered (Oct. 31st) the existence of *Sleeping Margaret*. She naturally supposed it meant that

she was not yet well, feared that she would never be well, and wrote me a letter almost of despair.

“and I can do some better things myself and the evidence of my presence will be given in a clear way but I want you to know that I am not undertaking this all by myself. We are planning to form a guard about her for some good and helpful work to be done in the future. I do not want so many people about to talk when we are trying to do certain things. It is not helpful to have any nervous excitement at the time.”

Note 32.—During the years when Doris was in an abnormal dissociated state, hysterical in some phases and highly suggestible in all save that of *Sleeping Margaret*, she showed only occasional gleams of what are called mediumistic powers. If such powers or manifestations are signs of a pathological mental condition, as most school psychologists believe, it is odd that Doris manifested so little of them during the long period of disintegration. And it is odder still that as she progressed toward normality, these powers and manifestations began to appear, and now that she is as healthy, normal, practical, vigorous and happy a specimen as can easily be found, are in full operation, without more appearance of harmfulness to her mental or physical nature than eating dinner or playing croquet.

The presence of her mother has been manifested many times since by automatic writing and apparition.

“The word ‘guard,’” said Dr. Hyslop in his Report, “used here instead of ‘guide,’ which is the word Mrs. Chenoweth would normally use, and always uses in the trance, has a very interesting evidential import. I did not know its importance or evidential value until after the sitting.”

He was informed by my writing to him, after receiving a transcript of the record: “It is a coincidence that the unusual term ‘guard’ is used, since in the automatic writings made in part 600 and in part 3,000 miles from Boston, the term guard rather than guide was the one always used. There were said to be three ‘guards’ including *Sleeping Margaret*, who was *the* guard. It would appear from the statement of Mrs. F. (the communicator) that a new guard was to be formed.”

It was afterward announced in the automatic script of Doris herself, that the new guard, composed of nine spirits, had been formed, and that it did not supersede the old guard, which continued to protect her in her earthly life, while the new guard protected the conditions of communication on the other side, admitting only suitable communicators, etc. Her development was said to be under the

especial direction of one "Frank," to me otherwise unknown except through his very discreet and sagacious observations in the script. At times he claimed to keep even the mother from communicating, for good reasons.

At the present writing Doris's psychical development has reached such a high stage of evidential output as to justify the prediction regarding "some good and helpful work to be done in the future."

It is likewise true that the little automatic writing which had been done prior to this sitting, with the planchette (afterward discarded) had not always been exempt from "talk" and "nervous excitement." Doris took but little interest in it, and would chatter and laugh; Mrs. Prince would sometimes do the same. A friend of the family several times joined us and once while the writing was going on a number of ladies in an adjoining room were talking all at once.

H. "Can you tell me when she goes into trances?"

"Do you mean am I here at the time and do I know or do you mean can I tell you now what time of day she goes into these sleeps—the trance."

H. "Yes, the time of day."

"Yes night—the time of night would be more like the proper statement for it is early night."

Note 33.—This answer to Dr. Hyslop's question, if we still suppose that the reference is to the periods when *Sleeping Margaret* talks, was precisely correct. With very rare exceptions the time was early in the night immediately following the going to sleep of Doris, which usually occurs before 9:30 P. M., and I seldom remained more than ten minutes to converse with her.

Dr. Hyslop remarks: "It was a prompt hit to say, in answer to my question as to what time of day she went into the trances, that it was at night. For this was just what I had in mind, and it would not be a natural suggestion to the subconscious of Mrs. Chenoweth, as she knows nothing about such trances, her own being in the daytime, and especially did she know nothing about this special case."

H. "Yes, that's right."

"I know for I am there and I know that the natural gift of seeing spirits is hers and in this state of trance if there is no undue excitement or fear on her part or the others she will see those around her and around other people and will be able to demonstrate the things I want to see demonstrated."

Note 34.—Dr. Hyslop's original note on this passage follows: "The fact that the sitter had twice seen an apparition of her mother lends color to the statement made about her here, and if the phenomena

which occur at night, when *Sleeping Margaret* is present, are any criterion, the girl has psychic power, and since these sittings she has begun to develop automatic writing."

I am tempted to give one instance, and will copy from my notes of the close of a sitting for automatic writing and an immediately succeeding one for crystal gazing. The instance took place on August 29, 1919. I had had a short correspondence with a lady of Paterson, N. J., whom we will call Mrs. Varden, about her own psychical experiences. Her letters were in my New York office, but even had Doris read them—and she never did or could—she could not have found anything therein to account for what followed. I made an appointment with Mrs. Varden to come to my house for experiments, and forgot to meet her. She came, and Doris saw her for a moment in the presence of Mrs. Prince, but nothing was said about any relation except her husband, and his name only. I made another engagement with Mrs. Varden for Wednesday, September 4th, and told my family of the fact.

When, on the afternoon of August 29th, a trance writing of Doris was finishing, what seemed to be a strange communicator wrote, "I will be present next Wednesday to aid." The pencil fell and I vainly asked who was meant until another communicator said, "I think it is someone who knows Mrs. Varden."

Immediately after Doris woke I put the glass ball before her, and took down her words.

"There is a tall man with jet black hair and mustache, middle aged, mustache turned up at the ends. Writing says, 'Wednesday.' Dark suit and black shoes. Looking at me—black eyes. Looks as though he might be a working man—his hands are rough. Hair parted on the side, not bushy nor curly, but thick. I seem to get an impression 'Uncle'—a strong one. He is still there. He makes a gesture, passing his hand above the eye as though his eye hurt."

When Mrs. Varden came, September 3rd, we had our experiments, and then I read to her the record of Doris's crystal vision of the 29th ult., but reserved the part about the eye, and asked if it suggested anyone to her. She replied, "Yes, it is like Uncle Chris., who died about three weeks ago. He was five feet ten inches or more. His hair was not jet black, it was *very dark brown*, he had a mustache turned up. His age when he died was probably in the sixties, but he didn't show his age. He may have possibly have had a little gray hair. He always wore black shoes, and I never saw him in a light suit. He was a carpenter by trade, had slender hands roughened by work. (What color of eyes?) I think black eyes—am not quite sure. He didn't part his

hair in the middle, I know. His waved a little, it was thick. He died in the first half of August. (This she proved by a letter which she had brought.)”

At this point I read to Mrs. Varden the last sentence of the crystal-record, relating to the eye. She thereupon exclaimed: “He was blind in one eye! That is very remarkable! I now *know* it is uncle Chris., for I had no other one who had anything the matter with his eye except a living one out West. As I remember it, steel got into his eye.”

It should be remarked that Doris is very inexpert in judging ages, so that a man of 60 or more who “didn’t show his age” might readily be considered by her a “middle-aged” man. And the mistaking of “*very* dark brown hair” for jet black hair seems venial. The reader should note:

1. The nearly correct description of a man known by and related to the woman who was to come, and did come, on Wednesday.

2. The fact that this man was, as Doris was impressed was the case, an uncle.

3. The fact that this uncle had died only about three weeks previous.

4. The fact now to be stated, that Mrs. Varden “some days” before September 4th (possibly on the 29th, but she could not be sure when) resolved to bring, and did bring, on Wednesday, three letters, all relating to this same uncle Chris., one of them relating to a vision which she had at a distance of doings of her uncle in his room, the other two letters of relatives stating that the vision was correct, that the things seen actually took place at about the time of the vision. Whether by inducing his niece to bring those three letters he was “present to aid,” I leave the reader to judge.

“I am so happy that you have taken an interest in the case. I am not anxious but eager to have the best come to her and I do not wish her to be frightened out of it nor to overdo it. It is so easy to become too ready to succumb to the suggestion that I have been advised to form a poteting (protecting) group and this is to be done while here.”

Note 35.—See Note 32.

H. “Do you know by what name you pass in the trances of the early night?”

Note 36.—From a momentary confusion of thought, Dr. Hyslop asked a question which assumed that Mrs. Fischer was the one who talked “in the trances of the early night,” whereas it was *Sleeping Margaret*. Here was a chance for telepathy and direct suggestion to get in their deadly work. But nothing of the sort takes place; the communicator refuses to take the hint.

(Pause and pencil fell and was reinserted again. Pause, sigh and rubbed her face with both her hands. Paused and reached for my hand.)

(Subliminal.)

(Pause and smile. Long pause, rubbed her face with her left hand. Opened her eyes and closed them again. Sitter left room and Mrs. C. awakened almost instantly.)

BRIEF SUMMARY

Let us sum up in brief what is stated fully in the notes, and balance our ledger for the second purported communication from Mrs. Fischer. I wish to list all statements of fact so far as, in the nature of things, they are susceptible of being tested. Of course we must neglect any allegations regarding the world of spirits, and the current states of consciousness on the part of the mother, as we have no means of proving, or disproving them.

The term "mamma" was the correct usage of the sitter and her mother. "Have been trying to make some definite connections" links with manifestations which had taken place in the home, purporting to be from the mother. "Hurt you" was relevant to existing facts, and linked with a "message" received from the mother at home.

There are persons who desire or are indifferent to death, but Mrs. Fischer, of optimistic temperament and well in the morning preceding, undoubtedly did not desire it. Her death was so sudden that the allegation that she was surprised by it is most pertinent. The references to attempts to communicate in the sitter's home, and to its inmates not being fully receptive, corresponded with appearances and facts. The reference to "imagination" furnished a cross correspondence with what Dr. Hyslop had said to the sitter on the previous day. What was said about the need that the daughter had of her, at the time of her death, and of her fears for the daughter, is most peculiarly applicable, considering what the daughter's condition and conduct was at the time. The adjective terms "sensitive" and "easily influenced" were correct. The statement about having given signs of her presence, and the more specific one that on two or three occasions she had made herself visible, corresponded with the home phenomena. It was true that some others had done some "jumping to conclusions" in view of the sitter's "nervous make-up." The after years showed that the fears that the exercise of the girl's psychical endowments might hurt her were without foundation, as intimated. The initial letter E was that of the communicator, and S was that of an aunt

deceased; that is to say, while it is not proved that these are the correct interpretations of the letters, they are pertinent and easily intelligible. The term "baby," applied to the sitter, was one which the communicator had often used for her. The statement that the sitter had trances, but not like those of the medium, Mrs. Chenoweth, was true if the reference was to the states when *Sleeping Margaret* talked through her lips, and it was true that these periods were usually in the "early night." The statement that the "trances" were not a detriment and that the sitter's health would not suffer nor any other harm be done was justified by after developments. The implication that Mrs. Fischer was not related to the *Sleeping Margaret* "trances" accorded with the real indications. "Better things," i. e., more evidential, did come through Doris later. The mother did appear to be related to many of them.

It was true, as intimated, that in some of the home experiments too many had been about, talking. The use of the word "guard" for the first time in Dr. Hyslop's hundreds of experiments with Mrs. Chenoweth, where the word "guide" had been the familiar one, furnishes a cross-correspondence, since the word "guard" had been the one which came in the planchette writing through Doris herself in California. "The natural gift of seeing spirits is hers" accords with her two previous visions of her mother and her afterward—sometimes evidential—seeing of many apparitions. And she *has* since had "demonstrations" of very impressive character, which are yet to be published. The claim that a group was to be formed on the other side for the protection of the girl corresponds with the claim afterward made in her own trance script that the group had been formed for a specific purpose; and what is far more important, as it cannot be laid to suggestion, it is in harmony with the claim previously made at home that another guard had been in existence for years, to attend to another set of functions. Thus, both in the girl's own previous automatic script and in that of Mrs. Chenoweth, there were references not only to "guards," but to an organized group of them.

While there are few "hits" in this sitting which would weigh heavily, if isolated, the correctness, or at least unforced pertinence, of so many, taken together, is impressive indeed. We cannot put on either pan of the balances statements about the communicator not suffering after her death and a certain spirit not clearly designated being with her; while all such references are in accord with our ordinary notions of the other life, so far as we have any, we really know nothing about it. But I have searched the record of the sitting in vain for a statement, capable of being tested, which is probably false

or not in reasonable accord with facts, some of these then still in the future or mostly so.

3. Sitting of November 11th, 1914, 10 A. M.

Mrs. Chenoweth, psychic; Doris, sitter; Dr. Hyslop, scribe in charge.

(*Subliminal.*)

(*Long pause. Sitter admitted and long pause again. Sigh, pause and reached for pencil and paused again.*)

(*Automatic Writing.*)

“I am here again today with love and purpose to bring to my child the best influences possible for her whole life. I am not willing to have the work I have begun to do upset or transferred or postponed if it is possible to continue it without harm to her and I sincerely believe that it is.”

Note 37.—It is, of course, out of the question either to verify or dispute these statements. We do not know independently of such messages, whose genuineness we are trying, what the purposes and powers of the spirit in relation to the living may be. We can only conjecture what is meant by “the work I have begun to do.” If on other grounds it comes to be granted that the spirit of Mrs. Fischer was indeed back of these messages, I do conjecture that she referred to the psychic development of her daughter. It was from her that the first messages had ostensibly come at home, and it was of her that the first apparitions had been. The “work,” if my surmise is correct as to the reference, was continued after the sitter’s return, and, as already stated, resulted in no harm whatever.

“It is no use to be afraid because a thing is a little unusual and I know that there are many instances where such contact and association is carried on with the best (*slight struggle as if losing control*) results for all who are concerned in it.”

Note 38.—This is Dr. Hyslop’s note in the complete report:

“Dr. Prince recognizes in this passage a coincidence with the fears he had about the girl in his endeavor to cure her. He says of the advice not ‘to be afraid because a thing is a little unusual’ that ‘the reference might be to the slight hesitation and watchfulness in the California home lest Doris’s psychic development should tend to bring back the former dissociated condition, or produce other bad effects on her physical and mental health.’ At any rate there is pertinence in what is said, and it implies that something is going on of which there need be no fear, and the implication is correct.”

I will add after the lapse of six years of slow psychic development on the part of Doris, that the appearance is as though "such contact and association is carried on with the best results for all who are concerned in it." I could explain what I mean at length, but it would not be worth while, for the statement in the text has the form of a mere general one, and not of a prediction.

"The way I have been led to do this is through constant effort to know more about what was going on around her and in the family and I have had much help from friends over here. It is not easy to be taken away from those who need you and turn your back on their needs and feel any peace of mind even over here and that is just my situation.

"I am not alone as I wrote you before and I am learning to leave less of the influence of my concern and bring a free and pure spirit of health and strength to her. I will not hurt her physical condition nor will I bring restraint on her mental power but hope to add to it."

H. "Can you say why she needed your help before you passed out?"

"Yes the things I have just mentioned were the cause of her especial need. She was not so able to care for herself as some girls."

Note 39.—Dr. Hyslop's query, "Can you say why she needed your help before you passed out?" was legitimate since the communicator had already (p. 28) said that she had not wanted to die because she knew that she was needed and that she had entertained fears, and plainly intimated in the next paragraph that she was referring to this daughter. The daughter's "nervous make-up" had also been mentioned (see page 37). So the answer, "she was not so well able to care for herself as some girls," can hardly be deemed a shrewd guess from the question.

H. "Tell exactly what was the matter."

"I do not know what you refer to if you mean the physical condition I should say not that so much as a child-like dependence mentally."

Note 40.—Precisely. The dependence was on account of mental, not physical, conditions. The girl, up to the time of her mother's death, was almost always in good bodily health. "Childlike," of course, properly characterizes the frequent *Margaret* periods, in spite of her capability and good sense, because of the occasional bubbling up of *Margaret* traits.

Dr. Hyslop adds: "Mrs. Chenoweth, of course, could not have inferred her childlike character, because she had not yet seen her per-

sonality, and in fact never saw her at any time. Much less had she any opportunity to infer that the trouble was mental. The girl was at this time as healthy and plump a piece of humanity as anyone would want to observe for health."

"which needed all my care and foresight to keep her as she ought to be."

Note 41.—This surely indicates recognition of a peculiar mental state on the part of the daughter, whatever its particular nature. Especially was what is stated above true of *Margaret*.

The mother did not know the fact of dissociation, which would have explained all, if she could have understood it. It is one of the cross-correspondences (like the occurrence of the name "guard") that neither in these sittings nor in the automatic script received at home is there any sign that even yet the mother understands the case of her daughter scientifically. In both she seems to speak only of the phenomenal aspects of the symptoms, much as they must have appeared to her in her lifetime. Not being able to discriminate between *Real Doris* and *Margaret* as personalities, it only appeared to her that she had to steer her way very carefully to prevent, so far as possible, her daughter from falling into strange and sometimes uncontrollable moods. She had, therefore, to adopt a very different and much more cautious course with her than with the rest of the children. She allowed her (*Margaret*) exceptional privileges; for example, to keep her things in a drawer in the mother's room which the others were not allowed to enter. Any punishment had to take a psychological form, such as purposely looking grieved, which always overcame *Real Doris's* feelings and generally did *Margaret's*. In fact she had to be as careful in dealing with her in the *Real Doris* periods, for if *Real Doris* was grieved *Margaret* would come and trouble begin.

"and there was no one else who understood her."

Note 42.—How many anecdotes I had heard illustrating the fact that Doris's mother was the only one who understood how to navigate between the Scylla and the Charybdis of the mercurial personalities of Doris!

H. "Can you tell some of the things she did that will show what you have said and may be specific?"

"I think I know what you are striving to do and I will help you if I can for I am much more interested in this case than you can be although I know whatever I do for you will help some other mother to get to her own in the way that I am trying to do. I know that my last thought and my first one when I was free was for her to do something to help her in her especial dependence on me and my work and plan-

ning for her even food and sleep and dress and everything that was connected with her was my constant care."

Note 43.—In reference to this passage, I wrote, in 1915: "This was not obviously the case. Mrs. F. had many children and Doris had such practical capability, and the difficulties of poverty and of dealing with the *Margaret* phase caused her to let Doris have pretty much her own way in such matters. But Mrs. F. often did provide or save dishes of which *Margaret* was especially fond."

I now add that it is not stated in the communication that the case was "obvious." In fact, the word care may have been intended in a passive sense, as meaning anxiety. There is a plain intuition in the words "when I was free" to the occupations which hindered the expression of her care. There was such a tender love for this "baby" of her family that the mother must have felt concern in regard to her daughter's irregularities in sleeping and eating and her often shabby clothing. And I have heard anecdotes which convince me that in spite of all difficulties and all appearances of letting her daughter have her own way, the mother was often able to bring an adroit and helpful pressure to bear.

H. "Yes."

"The play with other children was never as children usually play but was left as a part of my care of her."

Note 44.—It is correct that "the play with the other children was never as children usually play." This is true in a peculiar degree, remarkably apt. *Margaret* did much of the playing, and was liable to come any time *Real Doris* was playing, in which latter case the type of her play altered in a manner disconcerting to other children. *Margaret* was determined to play in her own way, about fairies, and to whisper and make the others do the same. She could not get along with them, so that the playing, when not solitary, was nearly always with or in the presence of the mother.

"We were companions my little one and I in a strange way."

Note 45.—This is absolutely and photographically true. From the time her youngest was old enough to play, up to her sixteenth year, Mrs. F. was companion to the daughter in her two sets of "moods" to an almost unheard of degree. They invented stories to tell each other; they related to each other "secrets" none other was to know; they "imagined" and sang together, took walks together, made wonderful plans, gave each other "surprises," etc.

There was nothing like this in Mrs. F.'s relations with the other children, at least more than is usual. Even when Doris was 17, Mrs. F. entered with real enjoyment into her dual life, adapting her con-

duct to the *Real Doris* periods, when the daughter did not play with paper dolls and the like, and to the *Margaret* periods, when she did. I had heard from the secondary personalities numerous incidents of the kind, and some are to be found in *The Doris Case of Multiple Personality*.

“and her mind was always so quick to see my meaning when to others she could not nor did not respond.”

Note 46.—This is a very apt utterance. It intimates that the girl was somehow *different*, that there were times when she was either unable or unwilling to make normal response to the mentality of others, and that even at such times she nevertheless was able to understand her mother’s utterances,—all of which was true. That is, when *Margaret* was out and was in a bad humour with others, or perhaps from her childish intellect, mistook the meaning of words which they employed, even then, she understood her mother, who unconsciously had learned to adapt herself to the two dispositions and understandings of *Margaret* and *Real Doris* as they successively appeared.

“and there was a delicacy—delicate feebleness as some might call it, a slow unfoldment, do you know what I mean?”

Note 47.—These seem to be phrases trying to characterize the strange condition of the girl which the mother never understood. How Mrs. Fischer must have puzzled over the riddle, her daughter of 17 talking with as good sense as other girls one moment and the next showing a devout confidence in the existence of fairies, retaining her childish notion that babies are picked up by doctors on river banks, and generally conversing and deporting herself like a girl of ten in some respects and one of six in others! How she must have wondered, with anxiety, if her daughter would ever grow up! Even *Real Doris* herself was very shy and backward with strangers before her mother died, and would stand in their presence, as she says, “like a dummy,” though in this respect *Margaret* was her opposite,—being a self-confident and saucy imp.

H. “No, I do not know. What I wish to get is a statement about many of her little habits before you went away.”

“I have told you some of them.”

H. “But none of them are evidence. They would be true of almost everybody. I want to know the little habits and doings which struck you as unusual when you were living.”

Note 48.—Dr. Hyslop’s note follows: “I had felt that what had been said was not specific enough to regard as evidence of identity. I, of course, could not realize how pertinent many of the things said were, which Dr. Prince discovers as very apt, and hence wanted little specific

events or acts that would indicate on their face an evidential character, if verified."

There is an air of confidence, not of surprise, in "I have told you some of them." And so she had. In the course of reading the automatic script and making his own notes at the same time, and in his desire for specific incidents, Dr. Hyslop made a remark which was certainly not a just one. "Nervous make-up," "childlike dependence mentally," "needed all my care and foresight to keep her as she ought to be," "no one else who understood her," "especial dependence upon me," "play with other children was never as children usually play, but was left as a part of my care of her," "we were companions, my little one and I, in a strange way," "her mind was always able to see my meaning when to others she could not or did not respond," none of these clauses can properly be said to be "true of almost everybody," and in combination they would be true of a very small percentage of young persons. But all, and many more statements to come, were true of the sitter.

"You refer to the habits I tried to correct and in my own way."

H. "Yes."

"I know but I did not want you to write about them for I have a kind of feeling that those things should remain between us and that my influence has been helpful from this side to avert what I feared would come if not corrected. I did not want them to become habitual. It was sometimes things she said as well as things she did."

Note 49.—There was no implication in Dr. Hyslop's request to know about the sitter's little habits that he had in mind any which needed correction. Therefore the correct reference in the reply, together with the allusion to her own peculiar ways of dealing with the habits, are to be noted. There is a maternal shrinking from speaking of these things which at least is in character. For the reference here seems to be not to immaturity, but to conduct implying moral fault. And indeed there was seeming reason for it. *Margaret* would come and, from caprice or want of understanding, say something directly contrary to what *Real Doris* had said previously; or *Real Doris* would come and from lack of knowledge deny something which perhaps she (*Margaret*) had just been seen doing, and all sorts of seeming lying were discerned. *Margaret* would take things belonging to others, simply from the primitive instinct of wanting them, especially things to eat, and saw no reason why she shouldn't. *Margaret* had her wilful moods of inflexible obstinacy, while *Real Doris* was always lovingly pliant to her mother's wish. *Margaret* was often an *enfant terrible*, mortifying her mother by her frank or saucy speeches to callers and

resenting any fancied slight to the mother by disconcerting acts and speeches.

H. "Change the pencil." (*I carefully changed pencil. Hand showed hesitation and difficulty in managing its part.*)

"It makes me dizzy when you change it but I will soon get used to it. I also . . . also want to refer to the running away, going away to other places."

H. "Yes, tell me some of the places."

"It was a matter of worry to me to have her do that. She knows what I mean and feels that she would not do it now and I often think it was a spirit influence about her then. It was not only that she went but she would not come back and there were things said at the time to try and make her understand about it."

Note 50.—All these statements, aside from that regarding the communicant's present opinion, which, of course, we cannot test, are correct. Sudden journeys were frequent incidents. *Margaret* would start off any time she took the notion. One of her frequent trips was to find her imaginary "real" father and mother. She would also dash off to go swimming, etc. Even *Real Doris*, when quite young, would sometimes take quite a journey, as when she walked five miles and back to see what a town line looked like, and did not appear until late at night. It hardly requires proof that the mother worried about these journeys.

The sitter, of course, did well know what the reference meant. And it was true that "she would not do it now," since now the *Margaret* personality had departed.

"I often think it was a spirit influence about her then." This is not cited as evidential, but Dr. Hyslop remarked in his notes what we are constantly taught by the literature of this subject, namely, that obsessing spirits are able to get their grip on the individual because of latent aptitudes in the direction of the abnormal habit.

There were many things said by the mother, of some of which I had heard, in the effort to make her daughter understand the dangers and the naughtiness of her jaunts. She would tell the child that somebody would carry her off so that she would never see her mother again, that she would get lost and not be able to find her way back, that if she got drowned she would get spanked for it, etc.

"I do not know why."

Note 51.—It is interesting to observe that the communicator claims not to know, even at this time, the reason for her child's conduct, any more than she understood it in her life time. I do not urge this as evidential, but it is certainly in character, unless we suppose,

along with the plebs, that a person upon dying becomes endowed with immediate and unfailing knowledge and wisdom. There is this same appearance of ignorance of the underlying and technical causes of her daughter's former condition throughout the series. Of course the subliminal of Mrs. Chenoweth, if anyone could explain how it became cognizant of the girl's relationship, former conduct, etc., might be capable of making the mother act the part, providing it was always a profound psychologist, aware, as most people would not be aware, that the girl's mother could live with her for years and never know anything about the fact of dual consciousness.

I will add, not as evidence, but as of interest, that the professed communications from the mother through the girl's own hand continued to show—not by direct assertion, but casually—the same technical ignorance. Finally I asked "her" if she did not know what ailed her daughter in the old days, and "she" replied that she had been told something about it, but it was hard to understand.

H. "Can you say or tell some particular place where she would go and worry you?"

"Yes. I am aware of the things that happened then and of my fears and my constant watching for the return and of the real danger that might have come to her if she had got into the place she would have been d . . . (*P. F. R. and purposely not read*) d r . . . dr dro . . . (*purposely not read in each case, though knowing what was meant.*) (*P. F. R.*)

H. "Stick to it."

(*Pause.*) . . . (*scrawl.*)

(*Oral.*)

"Oh. (*Sigh.*) Don't go there. Don't go there."

(*Writing resumed.*)

"water—drowned."

H. "That's right. That's what I want."

"I know it and the thought of it fills me with a kind of fear now."

H. "I understand that."

Note 52.—Dr. Hyslop remarked on this passage: "The allusion to drowning has a direct connection with the reference to running away. I had been told by the sitter, Doris, that she had been the victim of escapades in the river which seemed to have frightened more people than her mother. She would suddenly be seized by the *Margaret* personality, run away to the river and plunge into it for a swim, all with her clothes on, and come home dripping wet and perhaps not

knowing why. As I knew the incident I hoped that something would be said of it among others which Doris had told me."

Both *Real Doris* and *Margaret* were expert swimmers and very fond of the sport. It should be explained to lay readers that the fact that Doris, in one personality, was an expert swimmer does not necessarily imply that she was such in another personality. As *Sick Doris* she embroidered exquisitely, as *Real Doris* with medium ability, and as *Margaret* poorly. When little (and *Margaret* to the mother's death) they would perform all sorts of "stunts," dive from a moving ferry-boat, swim underneath a drydock, etc. The last was a specially dangerous place, and the phrase "if she had got into the place" may refer to it. *Margaret* was the most frequent offender, and Mrs. F. used to warn her that she would get drowned and humorously threatened that she would whip her if she got drowned. *Margaret* would promise not to go to the dangerous places, being really awed by the threat. But if Mrs. F. had whipped her she would have been furious.

The phrase, "Don't go there," probably reflects one of the admonitions about this dangerous place. Compare the reference to fear at the end of the passage to what was said earlier about the influence of memories on one's mental state at the time of communicating and their transfer to the medium. Note 10 and passage on which it is based.

"She was so much a child without the least sense of the danger (*read 'things'*)—danger is what I want to write—and I thought no one else would ever take the care of her that I did."

Note 53.—The child would go into the stall of a dangerous horse, swim with adventurous companions in perilous places, and perform many risky feats, such as jumping over red-hot bars of iron as they came from the rolls in a nearby foundry, until the workmen drove her away. She indeed seemed to have no sense of danger.

"Why I used to play with her and walk about . . . walk doing my work and talking with her and she would answer until suddenly I would ge(t) no answer and she was out of sight and then I had my worry."

Note 54.—This is quite true. As Doris herself puts it, "It would be I that she was talking with; then the A-phase (*Margaret*) would come and scoot down to the river. I have often heard my mother telling others about it, very much in the way it is told at the sitting."

H. "Yes, has any one ever cared for her since you went away?"

Note 55.—Dr. Hyslop commented: "In my question as to who cared for her I had Dr. Prince in mind, desiring to obtain incidents about him and his work with the case."

"I have thank God and I shall but that is not what you mean.

“ You refer to another woman who has had some care of her—you mean that? ”

Note 56.—This certainly applied very aptly to Mrs. Prince, who helped her (*Margaret* and *Sick Doris*) to sleep, at the cost of great personal effort, for a period of some nine or ten months before I began to study the case.

One might say that it is common enough, after a girl's mother dies, for some other woman to have “ some care of her.” True, and it is common enough for this not to be the case. Even had the medium been told that the mother was dead and that the sitter was 25 years old (remember that the medium was not permitted to see her), still the death might have occurred, as it actually did, after the sitter was old enough to take care of herself, besides which, for all the medium normally knew, the sitter might have been 40. No one did have any care of her from her 17th year until her 22nd.

H. “ I mean for you to tell just who has cared for her.”

“ Yes I suppose that was what you were after. Two have been there trying to do some things for her and one was much more to my liking than the other. There was less of the effort to restrain but a real effort to understand. A relative. I refer to one whom I know and who often thinks of me.” (*P. F. R. Pause.*)

Note 57.—That two persons had been engaged “ trying to do some things for her ” is correct, since for nearly four years the girl had lived with two persons only, Mrs. Prince and myself, and a large part of our time and attention for nearly that period had been employed toward her cure.

The allusion to one being more to the liking than the other is, no doubt unintentionally, not quite fair to Mrs. Prince, who labored with great faithfulness and self-abnegation that few would have equalled, to make conditions so that Doris could have comparatively sound sleep, for at least some hours every day, and this established a physical foundation on which the psychical treatment more securely rested. Still, the mother might naturally have received the impression indicated, as Mrs. Prince's method was sometimes more peremptory than mine, from her theory how best to deal with certain features in the case.

The second sentence, “ a real effort to understand,” is very apt by way of description. During the period when Mrs. Prince was having *Sick Doris* come to our house to sleep, generally throughout the evening, and often in the afternoon, *Margaret* was viciously inclined toward *Sick Doris*, leading to movements during the sleep, perhaps partly the conscious efforts of *Margaret* and partly the automatism aroused by such efforts, which had to be restrained, in order for sleep

to be possible. There would be movements to tear the clothing, scratch the face, etc., sometimes for a long while, whereupon periods of profound stupor would ensue, or *Margaret* might have an actively amiable spell. But Mrs. Prince had to remain with the girl and to benevolently "restrain" her by holding her hands, keep her from rolling to the floor and so on. It was the extent that Mrs. Prince's health began to suffer from her exertions which first instigated me to see if I could help and so led to the discovery of the nature of the case. It was not so much that Mrs. Prince did not make the effort to understand as that she had not the technical training which gave me my leverage. But the gist of the contrast indicated is true and striking. Mrs. Prince's work was restraining the physical convulsions which prevented slumber, while mine was to deal with the case through an effort to understand its true nature and to deal with it accordingly by psychical treatment, which soon made restraint unnecessary.

Dr. Hyslop continues: "The reference to a relative is not clear. Most naturally it would imply a relative of the communicator or sitter, but this would make the allusion untrue. But if it means a relative of the woman that had cared for the child it would point to Dr. Prince, the other one of the two apparently meant. Of the statement Dr. Prince says: 'I do very often think of Mrs. F., whom I never saw, because of the quantity of details I have heard about her from personalities and because of the seeming evidence antedating these sittings that she had been communicating.'

"The expressions 'My dear little girl' and 'Mamma' are characteristic, the latter, as previously remarked, being the only name employed for the communicator." Cf. Note 17.

"My dear little girl I want you to know that I am Mamma still and love and watch over you. (*Stress and struggle.*)

"F Father."

H. "Whose father?"

"hers I am still here, and want to speak about Papa to her."

H. "Yes, do so and tell me all about him."

"I have so much to say to her about him and about another too."
(*Pause and P. F. R. Pause.*)

H. "Is the father living?" "no" (*written as I went on with my query.*)

H. "or on your side?"

"Not with me now but sometimes here" (*difficulty in writing.*)

H. "You mean that he has passed out of . . ." (*Writing went on.*)

"Yes."

H. "All right."

Note 58.—This is a passage which represents falsity or confusion, whichever the reader thinks preferable. I shall set it down as false, at the same time that I think it is probably the result of misunderstanding or confusion.

The sitter's father was called "papa" by her during the mother's lifetime, but he was living at the time of the sittings. It would be natural for the communicator to wish to say something about him, though he was not a pleasant subject to the daughter. If the question by Dr. Hyslop was understood to be "Is your father living?" which is possible, though I by no means insist that it was the case, all would be plain. It should be remembered that in the first sitting the communicator's own father was said to be present "trying to help me get to you" (page 28), which would agree with the statement that he is "sometimes here." It should be noted that directly following this paragraph it is said "I have got excited somehow." Dr. Hyslop had assented "All right," so it is not easy to assume that this was a subliminal attempt to smooth over an error. Since there was so much connected with the memory of the sitter's father that was perturbing, it would not be difficult to account, on the spiritistic theory, for the excitement and any consequent confusion.

Or the true explanation may be based upon association of ideas and the telepathic nature of communication. At first the communicator desired to say something about the sitter's father. But this was a painful subject, especially in relation to the communicator's own father, who disliked him and had permanently disowned his daughter on account of her marriage, consequently she begins to think of her own father, who had but lately died, and the thoughts which come through after Dr. Hyslop's question relate to him. This is only a conjecture as to what may have happened.

"I have got excited somehow and am not writing all that I have in my mind for I wanted to say something about Aunt."

H. "Go ahead."

"who is alive you know who I mean Aunt. . ." (*Sitter nodded.*)

H. "Yes, go ahead."

"Aunt (*pause*) J (*not read at time.*) J The one who has done so much and yet does not understand and is so much afraid that something will happen that is the one I mean."

(*Difficult writing.*)

Note 59.—The reference to Aunt J. may mean an aunt Jennie, who is alive, and who did express some concern as to how Doris would get along after her mother died. But the rest of the matter describing the Aunt does not express known facts. It may be true, however, as a

rumor was started among some of the girl's relatives that she was being made a household drudge.

H. "It is not quite clear what you mean. Can't you write the name?"

"I want to if I can and I want to write Charles too . . ." (*Scrawl.*)

"Over here with us." (*Sitter nodded.*)

Note 60.—Mrs. F. had a son, Charles, who was killed at the age of three by a fall down stairs long before Doris was born.

It should be noted in the case of Charles it is said that "he is over here with us," while the aunt was said to be "alive," both of which assertions are correct if the persons meant are properly conjectured.

H. "Yes, go ahead."

"I want to write about H (*pause*) e len." (*Sitter shook head.*)

H. "Helen is not recalled."

"a girl alive who has had some association with her."

Note 61.—Helen is the name of a friend of the sitter. Quite curiously it was not until February 12, 1915, that Doris suddenly recalled Helen K., a girl about her own age whom she had known since her sixth year, not as an intimate but as a cordial acquaintance. This, probably, was because in their earlier years, when they met most frequently, she was known as Nellie. On October 30th Doris met the mother of Helen, who told her that her daughter died just a week before, which would make the date October 23rd, the day before that on which Doris started for New York. The communicator said that Helen was alive, but the death was very recent. Any one who thinks a spirit must know everything directly after it happens will find a difficulty here.

Later the name Nellie came in the subliminal, and still later Helen was given in the subliminal. Cf. Note 79 and accompanying text.

(*Change of Control.*)

BRIEF SUMMARY

Again let me sum up the statements of the sitting which it is possible to verify or discredit. "The work I have begun to do" is pertinent to phenomena already started in the sitter's home, purporting there to be related to the communicator. That "work," according to the assurance given, did as a fact result in "no harm to her." As intimated, we had been a little "afraid" of harm, yet, as intimated might well be the case, the appearances came to be that the phenomena, whatever their origin, were followed by "the best results for all con-

cerned" in them. As for the girl, in conformity with the assurance, her "physical condition" was not injured but its excellence was rather confirmed, and she acquired additional "mental power." It was true that formerly the daughter had not been "so well able to care for herself as some girls," at least in respect to health and bodily safety, as the personalities *Margaret* and *Sick Doris* were often either reckless or careless; that the trouble was "not so much" physical as a "childlike dependence," which made demands upon the mother's "care and foresight"; and that "no one else" understood her varying moods—as they appeared to be—or was able to deal with them like the mother. It is specifically correct to say, "the play with other children was never as children usually play," that the play was largely a part of the mother's "care for her," that the two were "companions in a strange way," that the personalities often became involved in difficulties with others but were "quick to see" the mother's "meaning," and that there was what would seem to the mother "a slow unfoldment"—very slow indeed—of her daughter's mental maturity, since even in the primary personality, she was mentally several years younger than her age. These particulars were so emphatically and peculiarly true, and made up such a peculiar combination that the air of surprise in "I told you of some of them" was quite justified. The intimation that a closer description was painful for a mother to give is correct in that superficially they seemed to imply moral delinquencies on the part of the daughter, though in fact Dr. Hyslop understood how to account for them better than the mother ever could have done. It was indeed "things she said as well as things she did" that were peculiar, and correct that among the latter was "running away," which caused the mother worry, so that "there were said things at the time to try and make her (the daughter) understand about it."

Especially true it was that these sudden trips often involved "real danger," and danger, if "she got in" a special place, of being "drowned." The child was, as stated, "without the least sense of danger," and performed many perilous stunts. The description of their talking quietly together until of a sudden the girl (a change of personality from *Real Doris* to *Margaret* having come about) disappeared, is a faithful one. It was quite true that "another woman" had been caring for the girl, but much more strikingly true that there were two persons concerned, and that one of them had had the province of (benevolent) "restraint" and the other of a "real effort to understand" (the causes of the trouble). The latter is indeed a relation (husband) of the former, if that is the meaning, and had learned so

much about his adopted daughter's mother that he "often" thought of her with a lively interest, feeling almost as though he had known her; indeed it is not too much to say that he had come to love the personality of that brave, cheerful and long-suffering woman. The word "Mamma" is the one which the daughter had most frequently employed, and always when in her primary personality. The reference to an "Aunt J." fitted the initial of one of the aunts. And it was true that she did express concern regarding the girl, though whether the following statement was true is not ascertained. The reference to "Charles" is pertinent to a son of the communicator, and it was correct to say "over here with us." While it is not remarkable that the sitter had known a "Helen," this was true, and it was about the right emphasis to put upon the acquaintance to say that she had "had some acquaintance with her," since Helen was not a relative nor an intimate friend, but yet had been a familiar associate.

On the other hand, Mrs. Fischer had not, as one might suppose from what was written, been able to take much obvious pains upon the girl's "food and sleep and dress," though there is no question that she contrived devices to do what she could. And if "constant care" means anxiety, she undoubtedly, from what I have learned, felt that in full measure. Also it was incorrect to say that the "father" was on the other side if the father of the sitter was meant; but if the attention of the communicator was diverted and the father meant, the one who was "sometimes here," as he was said to have been in the first sitting, was her own father, it was correct. Nor was it correct to say that Helen was "alive," but as she had died so recently, this does not seem to be a difficulty inconsistent with the genuineness of the message, unless we care to assume that a spirit must be aware forthwith of all events happening on earth or in the regions of the dead.

4. Sitting of November 16th, 1914.

Mrs. Chenoweth, psychic; Doris, sitter; Dr. Hyslop, scribe in charge.

(Subliminal.)

(Long pause. Sitter admitted. Long pause, groan, pause and reached for pencil and short pause.)

(Automatic Writing.)

"I come again but it seems so long since I wrote before. I wrote about my little girl and will try and write about the way I have tried to say something through her since I was here last. I have not abandoned my desire to keep close and while I know what you have said

that I had better not try (*Pause*). I do not mean that precisely but I mean you said it to my little girl that she had better not try while I was coming here. I know the purpose but I still have tried in a slight way to make them know that I was near."

Note 62.—Dr. Hyslop wrote this note:

"It is not possible, of course, to verify the statement that the mother had tried to communicate through the sitter since the previous experiments. There was no superficial evidence of this. I did make some remark to her substantially connected with the statement of the communicator. Dr. Prince writes that she remembers it also and quotes her: 'Doris says that Dr. Hyslop had said to her something to the effect that she must not expect to go into a trance before the work in Boston was concluded.'"

"The thing that troubles me is not what effect my coming will produce but what effect opposition to my coming will produce. I have more than the desire to prove to you that I am the cause of certain things that have been done. I desire to create a strong, (*comma inserted*) steady influence for right and for usefulness for my child who is so sensitive."

Note 63.—Dr. Hyslop's note of 1915:

"There is nothing evidential in this paragraph, but the allusion to the fear of the consequences of opposition to her coming through the daughter is consistent with what we have observed in other cases of 'obsession.' The reference to the desire for the child's usefulness, especially when she is said, in the same connection, to be 'so sensitive,' is possibly intended to indicate the desire for her development as a psychic, which has been going on for some time and has improved since these sittings."

The reader will note the repeated reference to "things that have been done" and its relevance to facts which had taken place. See page 29 and Note 4.

"I did think I might write about M (*pause*) yes Mamie (*not read aloud, but read mentally*)."

H. "What's that?"

"Mary Mamie—and I want to give a few more incidents if I can get hold as I want to."

Note 64.—There is no certainty in the reference. Mrs. Fischer had a daughter Mary, who is living, and a living sister, her only one, whom I prefer to call Madie, that being her name except for the third letter.

H. "All right."

"I have a strong interest in the development of the home instincts and the way to work at home and I will try to make some way to have that interest of mine an effect on her ways and still I know that with the present unfoldment there is a loss of interest in the very things I wish her to be interested in. That brings a cross purpose and I suppose I must wait for time to bring things right."

Note 65.—This is a passage full of relevant meaning to those who have known Doris before and after the date of the sitting. Owing to the pressure of the secondary personalities with their collisions of tastes and habits Doris had been very peculiar and unmethodical about what may be called her housekeeping activities, though efficient. But she had, since her cure, been becoming, and has since become, more systematic, though she still (and I confess agreement with her) cannot see the sense of a deadly routine. She is a pink of personal neatness, and her room is a joy to behold.

"I want to write about another woman who is alive in your world and who is some frightened by some conditions that have arisen near my little daughter. I mean (*struggle with slight hacking cough.*) (*Pause.*) A A A aunt."

H. "All right. Tell all you can."

"You know her."

H. "Yes, I may, if you make it clear who it is."

"I know that you know the one I mean and she has trusted you to do this for us. You tell her to rest content and have no more concern but to let matters go on in an easy and simple way for a while and I will take care of the rest. I appreciate her feeling but it is due to ignorance of the real motive."

Note 66.—The references to an "Aunt," who is "another woman" from the "Mary Mamie," may be meant for my sister, Mrs. Louise Prince Freeman, with whom the sitter was staying at the time. She was not, of course, an own aunt, but was one by my adoption of the girl, and "another woman" seems more suitable for a stranger than for a member of the communicator's own family.

Dr. Hyslop did know my sister, having met her in her home shortly before this. She was anxious about the experiments, but did trust Dr. Hyslop. It was likewise true that she was ignorant of the real motive of the experiments with the girl. She wrote me about this time that Doris showed, as she thought, excitement and nervousness from the sittings and that she was afraid that they might be injurious. I had invited my sister to enter Doris's room after she had fallen asleep and see if *Sleeping Margaret* would talk to her, but the thought frightened her so that she could not get courage to do so.

"Tell her Mother not I—but Mother is also with me and is helping and J.—she will know who J is." (*Pause.*)

H. "Better get all that."

Note 67.—But here arises a difficulty. "Tell mother," etc., would not be relevant to Mrs. Freeman, who had never known Mrs. Fischer, and could not have known about any "J" in whom the latter was interested. I cannot urge it evidentially, but my suspicion is that the "Mary Mamie" did refer to the sitter's Aunt Madie, that association of ideas contained in the word "aunt" switched the thread of writing to Aunt Louise, and that now the thoughts return to Aunt Madie, her own sister, now identified as such by saying that the "Mother" was "ours." It is true that the maternal grandmother of Doris was dead. Another thing which points to Aunt Madie is the reference to J, who, it is intimated, was also dead. J. is the initial of James, son of an uncle on the mother's side, who died when two or three years old, and when Doris was about nine. What gives color to this conjecture is the fact that both Mrs. Fischer and her sister Madie were very fond of this child.

"Don't ask too much of me. I do not want to fail and yet I do want to be as explicit as possible."

H. "Whose mother is with you?"

"Ours. (*Pause.*) I have something to say also about some things that were left in the care of one who is in the old home. Just a minute. I mean the old home where I used to live."

Note 68.—If the first reference to "home" is taken to mean a house, it was not correct to say that the person referred to was there at the date of the sitting. But I do not think, nor can fairly insist, that it is, as "home" is so often correctly used to indicate the town or neighborhood where one lived. Or if it is, yet there comes the "Just a minute," which seems to recognize verbal error or a possibility of misunderstanding and the expression became more specific and narrow, "I mean the old home where I used to live," and afterward all room for doubt is removed in "at the old home where grandmother lived." She is talking about her own girlhood home. This house was torn down about a year prior to Mrs. Fischer's death. Before that it was in the care of an uncle.

"Some things that have been kept for her and are still kept. I refer to a trinket that was not of such great value but was mine and being mine has been kept. There are two women greatly interested in what I shall write here and I think each will know about the ring of which I write" (*struggle to keep control*).

H. "Stick to it."

Note 69.—When the communicator eloped with the young man who became the father of Doris, she left the most of her trinkets behind, including a ring. Her stern father did not allow these to be sent her, and refused ever after to see her or have any communication with her. When, many years after, the house was torn down, Aunt Madie and her daughter cleared out its contents. The ring was returned to Mrs. Fischer, who gave it to Doris, who still has it. A watch was also restored, and that passed to Doris. These were the only articles that she received by that channel. Thus it is correct to say that two women were interested, and that probably each would remember about the ring.

“I will stick to it. Never you fear about my making an effort to stick to it as long as I can.”

H. “All right. I understand.”

“L (*pause*) Lille . . . L i l i e s were there.”

H. “Just where?”

“at the old home where grandmother lived. Auntie will remember.”

Note 70.—Doris many a time had heard her mother describe the border of lilies of the valley around her girlhood home. Thus it was not only a fact, but also was a fact very congenial to the mind of the communicator, to whom in her life time these flowers about her girlhood home were a tender memory.

“I wish I could write about a little curl that was cut from baby’s head and kept by me—not yet destroyed—very like flax—so light.”

Note 71.—When Doris was a baby her mother cut a curl of hair, flaxen in color, from her head, and kept it in a drawer of the bureau in her room, where it was found after her death. *Margaret* or *Sick Doris* then took possession of it and *Real Doris* saw it at about the time that she took up her residence with the Prince family. The removal was in haste and many of the girl’s belongings were left behind, and among them the flaxen curl. It is, of course, impossible to say if it still existed, though that was likely enough. The hair of Doris is yet light brown, but as Mrs. Chenoweth had never set eyes on her, this could have given no indication of the flaxen hair of childhood.

“and do you know what Methodists are.” (*Sitter nodded.*)

H. “Yes.”

“They are not so clear about the life here as they will be when they come but they mean all right. I had faith too but the knowledge is better.”

Note 72.—Mrs. Fischer was the daughter of Methodists of a very staunch type. The slightly satirical tinge of the sentences is in agreement with the fact that Mrs. Fischer became somewhat alienated from

Methodism because of the unforgiving spirit of her father. Yet, as is stated, she did not lose her faith, and her Bible showed evidence of her frequent readings. This passage, like many others, is singularly suited to the purported communicator.

"I had in mind a prayer that I used to want her to say long ago for I felt it important to pray and teach her to say the little prayer."

H. "Can you give that prayer?"

"Now."

H. "Yes."

"I lay me . . . prayer that most children say." (*Sitter nodded.*)

H. "All right. That's correct."

"and at the end God bless Papa and God bless Mamma God bless H (*pause*) Her and make her a good girl." (*Sitter nodded.*)

H. "Good, that's fine."

Note 73.—"Her" was written very large and with a capital initial letter. It has a humorous look as implying that the child gave herself much importance. It vividly reminds me of her, in the character of *Margaret*. I can hear the peculiar and roguish intonation with which she would often pronounce the word ME.

"Now," which Dr. Hyslop at the moment took to be a question, is evidently the first word of the prayer, "Now I lay me down to sleep," etc.

Dr. Hyslop justly remarks that the "reference to the 'little prayer' is remarkably interesting."

It was literally correct, with change of grammatical person in the closing clauses. The children were all taught to say, "Now I lay me," and all the others ended with, "God bless Papa, God bless Mamma, God bless" (naming all the others in turn), but *Margaret* was too impatient to go through the list, so finally the mother submitted to the form which Doris distinctly remembers.

"Now I lay me, etc. God bless Papa, God bless Mamma, God bless me and make me a good girl." This was the prayer in its exact form.

Of course there is nothing remarkable in specifying the "Now I lay me," nor the "God bless," though not all children are taught the first part. It is the leaving out all but father and mother and herself from the petition and reproducing the whole prayer exactly that is noteworthy.

"It is always on my heart when I see her go to bed and I stand by and watch the sleep oretake ('o'ertake' or 'overtake') the body. I (*pause and cough.*) E E Ed . . . more to it. Edi . . ." (*P. F. R.*)

H. "Stick to it."

(*Pause*) "Edie (*pause*) I write it for I have seen Edie (*pause*) Edie Edith." (*P. F. R.*)

Note 74.—Mrs. Fischer had a son Ed., still living. But we have no right, and it would be irrational, to assume that he is meant, as the attempts to give the name eventuated in "Edith," and then ceased as though satisfied. Also, "I have seen Edie," rather implies that the person meant is dead. There may have been some connection, as the girl does not know the names of all her cousins living and dead. The mother might suppose that Doris remembered about one whose name she had actually forgotten. But we cannot assume this.

H. "Stick to it." (*Sitter shook her head as not recognizing name.*) (*pause*) "I shall give my little girl's name to you before I leave here. I do not know whether today or tomorrow but I think I ought to do it so you may know I remember but I had so many other names for her that I sometimes call her one and sometimes another. Sometimes my little Dolly" (*mentally read but purposely not aloud*).

H. "I did not quite get that."

"D... Dolly." (*Sitter nodded.*)

H. "Good."

"sometimes runaway—little runaway. You know what that name means dear." (*Sitter nodded.*)

H. "Yes, she does."

Note 75.—As Dr. Hyslop remarked in his notes: "This passage containing the allusion to names is strikingly interesting."

"Doris says: 'Mother used to call me all sorts of names. "Run-away," "Sweetheart," "Curlyhead," "Spitfire," "Heiss Kopf," and others that I cannot think of now, besides "Dolly," because my hair curled close to my face, when it rained or was hot, and made me look like a doll, I suppose.'"

"for those little feet could not be trusted to stay where they were told to stay and many talkings and some punishments had to be invented to keep my mind at rest as to where she might be—but that was the desire to get a larger scope I suppose."

Note 76.—These references are emphatically and verbally correct. "Punishments had to be invented." This hints that novel methods were employed, as they were, on account of the peculiarities of the *Margaret* personality. As already stated (*Cf. Note 41*), one was purposely to look grieved. As to "Talkings," Doris says: "She would tell me that somebody would steal me, that I would get lost, that I would go too far and couldn't get back and would die on the road."

"Do you remember the hill—down the hill to the stream." (*Sitter nodded.*)

H. "Yes. Give the name of the stream." (*Thinking of the Ohio River.*)

"Yes and C (*pause*) C." (*P. F. R.*)

H. "All right. Don't worry about it." (*I saw my mistake in asking for it, because two other rivers were possible ones and both difficult to give.*)

"Cannot now will later. (*Pause.*) A (*read 'O'*) A (*Not read, though clear*) A (*read 'O'*) not O but A (*made like 'O,' but read 'A'*) yes."

H. "Yes."

Note 77.—Near the Fischer home there was a high embankment or "hill," which led down to the Allegheny River. There was also near by an old, disused canal jutting in from the Allegheny. So little remained that the name was not in general use, but the children of the Row still called it the Canal. They were accustomed to swim there, and their mother would be told that they were going down to swim in the Canal. Thus the initials were exactly right for the locality so familiar to the mother and so associated with her worries about drowning, the junction of the Allegheny River and the Canal "down the hill."

It happens that Mrs. Chenoweth's capital A resembles her capital O. Dr. Hyslop, knowing that the Ohio River, formed by the confluence of the Allegheny and Monongahela Rivers, was somewhere near (it actually begins something like a mile and a half from the Fischer home in "Rubberneck Row") thought that the Ohio was meant, and this impression was aided by the resemblance of the A to O. But his persistent reading "O" was as constantly corrected, and a fresh examination of the manuscript makes it certain that an A was intended throughout. Dr. Hyslop, in his note, says:

"I did not think of the Allegheny. But it must not be supposed that the 'O' which I read for 'A' was from my mind, because Mrs. Chenoweth very often makes a capital 'A' like a capital 'O,' and I so read it invariably to have it corrected, if 'O' is not intended."

(*Subliminal and Oral.*)

"Oh my head aches. (*I placed my hand on her forehead. Groans and pauses.*) Who is that big G? Do you know any one they call Gladys?" (*Sitter shook head.*)

H. "No." "Gladys. (*Pause, reached hand to me. Pause.*) Good-bye." (*Sitter left.*) (*Pause and awakened.*)

Note 78.—The name Gladys had no recognized meaning to the sitter and, said Dr. Hyslop, "it does not indicate anyone that I can recall who would be relevantly mentioned."

BRIEF SUMMARY

This is a somewhat difficult sitting to sum up. As hitherto, we will leave statements which can be neither verified nor contradicted, and which are neither specially probable nor improbable, out of account.

The remark that Dr. Hyslop "said to my little girl that she had better not try while I was coming here," fairly corresponded to what Dr. Hyslop had said to Doris, and concerning which the psychic could know nothing. The continued references to "things that have been done" and to the girl as "sensitive," probably meaning in a psychic sense, of course continue to be relevant; and correct so far as they go. Mary was the name of a daughter and "Madie" that of a sister of the communicator. The reference to some lack in "home instincts" and to their future development is correct if my interpretation, which is a rational one, is correct. It is true that "another woman," known to the sitter as "Aunt," had become "frightened by some conditions" in connection with the sitter, and also that Dr. Hyslop knew the lady and was trusted by her.

And it is true that an "Aunt" is finally identified with the communicator's sister, since both are said to have the same mother. This sister was Madie, and is correctly stated to be living, while their mother is correctly referred to as deceased. The J. is explainable most naturally, since the child James was a favorite of the aunt and the communicator, and it is correctly stated that J. also is dead. The mention of Mrs. Fischer's girlhood home seems to remind her of a ring, which two women would know about, and it is true that two women, Aunt Madie and her daughter, took away a ring from the old house and gave it to the communicator. The ring was still more relevant in that it passed into the hands of Doris. "Lilies" were indeed "there" conspicuously at the old home. It was true that a curl had been kept by the communicator, which came from the head of the infant Doris, and that it was "Very like flax, so light." The word "Methodists" in connection with her mother and sister is correct. And the tone of her reference to Methodists was true to character. The prayer, said to have been used by Doris in childhood, is exactly the one employed, not only the familiar portions, but the unusual omission of mention of others in the family besides the father and the mother. As stated, Mrs. Fischer had "many other names" for her daughter in addition to her baptismal one, and, as stated, of these two were Little Runaway and Dolly. Again comes the correct reference to running away, and it is quite true that there were "many talkings" and that "some punishments had to be invented" on that account.

The combination of "down hill to the stream" with "C" and

"A," when the name of the stream was asked for, exactly coincides with the facts that near the Fischer home, down an embankment, was a spot much frequented by Doris for swimming, the junction of the Canal with the Allegheny River.

On the other hand, if Aunt Louise and Aunt Madie are both referred to, then there was confusion and error in seemingly presenting them as one and the same. If Aunt Madie alone is meant, while it is still true that she was alarmed at "some conditions" which had arisen in connection with the sitter, it is not true that she knew and trusted Dr. Hyslop or that there was any present apparent reason for communicating with her. Nor was the name "Edith" recognized as valid, nor the name "Gladys," uttered in the stage before waking.

5. Sitting of November 17th, 1914.

Mrs. Chenoweth, psychic; Doris, sitter; Dr. Hyslop, scribe in charge.

(*Pause, sigh. Long pause.*) "Do you know who Nellie is?"
(*Subliminal.*)

H. "No, can you tell more?" (*Sitter admitted and I then asked her about Nellie.*)

H. "Do you know a Nellie?" (*Sitter shook her head.*)

Note 79.—It has already been stated (See Note 61 and corresponding text) that the "Helen," not recognized until long after the sitting, had been known to Doris as "Nellie." If the reference was to the young lady, her recent death would make it apt, considering the old familiar acquaintance with her.

(*Long pause, moved finger and reached for pencil. Short pause.*)
(*Automatic Writing.*)

"Mamma comes again to try and explain how all the work has been planned that the life may be made one of more use and goodness. I do not want to harp on that strain too much and yet it is so clear to us that the virtue and strength of a girl is in being useful that I desire it for my child above everything else.

"I am not striving to make her unusual or to bring about a set of spirits to make her famous but protect and unfold and develop her. I know that sometimes you have thought I did not realize what I was doing but I did and the only difficulty was when someone became alarmed. If she is let alone and no one disturbs her when the trance is coming on or being released there will be no danger. It will come easier and easier. I mean with less friction and without wear.

"I want all the natural life to proceed and the natural unfoldment mentally to go on. I do not wish to have the effort made to retard study or work or pleasure for I do wish to retain the same rights and privileges that a normal mother should have if she can establish the relationship between herself and her child.

"I think I know perfectly well what your position is. I mean the gentleman present who is interesting himself in this case to release me if I need to be released and to help me make plain that I am whom I say I am. I appreciate the consideration and the difficulties that come to each of us when we try to use another personality that we have not been in contact sufficiently to be blended or to assert an individuality.

"I gain each time I come and I suppose if I come on and on I may be quite free from any of the weakness that is mine now. I think fairly well and I remember many incidents and people of the past but it is not always what I remember that I wish to write but to also have something which my little girl may remember as well as I."

Note 80.—In this passage undeniably are intimations of a plan to develop the girl's own mediumship alongside of a normal and active system of living. The mediumship did slowly but surely develop until it has reached striking and evidential proportions, and at the same time Doris has maintained her health and normality and has not only multiplied her activities but has specialized in ways which make her very useful.

"I have been thinking about a swing out of doors and a step where I used to sit. I mean a door step where I sat and worked and the swing was in sight of that." (*Sitter nodded.*)

H. "Yes, that is recognized."

"and in the swing my little girl had played and had some pleasure."

Note 81.—Dr. Hyslop testified that Doris afterward told him the facts which supported the statements about the swing, etc., as I myself had heard them. These were true in every particular. The mother might well say, "Something my little girl may remember as well as I." For that swing was one of their secrets, used only when they were alone together, put up before every performance and taken down afterwards and hidden away. *Real Doris* and *Margaret* only used the swing—none of the other children—and it was used only when the mother sat on the back doorstep near by it, and sewed or prepared vegetables, or sometimes talked or sang.

"there was also a game we played together out of doors I mean and I wonder if she recalls a game with balls we played out of doors." (*Sitter nodded.*)

H. "Yes, what was it?"

"C r o . . . (*pause*) croquet."

H. "Yes, good."

Note 82.—Doris, in both the *Real Doris* and the *Margaret* phases, used to play croquet with her mother, sometimes in the back yard and sometimes in the lot back of that. She played the game only with her mother and the mother played it only with her, as one of her various means of maintaining her influence with her singular child, though she undoubtedly enjoyed it, too. As Doris says, "Most of the things mentioned applied only to me and Mother. Many things might have been mentioned which would apply to the other children also." There is an apparent purpose at work to select incidents which would have peculiar significance in reference to Doris.

"and I wonder if she recalls how a game won by her always meant shouts and jumps and a great crowing on her part regardless of how Mamma might feel and I can hear that laugh and would give much to play again in the same old way."

Note 83.—This is a most realistic and life-like description of *Margaret's* manner, when exultant, as I so often saw her in later days. "Shouts," "jumps," "a great crowing," "regardless of how Mamma might feel," "I can hear that laugh," these graphic bits of delineation could hardly be improved upon. The "regardless," etc., reminds me of the times when *Margaret* was delighted at some incident regardless of how her new papa might feel.

"Then I want to recall a walk we sometimes took down the road. I wonder if she recalls a pink bonnet—not quite a bonnet but a little sun-hat which was washable . . ." (*pause*).

H. "Go ahead."

"and which she often wore when we took our walk to see some one down the street."

Note 84.—The statement about the walk is recognized as referring to a walk they often took down a road without a name "to see some one," who lived down on that road or street, being an old lady by the name of Muller, who gave Doris the hat, which is correctly described as a pink sun-hat, which was washable. It had a crown which buttoned on so that it could be washed. Also she often wore that hat on the way to see the old lady who gave it.

"I have with me an Uncle who was not a young man but one whom she may remember. He is here in spirit land with me. Uncle (*pause and struggle*). I cannot write it just yet but everybody called him Uncle and he lived not far away from us."

Note 85.—This exactly fits the communicator's Uncle Jerry, great uncle of Doris. He was "in spirit land," that is, was dead; was de-

cidedly "not a young man," being about 80 when he died in Doris's fourteenth year; it was a fact that "almost everybody" in the neighborhood "called him uncle"; and "he lived not far away" from the Fischer house, in the old homestead where the communicator spent her girlhood. To be exact, six squares separated the two houses.

"In the house were so many things which I wish to recall to her for the memories come thick and fast to me as I write but I have in mind a toy like a musical toy (*pause*) little piano toy—you remember it—all gone now. In fact it did not last very long any way but it was quite a joy when it came."

Note 86.—*Real Doris* had no such toy, and remembers none. But it is quite impossible to deny the truth of the statement. *Margaret* had toys and other articles which she kept in her private drawer, that *Real Doris* was not permitted to look into and dared not, so dire were the penalties of face-scratching and the like. If *Margaret* played with them she put them carefully away before *Real Doris* came to the surface, so that it was very possible for the former to own something which the latter was never permitted to know anything about. *Margaret* would instruct her mother, with finger on her lips, not to say anything to "us" about it. And the mother, thinking it was some odd game, would humor her. As related in the record of the Doris Case, there was a little garment supposed by *Real Doris* to be lost, but which *Margaret* had kept concealed from her for fifteen years without the former seeing it once or knowing it still existed. "It was quite a joy when it came," emphatically smacks of *Margaret*, who, within my experience, always rejoiced greatly at a present, but the first ecstatic outburst over, usually put it in her drawer to be kept there and occasionally gloated over, but seldom or never used. "It did not last long anyway" would find its ready explanation in the fact that *Margaret*, if she had any article out, and was seized by a contrary fit, was capable of destroying it or pitching it out of the window. A number of articles, both of her own and *Real Doris's*, were destroyed by her within the period of my personal knowledge, whether through pettishness, anger with *Real Doris*, or from distaste roused by some chance remark by the giver.

"I will not speak of the numerous dolls—they were always in evidence and usually one in the window. That was a little manner that I think belonged to her peculiarly to have a doll in the window looking out."

H. "In whose house were the toy piano and the dolls?" (*Sitter had dissented to their meaning.*)

"In G ours. (*Pause.*) I (*pause*) remember if she does not."

Note 87.—Doris told me that she “dissented” because she at first thought that the reference was to purchased dolls. It was before the reference to dolls in the window that she shook her head. But this statement was recognized at once. *Margaret* always kept a paper doll pasted on the window turned toward the street as though looking out. It was a peculiar custom, but one characteristic of *Margaret*. *Real Doris* would come and see the doll there, as she remembers well. Note that there was no hedging when there failed to come assent from the sitter, but rather insistence,—“I remember if she does not.” The relevance of “G” is not known, nor am I certain that it is “G” at all.

H. “I—” (*Writing went on.*) H. “Go ahead.”

(*Pause.*) “I—Grandmother is here too.” (*Pause and P. F. R.*)

H. “Stick to it.”

“I had thought I would write something about Grandmother. The one she knows.”

H. “Let me change the pencil.” (*Old one worn and new one given.*)

(*Oral gibberish. Pause.*) “My mother.”

Note 88.—The fact that Mrs. F.’s mother was with her had been already stated (p. 63). But here is added that the grandmother Doris knows is her mother’s mother. Had this been “she knew,” it would not have been correct, as Doris saw her paternal grandmother during a period of three weeks, while the maternal grandmother died when she was a baby. But it is “she knows,” that is, knows about. Doris heard a great deal about Grandmother Brant from her own mother, so that she felt almost as if she remembered her, while beyond the fact that Grandmother Fischer came over from Germany only three weeks before dying, and was very cross and disagreeable, Doris knows almost nothing about her.

H. “All right.”

“Wait a little.”

H. “All right.”

(*Pause.*) “D a i s . . . (*Purposely not read as it was unfinished.*)

(*P. F. R.*) “Daisy.” (*Pause.*) “Daisy—flowers—you know what I refer to.”

H. “I have seen daisies, but I suppose you refer to some special ones in a special place.”

“Yes gathered and made into a bouquet. We used to love to get them and do you remember about a pet that used to follow and we were afraid she would get lost.” (*Sitter nodded.*)

H. “Yes, tell what the pet was.”

“Cat—kitty.” (*Sitter nodded.*)

H. "Yes, good."

"Always following everywhere."

Note 89.—Of course it is common enough to gather daisies, but it is true that Mrs. F. and Doris did often go to some old estates which had been allowed to grow up to weeds and flowers, about five squares from the house, and gather daisies. But what makes the incident very specific is the coupling of the cat, which they feared would get lost, with it. This was the cat "Kittybell," which would follow them part way, get tired and turn back. Mrs. F. feared that it would get lost, especially as *Margaret* had threatened that, if it did, she would beat her head against a post. Even the word "Kitty," following the unfinished word "cat," may be a partial giving of the cat's name, "Kittybell." It is true that the mother enjoyed the daisy trips as much as Doris.

"I want to say of those dolls that some of them were paper and we made some of them. Now she will remember I think." (*Sitter nodded.*)

H. "Yes."

"for I think I enjoyed them as much as she did."

Note 90.—The insistence upon the dolls, and the particulars added with the remark, "Now she will remember I think," are impressive. Indeed she remembered very vividly, for these were cherished memories. How much I myself had heard from three of the personalities about the dolls made by the mother and daughter, some of paper and others of clothes-pins and rags! The mother seemed to share the pleasure of making them. I had also heard of broken penny dolls discarded by other children which the girl played with, so that "some of them" is correct. But there were no large dolls, and none of any kind purchased for her. The whole reference is verbally correct.

(*Struggle to keep control.*) "I want to say something about E E (*groan*) E u (*N. R.*) E u g (*pause*) boy Eug. . . ." (*P. F. R.*)

H. "Stick to it."

"E u g e n e." (*Sitter shook head.*)

H. "She does not recall Eugene. Just say what you can." (*Sitter had shaken head.*)

"little boy Gene. I thought she would remember him."

H. "What relation was he . . . ?" (*Writing began.*)

"No relation. Just a little boy we knew."

Note 91.—"Eugene" is not remembered. But it is quite impossible to say that there was not a neighbor's lad of that name, when we consider how often two living persons of similar age, and still more two persons of unequal age, comparing memories of long ago fail both

to remember a particular incident or person. In view of the quantity of incidents which are recognized as told with singular accuracy, it becomes the more likely that there may have been a "little boy Gene," whom Doris had either known in her primary personality, when small, and forgotten, or else that *Margaret* liked the little fellow and always came out when she saw him.

It must constantly be borne in mind by the reader that Mrs. Fischer knew nothing in her lifetime about the "fissuring" of Doris's mind into different consciousnesses, or the fact that in a certain state (that of *Real Doris*) there was no memory of what took place in another state (that of *Margaret*). Therefore, if *Margaret* had known a boy "Gene" and *Real Doris* had not, the mother, if she had come back even in the flesh, could well have wondered and said, "I thought she would remember him."

Here, as in many places, is evidenced the difficulty of getting names through, a difficulty quite explicable on the theory of spirit communication, but which I will not stop here to explain. But there is no evidence here, and very little elsewhere in Mrs. Chenoweth's work, of reshaping of the name until it resembles something which is recognized as familiar. The progress is straight to the goal E., E., Eu., Eug., Eug., Eugene, although Dr. Hyslop said nothing in the meantime to indicate recognition of the name apparently aimed at. And when recognition was expressly negatived there is no hedging, no substitution of Eustace, Eugenia, Eunice, etc.

(*Oral gibberish and pause.*)

"I am trying to keep in check a thousand memories that come rushing in.

"I want to speak about the train and depot and the way she rushes to get it now to come to meet her Mamma. It is something of a rush but I am there with her and I hope she will not be glad when it is all over."

H. "Do you know where she stays between the comings here?" (*I wanted to see if communicator would refer to the Aunt whom we thought she mentioned before.*)

"That was what I started to talk about for I have been with her and seen the hustle to get here."

Note 92.—Dr. Hyslop's note follows:

"The allusion to the sitter's rushing for the train represents a most interesting incident, the details of which she wrote out for me on the same date. The following is her note:

"On Monday I left the house at 7:10 A. M. It was raining, and there were a number of hoptoads on the road. Thinking I had plenty

of time, I stopped and caught some of the toads. When I got about half a block from the track, the car came and I had to run like everything and was afraid I would slip on the dead leaves.

“On Tuesday I left the house at 7:05 A. M. The clock must have been wrong, for when I got to the same place as before the car was there and I had to run again.”

H. “With whom?” (*Writing began.*)

“A dear one whom I love who asks what did you get today.” (*Sitter shook head.*)

H. “No, she does not ask it. There is a reason.”

“It is the one question on her mind.”

H. “All right.”

“What what what and why.”

H. “I shall find out her state of mind.”

“All right.” (*Struggle to keep control.*)

Note 93.—Again I quote Dr. Hyslop’s note:

“She was staying in the country at the house of the Aunt Louise, who is apparently mentioned in this connection, and a true incident indicated in regard to her. Owing to the sitter’s dissent to a statement, I had denied it and the sequel showed that the statement was substantially correct. Dr. Prince comments on it as follows, but the sitter told me the same facts the next day.

“This looks like telepathic knowledge of Aunt Louise’s mind, or prediction, or both. For when Doris returned from this sitting, her aunt’s first sentence was literally this: “Well, what did you get today?” Doris, struck by the coincidence, asked why her aunt had not asked on previous days, and the reply was that she always wanted to know but had not liked to ask before her daughter, who was generally present. So it had been a “question on her mind.””

Note that “the dear one” who had the question on her mind is distinctly identified as the one with whom the girl stayed “between the comings.” And the term “dear one” is perhaps not unnatural to a mother grateful for the loving attention paid by “Aunt Louise” to the daughter, who was and has continued to be fond of her Aunt by adoption.

H. “May I ask some questions?”

“Yes and if I cannot answer now I will try tomorrow.”

H. “Is there more than one person helping to watch your daughter?”

“Yes there are 3 directly concerned. One man whom you naturally expect to be there and one whom you would not and myself. Another woman comes occasionally for a specific purpose.”

H. "Tell about the woman."

"It is for a special development that she comes and she will make her plans and her desires known through the child."

H. "You spoke of watching her go to sleep. Is there any one present at such times?"

"Yes I am seldom alone because there are experiments going on and they are not always my own but older and more experienced people. Older in spirit I mean."

H. "I understand."

"Do you know F (*pause*) F." (*P. F. R. twice and pause. Pencil fell.*)

Note 94.—What is said here is not verifiable, that is, I cannot tell whether it is true or not. The mother had purported to communicate through her daughter and continued to do so, though without any special claims which would give color to the theory that these were the result of suggestion from the Chenoweth messages. The "man whom you naturally expect to be there" *might* be Dr. Hodgson, who has not himself purported to communicate through Doris directly, but who is said to take a great interest in her development and the experiments made. "Another woman" does not apply to known facts, though it would be possible for "plans" and "desires" to be made "known through the child" without their particular source being disclosed.

The man whom Dr. Hyslop would not expect *could* be the purported "Frank" who afterward announced himself in Doris's automatic script as one who is taking the leading part in superintending her psychical development.

It is impossible to verify "F," but I doubt Dr. Hyslop's conjecture that it was given because it is the initial letter of the communicator's last name. Being given directly after the reference to older and more experienced spirits who were helping in the experiments, it more naturally would refer to one of them. It is only today, more than five years after these sittings, that it occurs to me that the "F" *might* refer most suitably to this same "Frank."

(*Oral and Subliminal.*)

(*Distress, pause, and hand quickly reached for mine. Pause and distress.*) "Oh, Oh." (*Groans and tense condition of hand for a few moments and then it relaxed. Sigh, pause and sitter left. Opened eyes.*)

"What did you do?"

H. "Nothing."

(Closed her eyes again. Distress, raised her head and then threw it back on chair and awakened in a minute.)

BRIEF SUMMARY

Again we summarize the notes.

The "Nellie" might be "Helen," who had recently died, and given in the form "Nellie," which was actually what Doris called her, might be an effort to revive the memory of her. Several little descriptive touches about the girl and her psychical development, accomplished and to come, are apt and true. It is true that the girl used to swing in sight of the door step whereon the mother sat and worked. It is likewise true that the two were accustomed to play croquet together, and the conduct of the girl (in a secondary personality) when she won a game is described with lifelike fidelity. There had been a pink, washable sun-hat as described, and the "walk we sometimes took down the road," referred to in the same connection, was often in order to see the old lady who gave it, when the girl would wear the hat, as stated. The communicator did have an uncle now dead, as affirmed, who "was not a young man," lived near the Fischer home, and "everybody called him uncle."

There were "numerous dolls" (of paper, made of clothes pins and rags, besides mutilated cheap china ones) and the girl did generally keep one "in the window looking out." Some of the dolls were of paper, as stated farther on, and it is true that some of the dolls were made by the mother and daughter, and that the former shared in the pleasure which they caused. The statement that the communicator's mother was dead is correct, and so is the intimation that this was the grandmother with whom Doris was best acquainted at the time of the sitting. The reference to trips which mother and daughter used to make in order to gather daisies and the connection of a cat who used to follow and which it was feared would get lost with these trips, are all correct. Even the term "Kitty," though it may have been meant only to designate the species of animal, was a part of the cat's name. So is the reference to "rushes" to reach the train to come to the sittings. Nothing could be more accurate than the allegation that Aunt Louise (mentally) asked—that it was the prevailing question in her mind—"what did you get today?" and these very words were spoken on the sitter's return the same day.

It is not possible to say whether or not the statement about three persons watching Doris was correct. But one of those named, Mrs. Fischer herself, both before and afterward, professed to communicate through Doris; a man whom Dr. Hyslop knew well and might naturally

think would interest himself in the case, afterward professed (if it was indeed he, Dr. Hodgson) to be interested; and the given initial F was that of "Frank," the after alleged chief guide of her psychical development.

On the other hand, nothing is remembered of a toy piano, and yet it is not improbable that there was one. Nor is the boy "Eugene" recollected, but again it is not unlikely, for reasons stated, that such a child existed and was known at an early age to the personality *Margaret*, though not to *Real Doris*.

6. Sitting of November 30th, 1914.

Mrs. Chenoweth, psychic; (Doris absent); Dr. Hyslop, scribe in charge.

(*Pause, sigh, long pause, sigh. Long pause and reached for pencil and pause.*)

(*Automatic Writing.*)

"My baby did not come."

H. "No, I was told it was not necessary, and if it becomes so I shall bring her."

"I miss her but I know it is hard for her to get here although she enjoys the novelty."

H. "I understand." (*She did express to me in New York her interest in the sittings and her desire to be present.*)

Note 95.—True, Doris did enjoy the novelty of the sittings, but they wearied her, and especially was it irksome to rise early in the morning, as was necessary in order to take the car for Boston in time for the sittings, and beside, she disliked very much being jostled by the throngs boarding the car. The daily journey was eighteen miles to and from Boston. Mrs. Chenoweth had no more normal knowledge that the girl had to take a car, come from a distance, or that her coming involved hardship than she had of the incidents relative to past years.

"I feel that we are growing stronger since we began coming here and that we shall make it plain that we are doing some important work for her. I want to protect her and do all I can from my side to make her a good and useful woman when she grows up. I did not have any idea of making a record case when I began but I see that what is true of our case is true of thousands of others and if some help may be given to others by the knowledge given here I ought to be glad and will be."

Note 96.—There is nothing definite enough in this passage to be

evidential, and yet it is easily intelligible. If, without knowledge of the specific nature of her daughter's past mental state she nevertheless had learned something of the general bearings, what she says to the effect that what was true of that case was true of thousands of others, and that light thrown upon it would be useful to others, is intelligible and correct. For while the pathological Doris Case was very unusual in its magnitude and complexity, what was true of it as to the principles of cure is true of thousands of borderland cases of hysteria, etc., and the light which it sheds upon such cases will or may be very helpful. But it is not certain that the reference is to the past pathological features at all; it may be to the psychological aspects, and on this interpretation would also be intelligible, but in that case would hardly be evidential though true.

"I know that you want some one else to write but I want to thank you first for your kindness and for the way you made my little girl feel at ease. She was afraid at first but you helped her get over that. Your wife says that you have girls of your own and that helps you to understand."

Note 97.—Dr. Hyslop remarks regarding the first clause:

"The allusion to my wanting some one else may possibly be to the mental request I made to Dr. Hodgson to bring *Sleeping Margaret*. I have no proof of this, but the coincidence, which is only one of many such, is worth recording, for I have often noted that what I have merely wished beforehand has been carried out until it is a grave question whether I need to ask for anything."

Doris had a nervous fear at first that after all the expense of bringing her east Dr. Hyslop would find the experiments not worth while and feel disgruntled about it. A letter, written by Doris, November 17th, said: "I am glad he is pleased so far with the sittings, as I was afraid they would not amount to anything after paying all that money." But his kindness and paternal gentleness soon made her feel at ease, as her letters home amply witnessed.

The statement about Dr. Hyslop's girls is true and has a vivid naturalness, but is not evidential, as the psychic must be presumed to have known of his daughters.

H. "Yes, that is true, and when you can I would be glad for you to tell exactly the thing that caused the trouble to your child. You will remember it." (*Thinking of the "fall" or accident.*)

"Yes I know and whenever I think of it I grow very nervous (*difficulty in writing; almost lost control*) for I know what might have happened."

H. "I understand."

“even worse than what did happen. (*Pause.*) With the new contact it cannot occur again (*distress and pause*) for we on this side are watching and her own consciousness is awakened and the influence has become co-operative and not entire as it was.”

H. “Do you remember at what period of life it occurred?”

“I remember everything and will tell you all as I grow stronger.”

Note 98.—Dr. Hyslop says, “Later I got the more specific answers to my query, but the allusion to growing ‘nervous’ when she thinks of it repeats what was said earlier about the recall of memories.” (Cf. Note 10 and text.) The intimations that something peculiarly distressing “caused the trouble” are unmistakable. Not only do we have the assertion, “whenever I think of it I grow very nervous” and signs of nervousness in the difficulty of writing at this point and symptoms of distress, but we have the plain words, “I know what might have happened, even worse than what did happen.” We have seen (page 2) what actually happened. The worse thing that “might have happened” is probably death.

Of course we cannot verify all that is said in the connection. Those referred to as “on this side” may be “watching,” but we cannot know it is so or is not so. It is indeed probable that “it cannot happen again” if the reference is to the misfortune which happened to the girl at the age of three. Nine years have passed since the sittings and Doris is still free from the old mental troubles and is confidently expected to remain so. The main evidential feature, at this point, is that it should be recognized that “it” (to be better defined later on) ever happened, besides which, there is the justified assurance that “it” would not happen again. And it is an indication that we are defining the reference correctly to find the further statement that “her own consciousness is awakened.” This does not imply the mother’s recognition of the precise mental difficulty that had existed, but it does imply recognition of the central fact that the girl’s normal consciousness had been under a cloud.

The following sentence, “The influence has become co-operative and not entire as it was,” is a remarkable one in its fitness, not only to a most extraordinary past condition of Doris, but also to a not less extraordinary present and future condition. The “influence” of her dissociated state had been “entire” in the sense that every movement of her consciousness was affected by it. No one would question that this was the case when the *Margaret* and *Sick Doris* personalities were actually “out,” and respectively in actual and entire command. But also when *Real Doris* was conscious and in ostensible command, *Sick Doris* and *Margaret* were subliminally co-conscious, and through their

interior activities they, and especially *Margaret*, shaded her consciousness, their emotions to some extent "bubbled up" and tintured hers, and she was prompted to acts and words at times which were foreign to her own nature. But all the "personalities" disappeared save *Sleeping Margaret*, who still manifests at times, though she claims that she is away the most of the time. However that may be, her presence is of no known detriment. She produces no anæsthesias in Doris, as *Sick Doris* and *Margaret* did, she does not confuse the mentality of Doris. Her occasional utterances through the young woman's lips are only in order to give the latter useful information or advice, and her conversations with me when Doris is asleep are all kindly, thoughtful and helpful. So far as can be tested by nine years of experience with *Sleeping Margaret* since *Sick Doris*, *Margaret* and *Sleeping Real Doris* disappeared, her influence has been wholly good. In other words, "the influence has become co-operative," as stated. As has already been explained, *Sleeping Margaret* claims to be a guardian spirit, and not like the rest.

H. "All right, I shall leave it to you."

"Thank you for the trust. I will do the best I know how and I will not rest in the sure fact of the release now that she has come into her womanliness."

H. "I understand."

"It is nature's way to make changes slowly but if too much pressure is brought to any one functionary power the whole machinery is clogged and the result is a state of inaction."

H. "I understand."

Note 99.—Beginning with the appearance of *Sick Doris* at the time of the mother's death, there was a five-year period of entirely suppressed catamenia. *Sick Doris* was a befogged and sluggish personality and was the prevailing one in evidence during that period. The reference to clogged machinery, etc., if not entirely clear, might well point to these facts. With the departure of *Sick Doris*, two years before the sittings, the arrested function was re-established, and Doris in this important physical respect, as well as other respects, came "into her womanliness."

"Quite like epi. . . (*Written slowly and with difficulty, and purposely not read aloud, but mentally read as beginning of 'epilepsy'*) fits." (*P. F. R.*)

H. "Yes, I understand."

"and the action of suppressed animation on the brain is of great danger at such a time. I mean to add to the effort nature is making to produce results is quite a dangerous proceeding and when a spirit suc-

ceeds only in making partial contact effort is greatly increased. Age action wisdom and care make the past as a bad dream and I do not think the reference to the happenings will create any imaginary state for baby now."

Note 100.—It is very interesting to observe that in these communications the mother reveals no scientific understanding of her daughter's strange past life, but discusses it symptomatically solely. Earlier (Cf. Note 83 and text) the mother wondered if Doris recalled the laugh and shouts which were really those of *Margaret*. She does not seem to know now that her daughter has no memory of the content of such periods in her life. She never knew it when she herself was living. Once or twice *Real Doris* commenced to tell her, beginning, "Sometimes I forget," but the mother, not understanding, though noting that the girl appeared moved greatly, answered, "Oh, well, everybody forgets sometimes." So *Real Doris* concluded to keep still.

It is still more noteworthy that in the script received under the hand of the girl herself, the childish *Margaret* being out at the time, the mother admitted that she did not understand the mental alterations. But it is important to keep in mind that in all her observations on Doris's past peculiarities, the mother speaks only of their phenomenal character, their appearance to an untrained though sagacious observer. Her descriptive expressions, therefore, though often inadequate and technically incorrect, are natural enough for a layman. Strictly, *Margaret's* appearances, as such, were not at all like "epileptic fits," but their coming was sudden, and this may be what she means, nor is it improbable that while living she had been accustomed to call them in her own mind by the variously employed term of the layman, fits. But it may be that there were occasionally cataleptic seizures before the mother's death, like those which I so often saw afterwards. *Real Doris* had no memory of any of them. Most likely of all the reference may be to the catalepsy after her death. And it is true that this cataleptic condition, while it was of hysterical and not of epileptic origin, was, so far as the appearance goes, identical with *petit mal* or minor epilepsy, in one of its forms.

It must be remembered that *Margaret* lived largely in the realm of imagination, that while she herself was far from being an imaginary entity, her thoughts and games were almost as bizarre as "Alice in Wonderland." It would be most natural for the mother, who did not know that *Margaret* was actually a consciousness other than that of the sedate periods, to refer to an "imaginary state." And it was true that the past was getting to be as a dream.

H. "Did any one have imperfect contact?"

“Why yes that was the greatest difficulty. There was contact to such an extent that will power was overcome and the little body was not mature enough to have the outside impression so forcibly expressed and unconsciousness occurred without the hiatus being bridged by subconsciousness or another spirit consciousness. If she had been a little further along in maturity or if it had been before maturity commenced to assert itself there might not have been the serious state which brought concern to all.”

Note 101.—As it is not to my purpose to comment upon any affirmations which are not capable of verification or denial, I pass over the apparent claims of possession by spirit influence as a factor in the girl's former condition. But the other references can be put to the test. The periods of cataleptic “unconsciousness” came only during the *Sick Doris* period of a few years, the most “serious state” in the history of the case was precisely this, and this period came under exactly the conditions described. That is, when *Sick Doris* came into being at the age of seventeen, the girl was remarkably small, with the undeveloped figure of a child. It is indeed very probable that, if the shock of her mother's death which produced the personality *Sick Doris* had come before the menstrual function was established, or after the physical development was complete, the results would not have been so serious.

If the messages were of spirit origin I can quite agree with Dr. Hyslop's closing remarks upon the sitting. “There is much in this passage coming or purporting to come from the sitter's mother, that is probably influenced by the control at the time. It embodies a style and a conception of the phenomena which the mother has not shown in previous communications. Probably the control came to help the mother express herself, and in the act simply transferred the mother's thoughts, while working them over into a more rational account of the facts.”

H. “Do you know what spirit it was that had the wrong sort of contact?”

“Yes I was always near and each time hoped it would be a more successful experiment. It was not I—nor was it an evil spirit as has been supposed but a slip in connections and then came the Indians making better power and I look for no further difficulty.”

H. “Do you recall the little Indian that came last week?”

“Minnehaha (*Written slowly and carefully*) you mean.”

H. “Yes, I mean Minnehaha, and when did she first come to Baby?”

“not until the spells had been coming on. She did not produce

them but came to reduce the pressure and of course she would be seen at the time because she was actively engaged to help overcome the (*pause*) ill effects of the imperfect contact. The imperfect contact was another person whom I will tell later."

H. "All right. That is good."

Note 102.—There is here a claim to benevolent possession and to discuss it here would lead too far afield, and it stands or falls with the general doctrine of spiritism. That an Indian should be introduced will seem ridiculous to some, but if, on the other hand, no Indians ever did make an appearance in purported spirit phenomena the fact would certainly be pressed as a powerful objection, seeing that this continent was inhabited by Indians for ages before a white man ever settled upon it. The Indian girl is said to come into contact with the girl for a beneficent purpose "not until after the spells had been coming on." It seems unnatural to suppose that the reference is to those alternations of personality which to the mother were only strange variations of mood and behavior which she had been accustomed to in her daughter since her third year. But after the mother's death came "spells" of a much more apparently alarming nature, with the advent of *Sick Doris*, and, in accordance with the mother's general claims, it is to be supposed that her spirit was aware of them. *Note 103* names some of the grave symptoms of this period. Not only is there this initial probability, but also the very words "not until" would naturally imply a later stage than that which began with the third year, and "the spells" implies a reference to the same matters which the communicator had already been referring to, which we have found reason to assign to the period ushered in by *Sick Doris's advent* when the girl was seventeen years old.

But the name Minnehaha, adopted by the alleged Indian spirit, involves a rather singular coincidence. *Real Doris* and *Margaret* were (it is difficult to word it grammatically) a skilful dancer as a child, and for several seasons at the annual exhibition of the dancing academy took the part of Minnehaha in a pantomimic dance. *Margaret* was very fond of the part, and acted and danced it to such perfection as to furnish a reason for its yearly repetition. In a communication by Minnehaha in the series she refers to a canoe together with many flowers, among them lilies, and says that Doris knows that she loves flowers. And a canoe together with many flowers—it is not remembered what, but lilies would most appropriately find a place—entered into the setting of the dance. (See *Note 153* and accompanying text.)

The most striking part of the parallel is the name Minnehaha and

Margaret's great fondness for the part in the dance so entitled, and her prominence in it. If Minnehaha came late in the history of the case, as is several times stated and intimated in the full record, it would have been after the series of years wherein *Margaret's* renditions had occurred; that is, after her fondness for the part of Minnehaha had become established. This would furnish a plausible reason for the adoption of the name by the spirit of an Indian girl who became associated with Doris. I am not claiming proof of any connection between the appearance of the name Minnehaha in these scripts and the by-gone facts in Doris's life, but it must be admitted that the blocks fit together very neatly.

. . . (apparently letter "a," but pencil fell and reinserted twice. Distress.)

(Subliminal.)

(Long pause; distress and rubbing face and uttering "Oh" several times. Rolling head to side in distress and breathing hard. Pause and then a quick jerk of the body. Sigh after a pause, rubbed face, sighed again and awakened.)

BRIEF SUMMARY

As stated in the above record of November 30th, Doris did find the journeys "hard," but also did "enjoy the novelty of it." It is true that Dr. Hyslop had wished another communicator to come, and he had not mentioned the wish.

There is recognition of the fact that there were elements in Doris's case which are found in thousands of others, and that her case might be helpful to thousands. It is already being studied by psychologists and physicians to therapeutical advantage. It was true that Dr. Hyslop had made her feel at ease, though perhaps that could be surmised. But it would have been an unsafe guess to say that "she was afraid at first," which was the case. Knowledge is evinced, with an appropriate accompanying manifestation of emotion, that it was something very serious which started her daughter's trouble, and that this might easily have led to an even worse disaster. There is recognition of improbability that the old mental condition would ever recur in "it cannot occur again." The reference to the "influence" having formerly been "entire," and to its now being "co-operative" only, accords with the facts. It is true that the daughter had "come into her womanliness" in a special sense hinted at in "functionary power" and the reference to clogged machinery. The period of the clogged machinery was indeed that in which she had what many laymen would

consider "quite like epileptic fits." When this period began the girl had a very "little body," and the term of its beginning is correctly stated to have been after "maturity commenced to assert itself," but before maturity was sufficiently established, and it is correct that this was the most dangerous time at which it could have come. No more apt expression could be found to describe how Doris's past mental condition appeared in her present memory,—it was like a "bad dream." And in the past she had had many an "imaginary state," for *Margaret* habitually and *Real Doris* herself a part of the time, had dwelt in a land of imagination.

I do not find any statements which are probably false, though there are some which are obscurely expressed, though readily interpretable.

The naming of the supposed Indian spirit Minnehaha involves the coincidence that this was the name of a character enacted by her on several occasions, and of which she was very fond. Though there may be no causal nexus, this is one of the facts that curiously fit in.

7. Sitting of December 1st, 1914.

Mrs. Chenoweth, psychic; (Doris absent); Dr. Hyslop, scribe in charge.

(*Subliminal.*)

(*Long pause. Slight distress. Long pause and reached for pencil. Pause.*)

(*Automatic Writing.*)

"I know you (*superposing and hand pulled down and pause*) want me to try to do the same kind of work that I did yesterday."

H. "Yes, that's true."

"and add to the evidence already given that I am a factor in the experiences that have come to my little girl. I did not produce either directly or wilfully the conditions that brought alarm but as you know from what has transpired there were several factors at work and then fear and expectation had a part."

Note 103.—It was immediately upon the death of the mother that the worst symptoms, attendant upon the advent of *Sick Doris*, began, such as catalepsy, auto-tortures, periods of coma as the result of exhaustion, and somnambulant excursions. Therefore it was a natural remark of the mother that (although in a sense she, *i. e.*, her death, was the cause) she "did not produce either directly or wilfully the conditions that caused alarm." The remark that "fear and expectation had a part" is undoubtedly a true one, though not an evidential one, except that Mrs. Chenoweth might not be supposed to have the

psychologist's knowledge that fear and expectation always have a part in bringing on a recurrence of morbid states even as the rousing of hope and contrary expectation always have a part in the recovery from such states.

While there are other remarks in this brief, direct communication which can be explained, there is nothing else, previously unstated, which bears in either direction upon the evidential problem. But it is otherwise with the purported intermediate communication which follows.

"I am so much relieved now and think that the real purpose of our presence may be surmised.

"I told you that if I could prove my care and presence with my child it would help mothers and that is one reason why I am so persistent. I like Minnehaha there."

H. "Yes, do you know what the first person who cared for your child, a living person, called Minnehaha?"

"Yes I do and I have several things I wish to say in relation to that for I am working to establish a clear and plain connection between the Indian and the child which will not be misunderstood as it has been by her. Minnehaha is here and making me write faster at least trying to do so." (*Oral gibberish, supposed to be Indian.*)

H. "I understand."

"but while I know the value of time I do not like to hurry (hurry) for fear of mistakes."

(*Change of Control.*)

(Minnehaha is supposed to be speaking. She says that she came into contact with Doris "after she had been having bad spells and the mother wanted to have some one help her." Apparently this refers to some part of the period following Mrs. Fischer's death. And, so far as is known, the worst symptoms, particularly catalepsy, began after the death. Then come meaningful references to the actual facts. See Note 104.

But now Dr. Hyslop asks a question which, if her story as to the time of her coming to assist the girl was correct, she would not be able to answer of her own knowledge. It was at least true to her part that she professed to turn to the mother ("on the other side") and get the information from her. So what follows purports to be from the mother intermediated by Minnehaha as a "control," as well as by Mrs. Chenoweth as the psychic or earthly medium.)

H. "Do you know just what event caused the trouble at first?"
"you mean when her mother came over here."

Note 104.—This is a telling touch, though it does not belong to the mother. The communicator had been speaking of “twisting her tongue and mouth” and “losing her senses.” And now when Dr. Hyslop asks, “What event caused the trouble,” the communicator asks, “You mean when her mother came over here.” Now she would naturally infer that the “trouble” he referred to was the trouble she had just been telling about, hence her question, “You mean when her mother came over here?” is a plain intimation that the trouble she had described was connected with the mother’s death. And it is true that symptoms of the curiously twisted mouth and lapsing from consciousness in catalepsy belonged to the *Sick Doris* stage, and *Sick Doris* was ushered in on the night of the mother’s death and in consequence of the death.

H. “No, before that.”

“I can find out if you want me to but I do not think I know what you mean unless it was some frighten that came to her.”

H. “The mother knows just how and when it came and you . . .”
(*Writing began.*)

“Why did you ask me then.”

H. “I . . .” (*Writing went on.*)

“I will ask her for you if you are afraid to.”

Note 105.—I call attention to the well acted part, if such it is. Minnehaha stated that she came after the “bad spells” with certain, described symptoms, and plainly implies that these were connected with the time “when her mother came over here.” Consequently, when Dr. Hyslop asks about a trouble ante-dating that event she turns to the mother and asks her. If there was no separate intelligence calling itself Minnehaha, which is reciting memories of actual facts, Mrs. Chenoweth’s subconscious must have wonderful intellectual agility to be able to weave the drama so as to preserve the consistencies, as indicated here and throughout. Seldom, if ever, are the consistencies in regard to time, place, personal characteristics, etc., maintained in dreams. If, on the other hand, Minnehaha was what she claimed to be, and actually did come into connection with the case fourteen years after the event to which Dr. Hyslop’s queries refer, then her turning to the mother for an account of that event is most natural.

H. “No, I asked her and she said she would tell me when she could and I suppose she let you in to take her place.”

“I came she did not let me. I just came for I like to come and try the writing. It is fun now that I know you. (*Pause.*) I just asked her and she made a sign to me to listen and I will.” (*Indian.*)

H. “All right.”

(*Pause.*) "A c c i d e n t—accident is what she says. All right before the accident and all wrong after it."

Note 106.—It was indeed an "accident," to use a word often employed euphemistically. The fact is that when Doris was about three years old, her father, when in an intoxicated condition one night, seized her, and threw her violently upon the floor. According to the history of the case, this shock produced the first two "secondary personalities" of the four that finally shared life with the primary one. This was the foundation of all the strange experiences of the following twenty-two years. Truly,—"all right before the accident and all wrong after it." And yet, had the communication ended here, we would have to admit that, in answer to the query about "what event caused the trouble," an accident would be one of the likely guesses. But not more so than sickness such as scarlet fever or infantile paralysis.

H. "Can..." (*Writing went on.*)

"and (*pause*) some shock which seemed to make her afraid afterwards."

Note 107.—After this, the child in her primary personality, was deadly afraid of her father. When but three, she would go into a corner or behind some article of furniture when he came into the room. And her dread of him continued in later years. As *Margaret*, at least at the age of eight and older, she was not apparently afraid, and would disobey and flout him, but trusted to her swift feet to keep out of the range of his whip when he was in a rage.

H. "Yes, can you or she tell exactly what the accident was?"

"Yes of course if you give me time."

H. "Take all the time you want."

"F a l l" (*pause*).

H. "Go ahead."

"into (*pause*) the river" (*erased as soon as read*).

H. "Stick to it, you will get it."

(*Again vigorously erased "river."*) "Fall is right."

H. "Yes."

"and (*pause*) concussion (*distress and pause*). That is enough. You know the rest."

Note 108.—The "accident" is now more nearly defined; it was a "fall." The incident of the fall, heavy enough apparently to produce "concussion," since the child was violently dashed upon the floor and a wound inflicted upon the back of the head, the scar of which endures to this day, had long before been related to me, and may be found in the *Proceedings* of 1915 (p. 147 ff.).

The momentary addition of "into the river" does not detract from the force of the bull's-eye hit, since it was instantly rejected and "vigorously" cancelled by a number of black pencil strokes, and the words "fall is right" added, without any outside dissent having been expressed. But the writing of the words "into the river," and their immediate and emphatic exclusion, while "fall" is as emphatically approved, has some psychological significance, if we could get at what the significance is. On the spiritistic theory, it would mean either of two things, (1) The subliminal mind of Mrs. Chenoweth went ahead with the impetus of its own conjecture, drawn from the mother's reference (p. 53) to the perils which Doris had incurred of drowning, and also the reference (p. 66) to the "stream." (2) The intrusion of the words was due to the transmission of marginal associations in the mother's mind. On any "normal" theory I leave it to others to explain the certainty expressed in the writing that "fall" was right and "into the river" was wrong.

H. "Was any person connected with or responsible for the fall?"

"yes (*P. F. R. and pause*). Yes—Mother shakes her head and cries but I do not know whether it was a man or woman but some one was to blame."

Note 109.—Dr. Hyslop rightly remarks that the answer "yes," while correct, "was too leading to attract any value to the reply." Note that the remark of the direct communicator, "I do not know whether it was a man or a woman," is still consistent with her claim that *she* did not know the particulars of the case before the mother's death. The dramatic byplay, whether genuine or a subliminal fabrication, is that she afterward turns to the mother and gets the information from the latter.

H. "Tell her not to fear to say just who it was, whether a man or a woman, as the evidence is so important."

(*Pause.*) "C a r r y (*pause*)ing her to" (*P. F. R. Dashed hand about and Indian gibberish. Pause and groans with "Oh" uttered two or three times. Long pause.*)

"d (*pause*) I do not know what she is trying to say but it sounds like school (*delay in reading*) sounds like school."

Note 110.—"Carrying her" is correct, as described by *Sleeping Margaret* more than three years previously (*Proceedings* for 1915, p. 152).

The child was not being carried "to school," but it must be owned that all that is affirmed is that the mother said something that sounded like that, and we are expressly warned, "I don't know what she is trying to say." Well, I don't either, but I am certainly not in a position

to declare that she did not say something that sounded like school, and in fact I could make a plausible guess as to what the word was. But my guess would have no evidential weight, so this particular must not count on either side, but it should count that the implication is that it was in early childhood that the affair happened, otherwise it would be unlikely that Doris was being carried.

H. "I shall inquire about that. Who was it carrying her?"
"man near her in relation."

H. "How near?"
"as near as father."

H. "All right."

Note 111.—"Man near her in relation." Gradually the truth is extorted, and, with one exception, by no leading questions. "Minnehaha" had said that she did not know whether a man or a woman was responsible. But from the mother, it is intimated, comes the information that it was a man, and that the man was a near relative. The question is pressed "how near?" and the answer is, "As near as father." Now we have the whole truth.

Real Doris had been told by her mother that a bad fall when she was three years old caused the scar on the back of her head, but the writing first informed her that her father was responsible for it. That is, *she* had forgotten the incident of her third year. But *Margaret* had remembered it, and I had been given a full account in 1911 by *Sleeping Margaret*, which may be found in the Daily Record, as I have already stated.

"The mother squaw is excited now and I think it is a shame to make her live it all over."

H. "All right. She has told the facts, and if you are ready for another question I shall ask it."

"You are glad she told it."

Note 112.—Note the apparent emotional accompaniment of the rehearsal of the incident by the mother, intermediately. In the first place there is an appearance of reluctance in telling the tragic incident, as there earlier was a similar reluctance, though less in degree, to relate things which might imply blame of her daughter (page 51). This is exactly what would naturally be the case with a woman who, in spite of her husband's callous selfishness and recurrent brutality, loved him to the end. The facts come out bit by bit. It was an "accident" which caused the trouble. "All right before the accident and all wrong after it." The accident was a "fall" and a "concussion." "That is enough. You know the rest"; what is the use of repeating it. Yes, a person was responsible for the fall. Some one was "carry-

ing her." The person carrying her (at the time of the fall) was "a man," and one "near in relation." How near? "As near as a father." As though she could not bear to say outright "It was her father." In the second place, there is the appearance of an agitation, which is just what we would expect, unless spirits have no emotions when they recall painful memories. "The mother shakes her head and cries" as she responds that someone was responsible for the fall. At the reference to "carrying her," which act directly preceded the act of drunken rage, the subliminal of the medium is affected to groans and cries of "Oh!" At the naming of the responsible person it is said, "The mother squaw is excited now and I think it a shame to make her live it all over." The facts of the "accident" are correctly given, and the manifestations of emotion, if they indeed come from the mother, are psychologically correct.

H. "Yes, indeed, I am, and it will help the person who told me to ask it. Can you guess who it was that wanted to know?"

"The one who did so much to make it right afterwards."

Note 113.—I was the one who had suggested to Dr. Hyslop, in a letter, that he should ask the question, and it is correctly stated that the one who wanted to know was "the one who did so much to make it right afterwards," since I was the instrument of the girl's recovery from the condition first caused by the disaster in her infancy.

H. "Yes, that is correct. Tell all about him."

"and it is a great blow to him but he will feel better now when he is reinstated."

H. "Of whom do you speak?" (*I saw evidence of confusion.*)

"the one who was to blame."

H. "I understand."

"Dreadful wasn't it."

Note 114.—Was there a momentary confusion in the mind of Minnehaha of the real father with the father by adoption? It seems hardly likely that she or anyone could have thought that the one responsible for the injury was the same one who "did so much to make it right afterwards." It may be that the "him" is a change of subject—a recurrence to "the one that is to blame."

The father may have felt compunctions of which his daughter knows nothing, but it is not probable that they were sufficiently grave to warrant the statement that "it is a great blow to him." The expression about "reinstatement" is simply not intelligible.

H. "Yes, it was. Now it was implied or stated that the father was on your side. Is that correct?"

"No."

H. "All right."

"Who stated it?"

H. "The mother, and I suspected it was a mistake for . . ."
(*Writing began.*)

"her father."

H. "That's right."

Note 115.—It is not implied or stated in this passage that the father was on the other side, nor did Dr. Hyslop mean this. The reference to the father reminded him of what was said in the first sitting (p. 28) by the mother, and he wishes a re-statement. True to her part, since *she* had not said anything of the kind Minnehaha asks, "Who stated it?" Her answer, "no," is without evidential value, as Dr. Hyslop recognizes in his note, "My query may be taken as implying that the former statement was wrong." But the communicator runs ahead of Dr. Hyslop and confirms his opinion that the mother in her remark, in the first sitting, referred to her father, and not the father of Doris.

"I will get quite smart yet."

H. "Good."

"you know the father."

H. "No, not personally."

"and you can help if you can make clear to the others" (*pause*).

H. "Yes, I shall do what I can."

"I love the child E (*erased when read*). No (*pause*) I must not get to writing nonsense or I will hve (have) to let some one else come. You know who D is D (*pause*) . . . ('o' or 'a' and not read. *Indian*).

Note 116.—E was the initial letter of the intermediated communicator's name, Emma, and may have marginally gotten through. But, if so, it was not understood by the immediate communicator, who vigorously cancelled it with a remark about "writing nonsense." According to what appears the mechanics of communication all this is perfectly possible. But I consider that no weight whatever, for evidential purposes, can be placed upon any initial letter, which can so easily coincide with that of a relevant friend, unless it is plainly intimated who the person referred to is. So, though "D" *might* refer to one of the mother's pet names for her daughter already mentioned by her (p. 66), Dolly, I place no dependence whatever upon the possibility.

(*Apparently subliminal for some time.*)

(*Indian gibberish; hand pointed with finger to a point in front of medium; uttering Indian gibberish.*)

"I see so plain, I see so plain." (*Face twisted and hands held before it, apparently uttering the name "Jim" many times with pauses between.*)

Note 117.—Dr. Hyslop at this point has a note stating that the name "Jim" has no apparent relevance to the sitter, but continuing:

"I may add, however, as suggested by my reading Dr. Prince's detailed record, that *Margaret* frequently called me 'Jim Hyslop' after I had paid my visit to the case. There is not enough said in this connection to make it clear that this is meant, but I may say that, if I remember rightly, this is the first time that the name Jim has been used in the work of Mrs. Chenoweth with me. It has certainly not been used more than once or twice before." There are extant letters written by *Margaret* to Dr. Hyslop directed "Dear Jim."

(*Then began apparently to look at her hands, first the back and then the palms, with a distorted face and hands close to eyes. Felt the pillow and then stretched out her hands. Indian, and reached for pencil, which was given.*)

(*Automatic Writing.*)

"F Flore . . ." (*P. F. R.*)

H. "Stick to it."

"Florence (*pause*) May" (*pause*) (*P. F. R.*)

H. "Stick to it. You will get it."

(*Pause.*) "Florence, my Florence." (*Pause.*)

H. "Who is writing this?"

(*P. F. R. and long pause, after which there was a change of communicator.*)

Note 118.—Florence May was the name of a grandchild of a Mrs. C., the last person whom *Sick Doris* ever greeted outside of our home, previous to her extinction. (*Proceedings* for 1915, Note 248, p. 449.) Her full name was Florence May Smith. She was about six years younger than Doris, and both *Real Doris* and *Margaret* read and played with her, and the child was very fond of them. It was in 1905, or thereabouts, that she died. *Sick Doris* heard her friend, Mrs. C., talk so much about her that she felt almost as though she had herself known her, though her own existence did not begin until two years later. It was not until the whole series of sittings was over that Doris, on hearing this passage read, suddenly remembered the child. "My Florence" may be an attempt to remind Doris with what affection the latter had regarded her. On the spiritistic theory the child's love for Doris may have attracted her to the mother, who calls her "My Florence" because she now loves her. This latter suggestion is not evidential, but only a very possible explanation.

BRIEF SUMMARY

In summing up for the notes we shall make use only of such points as the direct communicator professes to derive from either the words or manner of the mother, supposed to be present and subjected to questioning by the former.

It was indeed an "accident" in common parlance, which caused the trouble to the girl, and in general terms it had been "all right before the accident and all wrong after it." The accident did involve "some shock which seemed to make her afraid afterwards," in a manner and a degree which certainly must have made a marked impression upon the mother in the old days, *i. e.*, the child manifested much of the time, deadly fear of her own father. The accident is correctly said to have been of the nature of a "fall," and a blow on the back of the head violent enough to produce a scar which has endured thirty years certainly is entitled to be called a "concussion."

The answer "yes" to the question whether any person was connected with or responsible for the fall is correct, but since the question is a leading one we will rule the answer out from the evidence. Strictly, it is not fair to give the correct answer no weight at all, since the few instances of leading questions with Mrs. Chenoweth have by no means always resulted in answers to correspond. The phrase "carrying her" is correct, and it implies that the girl was very young at the time else why should she have been carried? It was indeed "a man" who was responsible and one "near her in relation," in fact it was a man precisely "as near as father," for it was her father. It is accurately stated in reply to the query who it was who wanted the matter inquired into, that it was "the one who did so much to make it right afterwards," since I, who was the instrument of the cure, made the suggestion. Some little weight attaches to the repeated subliminal utterances by Mrs. Chenoweth of the nickname "Jim," considering the fact that there is probably no other use of it in all of Dr. Hyslop's voluminous material received through this psychic. For it was the term constantly employed by *Margaret*, one of the secondary personalities of Doris, for Dr. Hyslop himself, and she was about the only person—or personality—who would have ventured to do it. But it is more reasonable that the name "Florence May" was given, since this was the name of a little girl of whom Doris had been very fond, as her mother well knew, and who had died.

On the other hand, it was not a "great blow" to the one who did so much to make it right, except in the very forced sense that when I heard of the events years afterward, I was naturally shocked and horrified. This is not admissible as an interpretation were it only for the reason

that directly afterward the remark is said to refer to "the one who was to blame," but it is wholly unlikely that it was, at the period of the sittings, "a great blow" to the father, or that he had ever felt more than the uneasiness of a guilty man.

There was a reference to the "river" in connection with the fall, but since it was instantly cancelled, without outside hint, it must be set aside. Likewise the reference to a word that sounded like "school," since it was announced as uncertain, and prefaced with the statement "I do not know what she is trying to say," must be dropped from the ledger.

The clause, "he will feel better now when he is reinstated," is wholly unintelligible, and not knowing what is meant, and being consequently unable to say whether it is correct or not, we must set it aside.

The initial "E" is that of the intermediate communicator's name, and the initial "D" is that of one of her favorite names for her daughter, but in accordance with our rule to disregard even a plausible initial unless some intimation of its application accompanies it, we can allow these no weight.

8. Sitting of December 7th, 1914.

Mrs. Chenoweth, psychic; (Doris absent); Dr. Hyslop, scribe in charge.

Solely in the interest of space, I reproduce here only two paragraphs of the communication from the mother of about a page and a half in length. The matter omitted does not bear on one side or the other of the evidential problem, and may be found in the *Proceedings* for 1917, pp. 384-5.

"I know that you think that I may have unconsciously produced a state of catalepsy or some similar condition and that I am not aware of what has been done by a too close contact and have been in the dark about the serious state brought about by my fear and my desire to protect her from some things that might happen now that I am gone. Let me help you to understand how I feel."

Note 119.—Here is the naming of "catalepsy," which, as we have seen, was a marked feature of the dissociated phenomena during the period of *Sick Doris* immediately following the mother's death.

The reference to "a too close contact" and the "serious state brought about by my fears," etc., is, of course, not evidential. But it is interesting as, in the event that spirit relations with the living come to be accepted as a fact, it will have to be determined whether or not too close relations accompanied by perturbed emotions on the part of even a loving spirit may sometimes be deleterious. If the thoughts and

emotions of a spirit may impinge on a human brain, it would seem psychologically likely that they would in a measure produce the same effects as if they had been initiated in that brain. And if anxious love on the part of a living mother may sometimes be injudicious and enfeebling to its object, that of a spirit might be so. This is not an indictment of spirits, but of fallible human nature.

* * *

"I had an undeveloped brain to manage and I found myself with power and pliability but no method of expression adequate (*struggle and distress*) now I am beginning to see why the state was induced."

Note 120.—No fault can be found with the reference to an "undeveloped brain." Even at the time of the sittings Doris appeared to be, and undoubtedly was, mentally five years younger than her age in years, simply through the loss of individual experience, through the time consumed by *Margaret*, none of which was ever assimilated by *Real Doris*. At the same time, the mother would undoubtedly ascribe certain mental manifestations due to the dissociation, and resident in *Margaret*, to retarded development.

BRIEF SUMMARY

The three evidential points here are the reference to "catalepsy," which was a pronounced symptom in the Doris case, the correct placing of this symptom in the period following the communicator's death, and the reference to "an undeveloped brain," Doris having been retarded in reaching her mental maturity by the incursions of *Margaret*, the child personality.

9. Sitting of December 14th, 1914.

Mrs. Chenoweth, psychic; Doris, sitter; Dr. Hyslop, scribe in charge.

There is absolutely nothing in this communication from the mother bearing upon the question of evidence, either to one side or the other, except its closing part.

"I want you to know that I am heartily in favor of this effort that I expect to be able to help you as much as you help my little one and that through this work light will come to many (*P. F. R. and struggle to keep control*) many people. E m" (*struggle*).

H. "Stick to it."

"Ma" (*Pause and P. F. R.*)

H. "Stick to it."

(*Indian.*) "M is for me." (*P. F. R.*)

H. "Stick to it."

(*Long pause of two or three minutes.*) "M Mary."

H. "Your mother's name?" (*Whispered and sitter shook her head.*)

"Mary Mary."

H. "Who is Mary?"

"Mary (*P. F. R. Pause.*) E" (*Pause and P. F. R.*)

H. "Stick to it."

"Mother name." (*P. F. R. Pause and P. F. R. again. Indian, and pause.*)

Note 121.—Here we have what surely, on any theory, is an attempt to get through the communicator's name. This is plainly indicated by "is for me," and also by the last two words, "Mother(s) name" if my reading of them is correct, as I believe is the case.

Now the name was actually written out at the first attempt, "Emma," only it was written in large characters, so that the second half went over on the next page. Owing to that and to the fact that he was not acquainted with the communicator's name, Dr. Hyslop was unaware that the name had actually been written down until I had seen the transcript in California and written back to him in New York.

The coming of the name, followed by the indications that it was the name of the communicator, is evidential, no matter if the succeeding "Marys" had no explanation. But, on the spiritistic theory, these are easily and consistently explainable. According to the data amassed by the scientific study of that theory, "communication" is not a simple and direct but a complex and intermediated process. We cannot discuss it here, further than to say that sometimes there seems to be involved a pictographic and sometimes an auditory process. Suppose it to be, in this case, an auditory one. The mother is speaking and someone, whether a control as when Minnehaha was reporting what the mother said (p. 89 ff.), or the subliminal of the psychic, is hearing. Or what is said by the mother is intermediated by the control and passed on to the subliminal, and then gets written down by virtue of the subliminal. Very well, here is about what took place on the spiritistic theory.

The name "Emma" is written, but as it is not read aloud as one word by Dr. Hyslop, and as his encouragement to "stick to it" indicates that he did not see any name, the communicator thinks she has failed to get the name through, and tries again. Her attempt to pronounce the name "Emma," since it failed in response the first time, confuses somebody, control or subliminal, and is interpreted as an attempt to spell a name, getting as far as "M" and "a," which would

sound almost the same as "Emma." Then there is a pause and the pencil falls, indicating momentary loss of control through agitation. There is an attempt to say "Emma is for me," which comes out as "M is for me." The pencil falls again from renewed agitation, and, on being restored, makes a long pause. The communicator pronounces the first syllable of her name, which gets down as the letter "M," whose name is pronounced the same way. Communicator tries again, says "Emma," which is again understood to mean "M-a," to which, as a guess of the subliminal, "ry" is added. Three attempts of communicator result in the same. Then the communicator tries spelling her name, and gets "E" through, but is blocked from going on by the "fixed idea" of the subliminal that the name intended is Mary. Agitation is renewed. The communicator gives up, saying "Mother(s) name." Such, at least, is my reading of the last two words, though it is barely possible that the hitherto published reading, "Mother Mary," is the right one. If so, then the communicator attempted to say "Mother Emma," but the subliminal went on and made it Mary.

What reasonable account can be given of the passage on any other theory? If it was all the work of the subliminal mind, whence came the vacillation? If "Emma," first given, was right, why go on to Mary, and if Mary was right, why not be content with getting it out once, instead of repeating it again and again with stoppages and marks of perturbation? And if "Mary" was meant, and if the "E" near the end is not an attempt to return to "Emma," which had been given at first but not recognized, what is it doing there? Together are found indications of insistence on the name "Mary," and dissatisfaction with it. Who or what was insistent, and who or what was dissatisfied?

10. Sitting of December 21st, 1914.

Mrs. Chenoweth, psychic; Doris, sitter; Dr. Hyslop, scribe in charge.

(Long pause. Sitter admitted. Long pause. Distress and twisting of face, and rolled head over. Pause. Straining of arm and shoulders. Long pause and reached for pencil. Pause.)

(Automatic Writing.)

"I am so thankful that you are taking so much interest in this child of mine."

H. "Thank you."

"and yet I know it is an impersonal interest and will do as I once wrote you so much good in other cases where like manifestations occur."

H. "Yes, indeed."

"and where mothers watch over their motherless children and need the aid of wise friends on the plane of physical activities. It cannot all be done from this side. If it could there would be no life of growth and no self development. All would be worked out by an unseen manipulator. No one has complete control over the people on your plane. I think perhaps if they did they could always give good evidence of their past but there is always a residuum of the personal ego left in the proper vehicle of the soul.

"I do not know if I have said that quite plain enough but it is one of the first things we learn as we come to this group at this center and I tell you k . . . (pause) I was surprised at the statement for I had seen so much of what I considered absolute control over my baby girl. (Slight disturbance.)

"I am some nervous as I recite some scenes but I try to keep calm. I want to say something about Skippy Skippy." (Pause. Sitter nodded.)

H. "Go ahead."

"a name of a—pet name" (P. F. R.)

H. "Stick to it."

"little pet of long ago." (P. F. R.) (Sitter nodded.)

H. "Yes, stick to it. You will get it."

"Skippy dog."

H. "Yes."

"little dog—do you" (P. F. R. Pause and struggle to keep control. I held hand a moment. Pause.)

Note 122.—There is nothing of the nature of evidence, on one or the other side, until we come to the reference to "Skippy."

Margaret found a lame cat in the street and adopted it, and the name "Skippy" was given to it on account of its peculiar lame gait. The leg was kept bandaged for some time. This was when the girl was about eight years old. No dog by the name is remembered by Doris. But there was afterwards a small, stray dog adopted, and it also was lame. Two facts make me suspect that Margaret may have called the dog "Skippy" also. (1) She sometimes had a different name for a pet than the one employed by Real Doris or Sick Doris. After the girl came to live with us a certain canary was called "Sporty" by Real Doris and Sick Doris, and always "Bill" by Margaret. Another canary was known by the same name to all. (2) Margaret was inclined to employ the same name when there was a resemblance. In speaking of a possible personality like herself in another person Margaret always termed it "a Margaret." She presented three similar

dolls severally to Drs. Walker, Hyslop, and Brashear, and they were all "Bills." Since the dog was lame, like the cat "Skippy," it would be like her to call him "Skippy" also, and to make a secret of it, saying to the mother, "Don't tell Doris." The mother, thinking that for some mysterious reason of her own the girl did not wish the name mentioned in her presence, would not utter it at all. Instances of this sort happened.

Reviewing the foregoing paragraph, written several years ago, and remembering *Margaret's* stereotyped habits, I feel that I ought to speak with more assurance. Given a lame cat known as "Skippy" by the whole family, I regard it as practically certain that the dog afterward adopted would be called "Skippy" by *Margaret*, simply because to her any lame creature would be a Skippy.

"and a kind of candy I want to speak of which we used to get at a store not very far off." (*Sitter nodded.*)

H. "Yes, what kind of candy?"

"long sticks that were broken into pieces like brittle is sometimes. I do not mean the chocolates—they were rare—but the kind that lasted so long in the mouth (*distress and P. F. R.*) she knows." (*Sitter nodded.*)

H. "Yes, she does."

Note 123.—Literally correct. They used to buy, at a store near by, peppermint candy, which had been in long sticks but broken in pieces because the candy could be had cheaper in that form. The "chocolates" were "rarer," because expensive, but Mrs. F., the mother, liked them. These two kinds of candy were the only ones purchased, except creams, so far as Doris remembers.

"and there were other things we bought there sometimes—papers and pencils for things we did at home."

Note 124.—Paper and pencils were indeed purchased at the same little store and used for making paper dolls by both Mrs. F. and Doris, and to write little stories to be tacked up for each other to find, etc.

"I also want to speak of a little cup that we kept something in (*pause*)—metal cup—tin (*Indian, struggle to keep control. P. F. R.*)—small tin that we kept pennies in." (*Sitter nodded, laughing.*)

H. "Capital. That's right."

"and we used to turn them out after we saved them and count them to see if we had enough for something which we wanted."

Note 125.—"A little cup," etc. There were really two receptacles. *Real Doris's* was a condensed milk tin can. She does not know what *Margaret's* was, but it was her rule to demand the like of what *Real Doris* had. *Margaret* wanted as many pennies as *Real Doris*. Mrs. F.

probably thought it one of her daughter's numerous games of solitaire. It is true that Mrs. F. and the girl "used to turn them out and count them" to see if they had enough to buy little aprons, etc., for Doris, or some "present" from Doris to her mother.

Note especially the appearance of gradually feeling the way toward the exact nature of the receptacle for the pennies, as if the memory of it grew clearer as dwelt upon. First it is a "little cup," then "metal cup," then the connection "tin" is made, as if to avoid the inference that it was such a cup as is usually called metal, and finally the communicator says, "small tin," and rests content. And the last form is right, for the article which *Real Doris* had; it was a small tin.

Although, as stated, there is very much the appearance as though the mother were gradually feeling her way to a clear memory of the tin can, it is more probable, on the theory of actual communication, that the efforts to get through the picture was gradually building it up in the writing subconsciousness of Mrs. Chenoweth. The reader will observe that the success in arriving at the accurate descriptive term was entirely without outside aid. Dr. Hyslop knew nothing about the facts, and Doris did not speak.

"We were great planners—my little girl and I." (*Sitter nodded and smiled.*)

H. "Yes, that is good."

Note 126.—The mother and this particular child were indeed "great planners," holding frequent consultations, both about how the pennies should be spent and other matters, with great gravity and circumstance. Both enjoyed these momentous conferences, and if the mother steered the decision she did it so adroitly that the daughter was never made aware of the fact.

"And we had to save some for Sunday. She knows what for."

H. "Can you tell?"

"contribution—contribution (*pause*) collection." (*Written with difficulty.*) (*Sitter nodded.*)

H. "Yes."

"part of it for that not all" (*groan and sigh*).

Note 127.—This, too, is correct. Doris constantly attended Sunday School, and often church service, and always carried her penny, "part of it for that, not all." As above stated, some of them were for articles for Doris and Mrs. F.

"I wonder about B (*pause. Purposely not read.*) Bun... (*Pause and P. F. R.*) bun... bunn... (*P. F. R. and groan.*) Bunny (*pause and struggle.*) B...I cannot get it just as I want it."

H. "Take your time."

"but that was something we talked of—animal (*read* 'cannot') Animal (*pause*) B o . . .milk (*read* 'bonnets' *doubtfully*, as 'lk' *looked like* 'ts') (P. F. R.)

H. "Stick to it."

"milk (*pause*) B o s s y—milk Bosy's (bossy's) milk." (*Sitter shook head when I looked at her.*)

H. "You mean a cow?"

"yes a little one."

H. "Do you mean feeding a calf?"

"I mean that we used to talk about a little Bossy that we saw. It may be that she had forgotten but I thought she would remember it." (*Sitter shook head.*)

H. "No, she does not remember it."

(*Pause.*) "Away from our house dear where we went once and saw the barn and Bossy (N. R.) Bossy." (P. F. R. *Pause.*)

Note 128.—Neither "Bunny" nor "Bossy" recalled anything to Doris's mind. But we are not able to dispute the reference, and must therefore simply set it aside, so far as it bears upon evidence.

But, providing that these are spirit messages, this passage, like the one where the communicator struggled to get her name expressed and recognized (p. 98 ff.) illustrates the difficulties of communication, because of the medium or media through which the messages have to pass.

On that theory, this is about what takes place: The communicator starts to say "Bossy" and gets as far as "B." The marginal notion that it is an animal that she is about to name accompanies the attempt and Mrs. Chenoweth's subliminal (?) jumps to the conclusion that "B" is the beginning of a common name for a rabbit and starts to write "Bunny," but at "Bun" the communicator is agitated by the blunder and the pencil falls. The pencil resumed twice, she starts with a "B," and each time the subliminal from prepossession attempts to write "bunny," but the resistance from the spirit factor in the process interrupts the word, and the communicator's agitation causes the pencil again to fall, and the conflict going on makes the psychic utter a groan. At a fifth attempt the spirit factor starts "B," and the subliminal factor completes the word according to its idea, "Bunny." The agitation of the communicator, on account of the renewed failure, is evidenced by the "pause and struggle." Again the communicator tries, gets down "B," and then the opposed forces seem to be at equilibrium and no advance is made. Here the communicator disclaims that "bunny" expresses her meaning, by saying, "I cannot get it just

as I want it," and adds the intimation that an "animal," at any rate, is meant. After another pause the communicator tries for the seventh time and succeeds in getting two letters of the intended word through. "Bo," but is prevented from proceeding by the obstinate prepossession of the intermediate factor.

At this juncture the communicator employs an ingenious device, projecting the word "milk," which squelches the subliminal, as the word certainly does not suggest a rabbit. But the "Bo milk" is not at first read and the pencil falls again as the communicator finds herself still baffled, though by another sort of obstacle. The pencil is resumed and "milk" repeated, this time legibly, and followed by "Bossy" without opposition, and the two words related "Bossy's milk." But this might imply milk given by Bossy, and Dr. Hyslop naturally asks if she means a cow. The communicator's reply indicates that the species cow is meant, but not a full grown representative. Dr. Hyslop asks if she means feeding a calf. She had meant a calf of the age when it is fed on milk, but the word "milk" had been employed merely as a device to shake the subliminal loose from the "bunny" obsession, so the communicator explains just what she means: "I mean we used to talk about a little Bossy we saw." Here the sitter shook her head and the communicator seems to be aware of the dissent before Dr. Hyslop signifies it, for she continues: "It may be that she has forgotten, but I thought she would remember it."

If all this was chatter from Mrs. Chenoweth's subconscious mind the incident bristles with difficulties. There is a perennial attempt to make out that the animal intended is a rabbit. But there is also a perennial refusal to be content with the presentation of the word for rabbit, a renewal of effort with marks of perturbation, which looks like dissatisfaction. Finally there is the employment of a word which is meaningless unless it is a circumventing device. Was the subliminal quarreling with itself? Did the subliminal have to catch the subliminal off guard, in order to accomplish its purpose? There is nothing to suggest the operation of a single mentality, but everything suggests two minds. It is as if two persons were communicating over the telephone wire, and one failed to grasp what the other was trying to say. And the device finally employed is precisely analogous to the device I have employed on the telephone, to persons who did not catch my name. "Did you say your name was Pierce?" would be asked me. "No, Prince," I would reply. "Pearce?" "Prince." "Pierce?" "No, Prince—son of a King—royal family—Prince." "O yes, Prince."

There is another point which, to the person convinced of spiritism

from scientific study, is valuable to the study of the mechanics of communication. And that is the fact that when the following reminder, "away from our house, dear, where we went once and saw the barn and bossy," still fails to awaken the sitter's recollection, the communicator loses her hold on the conditions of communication and another takes her place. Even when two mundane friends meet after years of separation and indulge in reminiscences, it is disconcerting to the one who relates an incident, which is so clear in his own memory, and which he thinks will be clear in the memory of the other, to find that the other does not recognize it and looks blank and doubtful. Still more disconcerting it must be to the communicator on the other side when she is sure she is right, and is aware that the message is to be tested for evidential purposes and that a failure of recognition of an asserted incident on the part of the sitter will cause the incident to be regarded as of doubtful authenticity, and feels perhaps like a person who, trying to use a defective telephone thinks, "If only this thing would work so that I could talk freely, I would be able to add circumstantial details which would make her remember."

While the incident must be set down as unverified, the perfect accuracy of nearly all the reminiscent statements of this communicator, together with the fact that she does not hedge or retreat from her certainty in this instance makes it probable either (1) that Doris had forgotten the incident, or (2) that it happened to her in the personality *Margaret*, in which case she would, of course, not remember it directly and would not be likely to remember having heard it discussed, since there is nothing striking about it as the experience of another consciousness. And yet to the child personality *Margaret*, living in a city where almost no calves were, her perhaps first sight of a "bossy" might rouse her to chortling glee which the mother would remember.

Note that, considering the fact that there are hiatuses in *Real Doris's* memory, owing to the former existence of the *Margaret* personality, it was almost inevitable that there should be some unrecognized incidents. It is because this communicator almost always mentioned facts of a more or less enduring or recurrent character, known alike to *Real Doris* and *Margaret*, like those related to the cat, "Kittybell," the swing, the pennies and many others; or acts of *Margaret* which left their own evidence for *Real Doris* to see, like the doll looking out of the window; or traits of *Margaret* of such nature that she would hear them discussed—it is only because of this that the unrecognized incidents are so few. The visit to the farm where the "bossy" was kept was of an isolated character; it could easily have happened to *Margaret* and any mention of it in the hearing of *Real Doris* have

left no enduring impression on her memory. Bear in mind that Doris not only did not remember that there were white roses on her mother's coffin, since it was *Margaret* that was at the funeral, but she also had an impression from what she had happened to hear about the flowers, that there were no roses there. Yet it proved, from utterances from *Margaret* at intervals for two years, and from the material evidence of the flowers bequeathed to me by *Margaret*, that roses were there. Therefore it seems to me that in all sittings where a number of incidents are clearly recognized as correct, not to say a series so marvelously clear and explicit and evidential as this of Doris's mother, instead of setting down as false all those which the sitter fails to recognize, or even pronouncing them incorrect, as the common tendency is, we ought to allow a certain margin for the failures of memory and of information on the part of the sitter.

Dr. Hyslop added in this connection: "There is an alternative view to the one elaborated by Dr. Prince regarding the getting of 'Bunny' for 'Bossy,' without impeaching it psychologically. The whole process of guessing and the confusion might have been by the mind of the control, and not by the subconscious of Mrs. Chenoweth. We resort to the subconscious because we may not have sufficient evidence as yet that guessing and fishing are as likely to be phenomena of the control, but when the spiritistic hypothesis has once gained its right for consideration, the fact that messages come thus indirectly through a control points to the possibility that the difficulty is between the communicator and the control more than it is between the communicator and the subconscious of the medium."

(*Change of Communicator.*)

BRIEF SUMMARY

We can sum up the purely evidential part of the notes quickly.

There was a "Skippy," as stated. It was a "pet name" of a "little pet" of "long ago." The Skippy remembered by *Real Doris* was not a "Dog," but a lame cat, but there was afterward adopted a little dog that was also lame, and it is nearly certain that the personality of *Margaret* would call that Skippy also. As stated, the child and her mother used to buy, "at a store not very far off," two sorts of candy, especially "long sticks that were broken into pieces"—"the kind that lasted so long in the mouth"—and "chocolates," and, as stated, the chocolates "were rarer." "There," also, that is to say at the same store, they purchased "papers and pencils," not for the girl's school work, but for special things "we did at home," namely, making paper dolls and writing little stories and tacking them

up for surprises. There was, as stated, a receptacle for hoarded pennies, not quite correctly at first called "a little cup," but this corrected by first defining it as "metal," then specifying the metal as "tin," and finally expressly stating that it was a "small tin," which was the fact. True, the pair would "turn out" the pennies "and count them" to see if they had enough for something they wanted. They "were great planners" to a degree that is seldom realized between a mother and her small daughter. Part of the pennies saved were used on "Sunday," for the "collection," as alleged.

The incident of visiting a barn and seeing a "bossy" cannot be verified, but it is a likely one. It must simply be set aside.

The purported message from the mother of December 22nd, only one sentence long, is omitted, since it is without affirmative or negative evidential significance.

Note 129.—But there was a fact connected with this and others of Mrs. Fischer's messages which deserves mention. When the pencil was given, before the mother's sentence of Dec. 22nd, the hand tried to take it between the first and second fingers. Dr. Hyslop so placed it, supposing the same communicator would continue, but with the change of communicator its position was spontaneously changed to the more usual one between thumb and finger. "A number of times when the mother tried to write, or sometimes when it was apparent that she was aiding some one else to communicate," Dr. Hyslop says, "the hand took the pencil between the first and second fingers." Now it happens that Mrs. Fischer always did hold her pen or pencil in that way when she was living.

11. Sitting of December 29th, 1914.

Mrs. Chenoweth, psychic; Doris, sitter; Dr. Hyslop, scribe in charge.

The only part of the mother's message, of about a page in length, which bears upon our problem is the following:

"M M (P. F. R.) Ma... (pause) Mar... My name M M M (P. F. R.) Mar... Marg... (*Distress and struggle*) Mother Marg... (*read 'Mary' and 'g' erased.*) Mother Marg... (*read 'Mother Mary'*) (P. F. R.) Mag (N. R.) Maggy" (P. F. R.)

H. "Go ahead. You will get that."

"Margaret."

H. "I understand."

"Yes you do." (P. F. R. and groan.)

Note 130.—Again there appears to be an attempt to get the communicator's name down in recognizable form. This is announced in

“ My name ” and in the thrice-written “ Mother.” It did not succeed so well as on December 14th, when “ Emma ” was actually written out fully once (page 98). Subsequent attempts broke down, according to the theory of the auditory process involved, into “ Ma ” from the pronunciation of the name being understood as the names of those two letters. The first line of the record of the present sitting would then involve the following:

“ Em-” (*pronunciation of first syllable of Emma; gets set down “ M,” so communicator tries again*) “ Em-” (*same misunderstanding results in “ M ” again and a new start*) “ Emma ” (*gets set down “ Ma.” Bewildered pause.*) “ Emma ” (“ Ma ” *put down and the subliminal, or “ control,” equally at sea, guesses again that the name aimed at is Mary and adds “ r ” before it is checked*) “ My name Em-Em- Em- (*three attempts, all thwarted by being set down “ M M M.”*) And now, after a thwarted attempt of the subliminal, or “ control,” to get the “ Ma ” completed as “ Mary,” either the subliminal, *et al.*, tries “ Margaret,” or the mother has a happy thought prompted by a memory. Probably the mother acquiesced in “ Margaret ” later, as the word stops half way several times before it is completed and there is apparent acquiescence. The memory would be of the facts which I now relate, first in the words of Doris herself, written the day after the sitting. “ From the time I can remember, the name ‘ Margaret ’ has been my favorite name. In all our pretending games, sometimes mother would take it for her pretending name, and I always did. We had a little friend named Margaret, whom we loved for the name alone.” (Here “ we ” means the *Real Doris* and the secondary personality, *Margaret*. Doris had been so long accustomed to saying “ we ” in this sense that after she became normal she continued it in reminiscing.)

The mother especially took this name in the pretending games with the secondary personality, afterwards known as *Margaret*. It was the mother’s fondness for the name and application of it to herself which made the secondary personality, after the mother’s death, choose it for her own permanent one.

Thus, not only did the mother’s name, coupled with the plain intimation that she was trying to give it, come out on December 14th, in spite of abortive attempts on that date and the present one, but also the name that the mother was fond of assuming in her play with Doris is now written, coupled with the designation “ Mother.”

BRIEF SUMMARY

Here we have the mother’s name, Emma, in easy disguise, and also

“Mother Margaret” acquiesced in, the latter actually having been the name often assumed by her in her games of “pretending” with her daughter.

On December 30th, Doris being present, came a very brief communication, simply the sentence, “Father’s sin visited on the children,” which may have been from the mother, and was pertinent enough, but contains no intimations which are new.

On January 4th, 1915, February 12th, February 23rd, March 1st, March 8th, and March 25th come purported messages from the mother, two of them about a page in length, the rest much shorter. There are a few evidential references, but they are not new and add no particulars. For the most part they relate to the mother’s thoughts and feelings and her influence upon her child, and are in the nature of things unverifiable. No single statement in any of the seven passages can be urged as contrary to known facts. There is, therefore, no reason for inserting them in this book, but anyone who wishes to inspect them can do so by referring to the *Proceedings* for 1917.

12. Sitting of November 15th, 1915.

Mrs. Chenoweth, psychic; Dr. Hyslop, scribe in charge.

“I cannot thank you for the service to my baby. I am taking this moment while L. W. is getting over her indignation at the loss of her marker.”

H. “I understand.”

“I have several times been near trying to express the new peace that has come to me and to be of some use to you in the further effort to prove the case but there were so many things to be done before I could write.”

H. “What did Laughing Water mean by the work with her fingers and hands?”

“I think she referred to some writing which has been a part of the study (*N. R.*) study. The child had been so strangely affected that there was so much to be done in the re-adjustment and the partial development in some simple studies has been carried (carried) on with some effort to give her a better equipment for life and there has been some very definite work planned for her outside of the writing.”

Note 137.—Dr. Hyslop’s note says: “I think the mother who communicates here has mistaken the meaning of the allusion by Laughing Water to ‘work with her fingers and hands.’ But she comes near telling another true incident. The girl takes charge of a considerable poultry business, which might well equip her for life, and had con-

ducted some correspondence studies with reference to a better knowledge of the poultry business. She also does automatic writing, and this is apparently referred to as a part of the plans for her future."

"I shall be glad to tell you more as I get the ability. The thing that pleases me most is the normal state of mind which is sustained now and the overcoming of the easy far (*read 'for'*) too . . . (*hand pointed and 'for' read*) easy transition from one state of consciousness to another in which state the influence suggested and controlled the normal (*pause*) expression. All normal expression is not confined to the waking state and all abnormal expression is not confined to the sleep state. I mean sleeping in the sense of body sleep. The mind has cat naps while the body automatically proceeds on its business. Do you see what I have discovered and am trying to tell you."

Note 138.—Dr. Hyslop's note follows: "Doris did pass easily at one time from the normal to the abnormal condition and vice versa. She is now a normal person, none of the facts being known to Mrs. Chenoweth. Though the subconscious might have inferred changes of personality from what has previously been transmitted through it, the fact would not carry the assured implication that the transitions were easy. The description of the body and its behavior is good enough, but not evidential, though it is an attempt, perhaps colored by the control helping her, to refer to the alternations of personality that had characterized the girl before her recovery."

H. "Yes."

"I did not know all this when I first came here to follow the fortunes of my little one and the whole matter was so complicated and distressing that I felt as if a terrible affliction had befallen us and as if we were fighting a mental disorder but it was very systematically carried (*carried*) on and I find the suggestions (*written with difficulty*) were transmitted from a very definite sen. . . ."

(*Change of Control.*)

Note 139.—It is interesting that in one of the sittings here (with Doris) the mother purported to communicate, and remarked that she had not known until recently what she had learned about her daughter's improvement in health. Even then she did not seem to understand the nature of the old difficulty scientifically.

SUMMARY

The mother professes at last to have learned something about the true nature of her daughter's former strange mental state, recognizes that there had been transitions "from one state of consciousness to

another," which had, indeed, been "too easy," and that there had been normal and abnormal states both awake and asleep. She understands that now there is a normal state of mentality. Incidentally, this furnishes a cross-correspondence with a recent statement in the home script. There she did not seem to understand the nature of the old difficulty scientifically, and here, where Dr. Hyslop thought there was reason to hold that a control was helping her in expressing herself, the sentence "the mind has cat naps while the body automatically proceeds on its business" is hardly technically correct. But the main facts of the transitions of consciousness and the recovery are there. Also, it is said that formerly she had thought it must be a mental disorder, though of a very systematic kind. In fact, she must have wondered if her daughter did not have some form of insanity, though in the systematic exchange of states there was never an appearance of this, but only of the girl being much younger, and otherwise different, in one state than in the other.

A MESSAGE CLAIMING TO BE FROM DOCTOR HODGSON

We have seen that the mother, or whoever it was purporting to be she, displayed no knowledge of the underlying causes of her daughter's strange condition, other than that it began with a "fall" and was marked by abnormalities of conduct and certain physical reactions, as catalepsy and suppression of catamenia at a certain stage. Of "dissociation," or multiple consciousness, as such, she betrayed no trace of knowledge, but only described in terms of conduct and symptoms. That is, the purported spirit talked as the intelligent but unsophisticated woman would have done in her lifetime, except that later in the sittings she seems to have gotten a little more light, not amounting, however, to any understanding of the multiple personality involvement. Telepathy will be invoked by many a reader to "explain" the long series of coincidences between statements and facts; but it is hard to see why, if there is a thought transference which can do so much, and even cross the continent to find out facts unknown to any of the persons present, no inkling should have been transferred of facts now so familiarly known to both Dr. Hyslop and Doris.

But between the fifth and sixth messages of the mother, there came a communication which presents such a contrast in the display of knowledge unexpressed by the mother, and this knowledge is so congruous to the person purporting to possess it, that I have concluded to introduce it in part. The part which is omitted is of much interest, but does not bear on the evidential problem, being capable of neither proof nor disproof.

13. Extract from Sitting of November 19th, 1914.

Mrs. Chenoweth, psychic; Doris, sitter; Dr. Hyslop, scribe in charge.

(*Subliminal.*)

(*Sigh, closed eyes and then, after a pause, opened them again and talked a few minutes normally about a case in a neighboring place. Closed eyes again, long pause, and sitter admitted. Very long pause and hand quickly reached for pencil and paused.*)

(*Automatic Writing.*)

"R. H."

H. "Thanks."

"I got the message and I knew any way what the plan was."

Note 131.—Note by Dr. Hyslop: "In the subliminal of the previous sitting I had called for Dr. Hodgson."

H. "Yes, I can't be here next week, but I can the following."

"Yes I knew that also and was sorry to have the break come for you and I know the importance of the connected experiments."

H. "Yes."

"I am much interested in the way this case is going on and do not think I can add much to the work."

H. "Can you compare it with any you knew?"

"Yes and have several times thought I would interpolate a message that you might see that I recognized the similarity of the case with one in particular that caused me some concern at times and some hope at others but this is better organized than that was. I mean that there seems to be a definite purpose and a continuity of knowledge that the other case only displayed spasmodically. You will I think know what I mean by that."

H. "Yes, can you tell the case?"

Note 132.—Dr. Hyslop's note: "I conjectured what case Dr. Hodgson had in mind, but I would not hint what I was thinking of. I wanted it told by him. It is true that he was familiar with it and had worked on it. It did give him some concern, though this concern was more on account of the way he felt it was being treated by the physician in charge. Whether the present case is better 'organized' than it I cannot say positively, but I think it is true, so far as my knowledge of the two cases goes."

If Dr. Hyslop had first used the term "the case," it would not naturally have implied that a pathological case was meant, much less one of multiple personality, as the term was in frequent employment in

reference to instances of mediumship, etc. But the communicator first used the term "case," and used it thrice, before Dr. Hyslop's merely responsive question, "Yes, can you tell the case?" By this Dr. Hyslop would naturally be supposed to imply whatever the communicator implied. Thus it would be absurd to suppose that there was anything leading in this question. Dr. Hodgson's great work was in psychical research, not abnormal psychology. He was connected with many hundreds of "psychical" cases, some of them prominently reported, while his connection with the Beauchamp case was very obscure. Dr. Hyslop had been associated with him in a number of cases, and these were sometimes referred to in the Chenoweth trances, in conversations between Dr. Hyslop and the purported Hodgson control. All the precedents would have led the subconscious to infer, if it inferred anything, that it was one of these psychical cases that was meant in the question.

"Yes I think so. I will try and do it some time when I am here but just now I am here on sufferance."

H. "All right."

"and do not feel inclined to use the energy." * * *

(Here a paragraph is omitted because it digresses to another and irrelevant subject.)

"I will do what I can on this side to help on this case for I believe it as important as any M. P. ever had."

H. "What does M. P. mean?"

"Morton Prince."

H. "Good."

"You see what I am after."

H. "Exactly what I wanted."

"The Beauchamp case and I am trying to make some clear headway out of this one more than I did out of that."

H. "Yes."

Note 133.—"The reference to Dr. Morton Prince, whom I did not recognize by the initials, and to the Beauchamp case proved that I was correct as to the instance Dr. Hodgson had in mind. He knew the case well, having experimented with it and having had many conversations with Dr. Prince about it. The latter finally shut him out of seeing and experimenting with her. The two cases are decidedly similar. That is why I had the experiments.

"Mrs. Chenoweth knew of the case and read Dr. Morton Prince's book on it, 'The Dissociation of a Personality,' but she did not know that the present case had any resemblance to it. She had, indeed, not

even seen the sitter, and if she had seen her, she would have found a person perfectly normal in appearance and conduct.

“That Mrs. Chenoweth might infer some knowledge of the case is apparent in one reference by Dr. Morton Prince in his work, in which he says that Dr. Hodgson had her under observation during the absence of himself for a time. Otherwise Dr. Hodgson is not mentioned in the work as having anything to do with it.”

“I must let the work go on but I find so much I want to say about this and about the residuum of self left in the manifestations.

“I am trying to say it in a way that my meaning will be plain to you (*underscoring twice*) only.”

H. “I understand.”

“The secondary self with all the multiple personal equations is not the cause of what is going on.”

Note 134.—Dr. Hyslop remarks (*Proceedings* for 1917, p. 103): “The explicit statement that these secondary and multiple personalities were not the cause of what was going on and the recognition that there was a residuum of self in the phenomena were also very characteristic of Dr. Hodgson’s general views, and Mrs. Chenoweth knew nothing about them in relation to this problem. She knew him only as the protector of Mrs. Piper and a convert to the spiritistic theory. She never read a word of his work.”

“It is more normal and a more clear and calculating performance and the actual personality with a history and purpose will be determined by this work. You can see what I am seeking to tell you.”

H. “Yes, I do.”

Note 135.—What means the reference to “what is going on,” the same being “a more normal and a more clear and calculating performance” than what would be caused by “the secondary self with all the multiple personal equations”? What *was* actually going on with Doris at the time? Her psychical development. If this is what is referred to, and it seems the most intelligible explanation, then the accompanying remarks at least seem quite justified. They would imply that Doris’s developing powers as a psychic were not outgrowths of and extensions from the former dissociation into personalities (as many psychologists would assume), but something more normal, and a process with an intelligible and carefully planned purpose. As a matter of fact, as the phenomena of dissociation receded, the psychical phenomena connected with her advanced; the latter did not appear to impair her mental integrity or injure her health, and the development continued on coherent and logical lines, and not as one would expect from the “secondary self with all (its) multiple equations.”

BRIEF SUMMARY

The one communicator of the series who in his life was acquainted at first hand with a case of multiple personality correctly states that Doris was one of these extremely rare cases, names its nearest recorded congener, the Beauchamp case, and states that this was a better organized case, and one showing more continuity of knowledge than the latter, all of which was correct.

Note 136.—I have given Dr. Hyslop's reflections upon the passages referred to, in Notes 131-134, and now add my own.

Dr. Hyslop had indeed "called for Dr. Hodgson" in the previous sitting (*Proceedings* for 1917, p. 341).

His language was, "I wanted George Pelham or Hodgson a moment, or if we can have writing tomorrow arranged without their coming it will not be necessary." This did not indicate that he wanted Hodgson for any reason connected directly with Doris, but rather, as was the case, that he wished to arrange about having a sitting the next day. It was the custom to have three sittings a week, but it was desirable to have more this week. Besides, the name of George Pelham was mentioned first. Dr. Hyslop was accustomed to consult with those supposed to represent the conditions on the "other side," when changes were made in the established procedure.

Neither was there anything in Dr. Hyslop's next query, "Can you compare it (the present case) with any *you* know," to suggest to Mrs. Chenoweth's subconscious the character of the case he had in mind, since Dr. Hodgson had used the word "case" first, and also had had hundreds of psychic cases to one of the nature of dual or multiple personality, and he was far more prominently and widely known in connection with some of the former class (Mrs. Piper, Madam Blavatsky, etc.) than he was in connection with the Beauchamp case through one obscure footnote and another reference of but seven words. ("The Dissociation of a Personality," by Dr. Morton Prince, pp. 197 and 239.)

The purported Dr. Hodgson instantly answers the question, "Yes, and have several times thought I would interpolate a message that you might see that I recognized the similarity of the case with one in particular that caused me some concern at times, and some hope at others, but this is better organized than that. I mean that there seems to be a definite purpose and continuity of knowledge that the other case only displayed spasmodically." Mark the language well. In view of the fact that he gave the name of the case soon after, it is of interest to read Dr. Prince's footnote in his record of the case referred to. "To Dr. Hodgson I desire to express my gratitude for the valuable

assistance which he rendered in the practical supervision of the case during the earlier period of the study, when it was desirable to keep Miss Beauchamp under daily observation. Dr. Hodgson has thus had an opportunity to become personally acquainted with the different personalities and to continuously observe them through long periods of time." If there was similarity between the two cases and Dr. Hodgson's spirit had learned something of the peculiarities of the Doris Case, he certainly would be the man to pronounce upon its resemblance to the Beauchamp Case. And it so happens that of all recorded cases, the Beauchamp one does most resemble that of Doris! Long previous to this communication I myself had been impressed (though I had not said so to Dr. Hyslop) with the fact that the latter was the "better organized" one, though I would not have employed that expression. That is, the personalities in Doris Case were more spontaneous (none of them originating from or in hypnosis), distinct, independent, coherent and definitely related to each other, than the personalities in the Beauchamp Case. There was also more "continuity of knowledge" displayed by the Doris personalities than by at least some of the Beauchamp ones, which led a curious existence of blendings and reblendings in hypnosis, with occasional confusional states, and interruptions of memory. Unless these shrewd observations are very extraordinary chances, they indicate a knowledge which only expert acquaintance with both cases would seem able to supply. I do not believe that it would have occurred to the ordinary intelligent layman, even had he read the "Dissociation of a Personality," and the afterward-printed "Doris Case of Multiple Personality" throughout, to have made these keen comparisons.

At first the purported Hodgson spirit, since he is displacing some other would-be communicator, is disposed to put off the naming of the case, but very soon afterward, having seemingly determined to keep on, he says, "I will do what I can on this side to help on this case for I believe it is as important as any M. P. ever had," and immediately adds that he means "Morton Prince." Directly afterward he gives the name of the case to which he refers, "the Beauchamp case," the celebrated case of Dr. Morton Prince. There is no ambiguity about this, and there was no fishing or abortive attempt to give the name.

The mother's ignorance and Hodgson's recognition of the case as one of multiple personality, of its resemblance to the Beauchamp Case, and of certain technical differences between the two cases, are in thorough keeping with the mentality and opportunities of the two respectively, in life. But the central facts are that without, on the part of the psychic, any opportunity of knowing the history of Doris, with

nothing about her appearance to suggest that she had ever been abnormal, even if the psychic had seen and conversed with her, and without the slightest hint of the same being given by the sitters, it should be announced that she was one of the extremely rare cases of multiple personality and that there should be written analytical observations of a keenness not to be expected of any but a psychological expert.

Not only is the present case likened to the Beauchamp Case, but it is declared to be of equal rank in importance. "I believe it as important as any M. P. ever had. . . . Morton Prince. . . . You see what I am after. . . . The Beauchamp Case." We have seen how extraordinary it was to pronounce this unknown, unobserved and now normal stranger a case *like* the Beauchamp Case, but the extraordinariness is much increased by the statement that it is *as* important a one. Who, even after being told that Doris had been a case of multiple personality, would have been so rash as to venture the guess that hers had been as remarkable a one as the most celebrated case on record? For the statement is strictly correct.

These two facts, that in Mrs. Chenoweth's trance the nature of the sitter's former and exceedingly rare malady and its rank as a case were correctly told, can hardly be over-emphasized. If it be remarkable that Joan of Arc, if the story can be trusted, picked the disguised Dauphin out from a throng of his courtiers, what of picking, without observation or any information, one out of millions? For there is not one person out of millions of whom those two things could be affirmed with any semblance to accuracy.

DIVISION THREE

DIGEST OF FURTHER STATEMENTS IN THE REPORT BEARING ON THE QUESTION OF EVIDENCE IN RELATION TO DORIS

Thus far we have inspected only the purported communications from Mrs. Fischer and a portion of one from Dr. Hodgson. These comprise 75 pages in the original Report, of which more than a third are devoted to notes.

The remainder of the communications embodied in the *Proceedings* for 1917 (515 pages, including notes which take about a quarter of the space) is largely made up of matter that makes no claim to be evidential, at least at the present stage of psychical science. There is much

relating to doings on the other side, which cannot be directly tested. There is much regarding obsession, or the alleged greater or less degree of control of a living person by a spirit. It was well, no doubt, to put upon record for study a mass of statements of the latter species, coming through so well an accredited channel. Some able investigators have been or are convinced that obsession is a fact of human experience, but it must be admitted that the mass of them have not been brought to this point. However, for our purpose it is enough to say that the trance statements regarding what takes place "on the other side," as well as those regarding obsession, cannot at present be tested, and we are here dealing only with direct evidence.

But mingled with the mass of material in the alleged communications, aside from those of Mrs. Fischer and the selected one of Dr. Hodgson, there are a great many statements of fact which can be tested, in the same manner that we have been employing. This I now propose to do, taking such statements from their context in such a way as to leave them intact for the purpose. It is intended that every such statement shall be quoted and put to the test. If any such is omitted, it will be because, in searching the large volume, it has escaped the eye, and such instances, if there are such, must be very few. Certainly nothing is omitted because it is an incorrect or doubtful allegation.

Undoubtedly passages will be omitted which to a person over-eager, either for spiritistic or for anti-spiritistic indications, might seem serviceable to quote. But it is believed that a judicial reader of the original report will, in nearly every instance, have no difficulty in finding the reasons for the omissions. Sometimes it seems as though a passage referred to something which could be tested, but a more careful inspection shows that it probably points to something "on the other side," or at least concealed from view. Sometimes it is impossible to conjecture to what or whom a statement really refers, or it is so ambiguous that it has neither affirmative nor negative weight. Obviously, it would be inexpedient to use space for quoting these passages and explaining why they are not included. I must trust to the common sense of readers who compare this digest with the full Report. Some statements of fact are omitted because repetitions of what has been said before, though repetitions are not entirely avoided. And references to initial letters or Christian names are generally omitted, whether or not they can plausibly be assigned to known and relevant persons, unless it is indicated in the script by additional particulars what person is meant.

Every excerpt will be preceded by figures showing the page on

which it was originally printed, so that students who desire to do so can look up the passages, with their context, in the *Proceedings* for 1917, and see if they are fairly treated. Before each excerpt or group of excerpts, will be given, in italics, the name of the purported communicator when this was given or can be inferred. Directly after each excerpt will come its appropriate Note, numbered serially, according to the method already adopted.

French woman.

(338) "Seeing forms is the infant state of seership. Soon the sight will have its companion power of hearing but that too will be augmented by the gift of description which makes the work on the side of *La Petite* (*this communicator's name for Doris*) complete. The rest is ours for we provide the material which is to be used that no one may enter the confines of her strict and protected spiritual aura without purpose or plan."

Note 140.—In the dissociated state, as is related in many passages in Volumes IX and X of the *Proceedings*, the primary personality would often see visions of her mother in sleep, and would address her in tender tones and with ecstatic expressions, while she held her arms extended, and at the same time the secondary personality of *Margaret* would describe what *Real Doris* saw. In 1912 Doris had two waking hallucinations of her mother. As her powers developed, after the date of the prediction, auditory experiences became a not uncommon feature, and often were found in connection with evidential groups.

The development of descriptive power was also achieved to a striking degree. It is a fact, explain it as one may, that on a number of occasions she has correctly and graphically described persons and places of whom and which she was normally, without a shadow of doubt, quite ignorant. The last sentence accords with the constant claim and appearance in her psychical development. It is claimed, in her automatic script, that only such communicators can come as are admitted by the "guards," and the automatic writing, with a very few sporadic exceptions, is confined to but few communicators, who proceed along purposeful lines.

(338) "I am usually there when visions are about to be given whether in sleep or trance as of late in the waking states. The waking state will never be of the same value in any case because there is not the same notice taken of it."

Note 141.—See what is said above about the waking visions, which had begun comparatively of late. The prediction in regard to the relative value of waking and sleeping visions in the future is not certain

as to its interpretation. If it means that I would not value the waking visions as much, when they gave the description of unknown persons, it certainly was not fulfilled. If it means that the public would not take the same interest, that remains to be seen when the experiences are published.

(339) "I am not inclined to hurry the unfoldment. I know the wisdom of slow work. There is a way to have the writing done which will be more like this."

Note 142.—It has been a notable feature in Doris's case that the development of psychical power was very slow, and the communicators who professed to be guiding it expressly stated that it was their purpose to have it so. Of course this might be ascribed to suggestion. There is also a very plain implication that communications had already been received through Doris. It is the first in the sittings, and no external hint had been offered. It also shows recognition of the fact that the means of writing differed from that by Mrs. Chenoweth, who uses a pencil, while the script in the Doris case had been by planchette. The implied prediction began to be fulfilled in January, 1915, when automatic writing by pencil commenced to develop.

(340) "there was method but much repetition. . . . That too, is part of the effort to be exact."

Note 143.—There was much repetition in the earlier work.

(340) "I am making a valiant effort to hold on to this hand which is not so unlike the way I do with her but is of course some different."

Note 144.—The writing at home, in California, was, at that stage, by planchette, which answers to the slight description, being different from Mrs. Chenoweth's method, which was by pencil.

(341) "once we tried symbols but they were of little use and the lines and single letters, like o o o (*Two lines of scrawls like m or n drawn*) like that."

Note 145.—If there was anything of this kind, it was either in certain scripts during the last year, which had been accidentally destroyed, or in scribblings before I became associated with the girl. As on one occasion, while the secondary personality, *Margaret*, was asleep, a few scribblings appeared purporting to be from her mother. It is impossible to say what may not previously have occurred.

(341) "Then some words frequently Mamma interspersed with other writing that was to give her confidence."

Note 146.—There had been communications purporting to be from the mother, but none, I think, in which the word "mamma" had been frequently interspersed.

Richard Hodgson.

(348) "I am urged to speak of a use made of a handkerchief. Do you know anything about that? A tying of knots in a handkerchief. . . . I thought when I first mentioned it that it was in connection with the case."

H. "No, I merely remember that years ago, when I was at another case, I found a handkerchief tied in knots after the séance."

"Was that a girl?"

H. "No, an elderly woman."

"It was not that case which was meant, I am sure of that, but something else."

Note 147.—The communicator is uncertain, but inclined to think that the incident related to Doris. Whether or not this was the reference, it was a fact that *Margaret*, in her declining days, used sometimes to tie money in a handkerchief by making knots in it and forget where she put it. Afterwards she would make an outcry when she found in *Real Doris's* mind that she, Doris, had appropriated the money in getting clothes ready for the wash.

(*An unnamed communicator, seemingly claiming to be either the vanished secondary personality, Margaret, or a spirit who influenced her, Minnehaha.*)

350-356. a. "You old monkey" . . .

b. "I never had a before life, how can I have an after life?" . . .

c. H. "I would like to know how you came to come here this morning?"

"I have been here all the time. I just thought I would surprise you." . . .

d. "You mean Baby, of course I know her" . . .

e. "What do you want to know for, Mr. Inquisitive" . . .

f. "I have not done anything to be scolded for" . . .

g. "O, you are most tiresome with your questions" . . .

h. H. "Please to tell me the name by which you go and I shall not read it aloud."

"Why?"

H. "In order to be sure you are the person I am thinking about."

"I do not care whether you are sure or not. I know what I am." . . .

i. "Perhaps I will tell you something, but I want to think it over and I don't like to tell all now." . . .

j. (*In response to a request to give her name.*)

"Sarah Augusta Susan Ann."

k. "Do you know any one that G is the letter that stands for their name?" . . .

Note 148.—These passages are selected to show their likeness and unlikeness to *Margaret's* phraseology.

a. I do not remember just this expression, but it is like *Margaret*, who called a certain physician "Dr. Skinny," and another, "the Fish Doctor," because his name sounded like that of a fish, etc.

b. This reminds me of the shrewdness with which *Margaret*, even after she had forgotten the meaning of time designations, crowded me into a corner. To meet her comprehension I defined *afternoon* as "the time after dinner." She wanted to know if every day had an afternoon and I assented. "How do you know? You may not have any dinner tomorrow and then there wouldn't be any afternoon."

c. *Margaret* was exceedingly fond of surprising people and of being surprised.

d. This term *Margaret* never applied to *Real Doris*, but often applied it to herself, when with her nearest friends.

e. Like *Margaret*, though I do not remember this particular term.

f. *Margaret* very much objected to being scolded. Her characteristic way of warding it off was after this fashion: "I didn't do it. Papo mustn't scold Baby (or *Margaret*)."

g. This does not sound at all like *Margaret*.

h. This is much in *Margaret's* vein, as many incidents illustrated. One was when, after a remarkable telepathic feat, she suddenly asked to look at a particular page in a book I was reading. I asked, "Why," and she said that she wanted to see if a name was there. She would not tell me the name, and I said, "It would not be evidence unless you told me before you look," and she replied, "I don't care whether it is evidence or not. I just want to see if the name is there." (Cf. Note 203.)

i. This also is in *Margaret's* vein. I have heard her say: "I'll have to think about it, Papo," and also something very like the last clause.

j. This also sounds like *Margaret's* bantering.

k. And this is exactly the way in which *Margaret* would have asked the question.

I certainly do not believe that *Margaret*, the former secondary personality of Doris, was the communicator. Whether any spirit which influenced *Margaret* was, cannot be determined by any evidence given. If we suppose that Mrs. Chenoweth's subliminal was impersonating a child, yet it is curious that the type chosen was a saucy, teas-

ing, obstinate and withal, lovable child, so like *Margaret* up to a certain point.

Minnehaha?

(353) "I know that she has been asleep sometimes but I could not manage to do all I wanted to."

Note 149.—This, taken in connection with the context and other passages, indicates plainly that a sleep other than ordinary sleep is meant. So far as related to the primary personality, her consciousness would sleep when the secondary personalities were "out."

(Subliminal and oral.)

(357) "I am continually seeing an H. . . . I don't know whether it is Hattie. Do you know anyone by that name or Harriet? I have not got it right."

Note 150.—The sitter's maternal grandmother was named Harriet, and she had been called Hattie by her contemporary intimate friends. She had been long dead. She was said to be present at the last sitting but one. (There was also a living sister by the name of Harriet, also called Hattie.)

Minnehaha.

(361) "I know her mother and her little weeny teeny baby over here."

Note 151.—Two or three of Mrs. Fischer's children died when babies, one, and perhaps more than one, stillborn. The last of these had died some 35 years previously.

(362) "I am not a DREAM."

Note 152.—In general, I make no account in the list of parallels between the purported communicator, *Minnehaha*, and the vanished secondary personality, *Margaret*, since they are not sufficient together, in my judgment, to constitute identification of the one with the other. But this expression, given so much importance by its triple underscoring, singularly coincides with the fact that *Margaret*, the personality, often joked about being a *dream*. I take it that it would be theoretically possible to get this incident in some manner from Doris's experience without necessarily involving admission of the claim that the communicator was identical with the personality.

(363) "I like the canoe just as she does. She will see it and tell you, I mean the spirit boat. I love flowers and have a lot of them with me. She knows that."

Note 153.—The allusion to the spirit boat is not intelligible in the

light of any experience of Doris's, nor the expression, "I love flowers, she knows that." But the reference to flowers, the name of the supposed communicator, Minnehaha, and the canoe has this pertinence. *Real Doris* and *Margaret* were (it is difficult to word it grammatically) a skilful dancer as a child and for several seasons at the annual exhibition of the Dancing Academy, took the part of Minnehaha in a pantomime dance. A canoe had a part in the scene, and many flowers—Doris does not remember what, but certainly there must have been lilies. This is probably the most curious parallel between Laughing Water and *Margaret*. *Margaret* was very fond of the part and acted and danced it to such perfection there was a reason for its yearly repetition.

The most striking part of the parallel to me is the name Minnehaha appearing in the sittings and *Margaret's* great fondness for the part in the pantomimic dance and prominence in it. If Minnehaha came late in the history of the case, as is several times stated and intimated, it would have been after the series of years wherein *Margaret's* yearly rendition had taken place; that is, after *Margaret's* fondness of the part of Minnehaha had become established. Would it be unlikely that there was a causal nexus between these facts and the adoption of the name by the "spirit"? Although this view must stand or fall according to its own reasonableness unaffected by pragmatic considerations, yet it is true that incidentally it would silence the otherwise inevitable remark of the sceptic that Mrs. Chenoweth's subliminal adopted the name from her acquaintance with Longfellow's "Hiawatha." It seems to me that the coincidence pointed out is too extraordinary to be without causal significance.

(378) (*Doris not present.*) "Lizzie will help us. . . . She is someone in the family of Baby."

Note 154.—The name Lizzie was not recognized. There are deceased relatives whom the mother knew, but whom Doris could not remember. The five years in which *Real Doris* had only brief periods of normally conscious existence and the whole process of reconstruction, played some curious tricks upon her memory. She does not remember the names of all of her uncles, and is not certain what one maternal grandmother's name was, for example. But there seems to be no evidence of pseudo-memory; that is, of her seeming to remember what was not a fact. I have taken particular pains to watch and test for this and have not detected an instance.

The mother did have a deceased friend by the name of Elizabeth, whom, curiously, *Real Doris* did not know, though *Margaret* knew her and was fond of her. But she was not related to the family.

(379) H. "Do you know what means she uses in the writing? I mean the thing used for it?"

"You mean the wooden thing?"

H. "Yes."

"It is not much good for me but they like it for they make it go fast and get a lot of stuff written down afterwards. . . . Somebody copies it."

Note 155.—The description of the planchette is not adequate, as an ouija board, or even a pencil, is wood. We liked it as the only means for experiment then possible, but liked the later pencil much better. It went fairly fast at times, and it is true that what was written was always copied by me.

(380) "Do you know anything about a fire near Baby?"

H. "Tell more about that."

"I see smoke and fire and everybody running and then I see flowers again and then Baby as though she were near a fire." (*A long passage on page 381, although its statements largely coincide with the facts, is omitted since they might result from or be suggested by the particular wording of Dr. Hyslop's questions, although he had quite a different matter in mind when he asked them.*)

Note 156.—Nothing is said to indicate the time of the fire. When Doris was about 8 years old, a mattress in Mrs. F.'s room was somehow set on fire. Water was being pumped into the room by firemen, when *Margaret*, to get away from the people who were rushing into the rooms on the first floor and to get into what she considered the safest place, ran up-stairs and crawled under her mother's bed, which was burning. People ran in and pulled her out, and in the process she got well drenched.

(389) "I like to do this better than to spell the names with the wooden thing on trucks—wheels."

"Well, they burned up some of the first writing in the stove."

"Fools, they did not like it."

Note 157.—This would more naturally imply that an ouija board was used, which was not the case, but a planchette is a "wooden thing on trucks."

No scripts were intentionally destroyed by me, and on first reading this I was confident it was not correct, and so wrote Dr. Hyslop. But on looking up the files I made a discovery which astonished me. There had been 11 planchette sittings with *Margaret* in 1912 and 1913, and 14 with *Real Doris* from 1912 to 1914. I found that the greater part of the originals of 8 sittings had disappeared, including a part of the first writing through *Real Doris*. Therefore it is a fact that some of

the writing was destroyed, and burning is the most likely method, though not by intention.

And even a spirit, if it noted that such records were put in the stove, *might* infer it was because they were not liked.

(390) Dr. Hyslop asked: "Do you know of what profession the person is who has Baby in charge on this side?"

"You mean the holy man, the preacher man? . . . He is a fool, you know he is, because he thinks we ought to be angels and talk about God. . . . The mother squaw came."

H. "You mean the child's mother?"

"No. She did come but the mother squaw of the preacher man was here. . . . She is a holy one too and wants to do some good.

"Say, do you know their cat?"

Note 158.—Aside from the word "holy," somehow or other knowledge had been obtained—and there was no normal method which could be supposed—of my profession, for I was at that time the rector of a church. The reference to what I thought ought to be done might be a natural one, but it emphatically was not true of me. My mother, moreover, was living.

But the passage has a curious look as though the thoughts of Minnehaha in reference to the "preacher man" had wandered, with the reference to the "mother squaw," to another "preacher man," pastor of the church which Doris attended at the time of her mother's death. She had regularly attended the Sunday School, but after the advent of the personality, *Sick Doris*, she could go but seldom. Thereupon the pastor visited her house and talked with her father, who spoke slightly of his daughter. When the minister next saw *Sick Doris*, he questioned her, and her puzzled manner of answering him (she did not half understand him) caused him to jump to the conclusion that she was evading and lying. The misguided zealot upbraided her fiercely, and *Sick Doris* never entered his church again. *Real Doris* and *Margaret* had been a frequent caller at his house. *Margaret* was very fond of his mother, a pious old lady, now deceased, who was in turn fond of the girl. There was an Angora cat in the house which *Margaret* and *Real Doris*, too, admired very much. So we have a complex of facts which evokes Laughing Water's resentment against the "preacher man" here, and perhaps elsewhere, in the sittings. The reference to the cat in which the girl took such an interest, and to the old lady, mother of the "preacher man," would furnish a reason why the mother of this preacher should communicate, since she took such a fond interest in the child.

(*Subliminal.*)

(396) "Pull her little back. You want to pull her little spine, you monkey."

Note 159.—This was uttered by the medium in a subliminal state, and I quote as Dr. Hyslop recorded it. But Doris was certain, and afterward told Dr. Hyslop, that the medium actually said "poor little back." Dr. Hyslop repeated his understanding of the sentence interrogatively and "you want to pull her little spine, you monkey," was, Doris insists, spoken sarcastically. This is probable, as the words, "you monkey," were certainly used.

I wrote at the time: "There has never been any known trouble with Doris's spine. But for a period an osteopathic quack endeavored to make her think that there was. Her back for a time was broken out in sores along the spine, owing to osteopathic pounding and 'setting of vertebrae,' and owing to auto-suggestion of tuberculosis arising from the treatment, and various causes set forth in the *Daily Record*. Also there was backache for the five years that *Sick Doris* existed as a personality."

But since then it has developed that there was an unsuspected trouble, though not very serious, with her spine, which is receiving corrective treatment.

Minnehaha.

(401) "I like aprons—the big kind—she knows the kind I like with pockets in them."

Note 160.—This is said by Minnehaha, but is curiously reminiscent of the *Margaret* secondary personality. On account of many passages in the record, Dr. Hyslop suspected that there had been a fusion of Minnehaha, the spirit, with *Margaret* in the history of the case. If so, the following incident would be pertinent.

When the girl was 12 years old, a lady whom she worked for made her two aprons, each of which had two pockets. *Margaret* was very much pleased with them, and asked to take one home to show. (They were for wearing at her work in the lady's house.) She did so, and put one in her own drawer, which *Real Doris* was not allowed to visit, and articles once placed therein were usually kept for a long time. *Real Doris* got scolded for not bringing it back. She would promise to bring it back, but as she was unable to do so, was thought to be guilty of falsehood. *Margaret* finally told the lady that some one had stolen it. *Real Doris* did not know where the apron was until Mrs. Fischer, who supposed it had been given to bring home, and had seen it put in the drawer, asked her to take it out and show it to someone. *Real*

Doris had to make some excuse. This incident occurred before *Minnehaha* claimed to have been connected with the case (stating that the connection was after Mrs. Fischer's death), but, if there was such a connection, and particularly with *Margaret*, it would be quite possible that *Margaret's* tastes influenced *Minnehaha*.

(*Subliminal and oral.*)

(402) "Do you know anything about that child's mother?"

H. "Not especially."

"Well, I see a woman and she has got a dark blue dress on, and it looks like a blue straw hat. Her face is a bit—fair skin, brown hair, very sweet faced woman, not old. She is, I mean, in spirit land and she is a very joyous happy spirit."

Note 161.—(a) "A dark blue dress on." Mrs. F., at home, customarily wore a dark blue wrapper.

(b) "Looks like a blue straw hat." No blue straw hat is remembered.

(c) "Fair skin." Her skin was fair.

(d) "Brown hair." Her hair was light brown.

(e) "Very sweet-faced woman." Correct. The two portraits which *Doris* has of her prove this.

(f) "Not old." That depends. Some think that 60 is old. Some do not.

(g) "A very joyous, happy spirit." This is notably correct as a description of her in life. She had experienced many disappointments, which made her somewhat cynical on certain subjects, but not sour. She was disposed to make the best of everything, and was almost invariably smiling, if not laughing.

(403) "Right behind her is a woman much older, with a peculiar little bonnet close-fitting, black. It is not mourning, but small black bonnet, and she is rather thin, rather quick and, I don't know but she seems to be more nervous than the other, and I see a letter A in connection with them."

Note 162.—The second woman might be Mrs. Fischer's Aunt Susan. It would be a natural association, as the two were fond of each other before the death of Aunt Susan, many years ago. *Doris* remembers some items of the description by her mother, and also a picture which she used to see.

(a) "Woman much older." True. Aunt Susan was much older than Mrs. F. at the time of her death, though not as old as Mrs. F. was at the time of the death of the latter. Aunt Susan was probably not 40 years old when she died.

(b) "Peculiar little bonnet close-fitting, black." I am told that this would not necessarily indicate that the wearer was old, in her generation. She died perhaps 45 years ago.

(c) "Thin." Correct.

(d) "Rather quick and seems to be more nervous than the other." Doris's recollection is that she was described as being nervous and excitable, as would be indicated by the fact that she committed suicide on account of alleged domestic troubles, which did not appear to others to have any cause external to herself.

After Doris doubtfully identified the lady, it occurred to me that "the letter A" might be for "Aunt."

Minnehaha?

(404) "Laughing Water the devil witch. you want the other one that used to do bad things and made them sick and made fits come and made the doctors scared. ha ha you think I don't know anything but I know everything everything in the world everything about her way way off when she was sick and well and sick and well and nobody could stop it and nobody knew all I knew and we worked as quick as the devil. yes we did they made us do it."

Note 163.—Seemingly the *Margaret* personality is described. The description is rather foggy, but at least a part of it may pass in a general way. "The other one," if that is *Margaret*, did "bad things" of three classes. (1) "Swiped things" as naturally as a magpie does; fibbed from the primitive instinct of getting out of a scrape the easiest way, and resented slights, especially to the mother, like a little pagan. (2) Cut up tricks and performed outbreaks of speech, including fibbing without ulterior object, and of mere mischief. (3) Vicious attempts to get even with *Sick Doris* for "making her work," and for various encroachments on her rights. *Margaret* could, and did sometimes, "make them sick." There were many instances within my knowledge when *Margaret*, working subliminally, made *Sick Doris* temporarily ill, as has been recorded in the history of the case. The term "fits" may apply to the cataleptic seizures and other strange states. The "doctors" were seldom about when they occurred, though there may have been instances. There was at least one case where a doctor was scared. That was when Dr. F. administered morphine repeatedly without effect to help insomnia from pain when *Margaret* was out. Then *Sick Doris* came, and so thoroughly succumbed that he was alarmed and worked over her for hours. She was "sick and well, sick and well" in a sense, if the alternations from *Real Doris* and back are meant. It is just possible that working "quick as

the devil" may refer to such episodes as that in which *Margaret* was endangered by taking an opium pill, and I worked for hours to keep her awake, and that in which *Sick Doris* was hypnotized so thoroughly that she and *Margaret* alternated momentarily for half an hour, while I labored to bring the girl to her ordinary condition, but there is no evidence of it; no conscious effort was put forth to "make" them (whoever "we" is) assist.

(405) (*After a reference to Doris.*)

"You know about the hospitals . . . where they put people who have trouble like that"

H. "Was the person present ever put there?"

"Not in the kind you mean but in a place where they tried to drive us away and where a whole lot of people were and where no one knew enough to do anything. I knew when they did things to the body when it was stiff and when stuff was put in the mouth to eat."

Note 164.—This passage is quite incorrect regarding Doris. But it is curious how closely it parallels the case of a sister of hers, whom she often visited in the hospital, where she was for about a year until a short time before her death. Her body was stiff with rheumatism, and one arm rigid across the breast. Baking and other processes were applied to her body in the effort to relieve its condition. She had to be fed. "No one knew enough to do anything" effective. Of course it cannot be set down that this sister is meant, but it is curious that a number of complex passages, which do not apply to Doris directly or to the particular person named associated with her, apply to some other nearly related or closely associated person, and involve emotional reactions in her own experience.

"South" . . .

(*Subliminal and oral.*)

(406) "Well did you ask me any thing about California? . . . I keep hearing the word California, California . . . and I can see trees and oranges on them . . . I see a thing that looks like a Spanish Mission and gardens. I see an old Monk."

Note 165.—The final written word, "south," coupled with the subliminal oral repetition of the word California, etc., is interesting in view of the fact that Doris's home was in southern California, in a place surrounded by orange groves. The sitter afterwards told Dr. Hyslop that she was thinking of California and orange trees at the time, so this appears to be a case of mind reading on the part of either the medium or the spirit. There is no Spanish Mission near the California home, but in the nearby city of Riverside there is the "Mission Inn," familiar to the sitter, built in the style of a Spanish Mission

and with many quaint objects allusive to the Missions, including many statues of monks. There were many trees and flowers there. But the allusion to Spanish Missions was probably a subliminal associational addition, as this psychic on two or three other occasions, after mentioning California, referred to Spanish Missions.

Minnehaha.

(412) "I have been to her at the other places, two places."

H. "What two places?"

"A place near and another one before that when she was sicker than she is now."

Note 166.—"The place near" might be her aunt's house in the vicinity of Boston, where she stayed during much of the period of the sittings, and the "place before that" might be San Bernardino, California. Of course this would leave out of account Pittsburgh, the first home.

(413) "I did not tear anything at all."

H. "Did anyone tear anything?"

"Yes but I did not. I know who did but I used to come and stop that sometimes and don't you know how her teeth used to get put together and no talk come but sounds?"

Note 167.—This disclaimer on the part of the purported spirit implies that tearing things was a feature of the case. Very often *Margaret*, when she became vexed at anything done by another personality, or by other persons, would tear objects to pieces, and sometimes tore a garment into minute shreds. I do not remember any scenes exactly like the description in the last sentence, but it comes very close to observed facts, and there may have been.

(414) "I did not stamp her trotters—her boots, trotters. You know how they went like lightning on the floor up and down . . . they were trying to help baby."

Note 168.—This was a very characteristic act of *Margaret* when vexed or excited. She would stamp her feet hard and fast. *Sick Doris* learned to relieve her feelings occasionally in the same way, which irritated *Margaret* very much.

(414) "Sometimes I hate the old fuss budgets who made such fuss . . . the doctors are fuss budgets."

Note 169.—Possibly this might be applicable to the visits of Doctors permitted by me in order that they might have opportunity to inspect the case. They were much interested, and used to ask a good many questions, some of which *Margaret* thought were very "dumm."

(414) "I know that Baby is better and that she could not help doing the things she did. It was all she could do to bear it herself and now the fits do not frighten so much."

Note 170.—All this is correct, except the implication that there were any remaining features in the case to cause one alarm.

(415) "I think she is good and I think the man will know it. I don't like dark places."

H. "What man is that?"

"the man you know. I know who threw things around sometimes when Baby did not remember . . . You know how she sometimes did not remember what she did and then someone said temporary—I don't know the other word temporary—absence of consciousness . . . and then she looked paler and that was all but I di . . . temporary aberration."

Note 171.—"The man" was well assured of it. On the statement that the purported spirit did not like "dark places" I remark that *Margaret* used, generally, when there was a thunder shower or a strong wind, to hide in a dark closet or under the bed. It was very true that when the normal personality did not remember *Margaret* would often throw things that *she* did not value, or in order to punish *Real Doris* for some slight to *her*, away, and even out of the window. It is interesting to compare "You know how she sometimes did not remember" with *Real Doris's* habitual formula, "when I forgot." Of course, "temporary absence of consciousness" applies. In some of these states—not all—she looked paler. By the layman that would be construed as "temporary aberration."

(416) "Once she took some things and did something with them hid them not her own things. . . . I saw her in the room doing it and forget it because she did not do it herself. I know they say things that are not true."

Note 172.—Of course I do not know what particular occasion is referred to here. But *Margaret* used to "swipe" articles of food, and sometimes other small objects in the most innocent fashion and openly, so that no one is remembered to have ever accused her of stealing them. She would "hide" some of them—in her particular drawer. Of course, when *Real Doris* came, she would "forget" this, "because she did not do it herself." The state of facts is precisely and graphically put. Since a higher personality did not know what a lower personality had said in a previous state, there were many contradictions in speech, and undoubtedly many persons thought that she lied, which was not true, in any sense involving culpability.

(417) "You know anything about berries, strawberries?"

Jennie P.

"Getting at the facts slowly but surely. . . . The strawberry question was one that had relation to the child instead of the communicator. Did they have strawberries near where she lived?"

Note 173.—There was a strawberry bed on the home place in Californit. The sitter liked strawberries.

Communicator?

(418) "Episcopalians do not know anything about Psychopathy." (*From an apparently inimical communicator.*)

Note 174.—From the general content of the sitting, it is highly probable that this utterance was related in some way to Doris or her connections. The passage fits me, as I was the one who claimed to know something about "psychopathy," and to have applied its principles to the case of Doris. And I was an Episcopalian.

Minnehaha.

(420) "It was not the fall or the bad back that made the trouble but these things made her different and alone a lot and when alone different from other papooses and not so many things to go to and to see and do."

Note 175.—Here is another reference to the difficulty with the back, which not even I knew at the time. It is true that neither the fall nor the back directly made the trouble, but the former constituted the shock which brought about the dissociation into personalities. All the references to being made "different," "alone a lot," and "when alone different from other children," and "not so many things to go to and see and do," are literally correct. She had to be alone much in order to carry on the *Real Doris* and *Margaret* relations which the latter demanded, and when alone *Margaret* manifested her individuality without the restraint that was necessary in the company of most others, though there were many queer outbreaks even then. The peculiar conditions restricted her opportunities for public amusement very much. Never once in all those years did she see a play. Just once was she able to sit through an opera. *Real Doris* went to a circus and *Margaret* carried her home before it was half done.

(420) "I wish I had a red dress on her and moccasins."

Note 176.—This does not seem to be mere nonsense, but to have a point of contact with the history of the case. *Margaret* was extravagantly fond of red clothing, and used to choose that color when she got

a chance. Mrs. Prince and I well remember her ecstatic admiration of a garment purchased for Doris in which the color red largely predominated.

(*Subliminal and oral.*)

(423) "Do you know anything about a church?"

H. "Tell more."

"I see an empty church. It's all . . . Everybody is out of it. It is empty. I see some one come out of another room, almost past a study. I don't know what it is about. Do you go to the church for anything in the week?"

H. "No." (*Sitter nodded assent.*) "But I know another person who would know, and the sitter says it is just what he does."

"Yes, that's it. He is going for something, not to preach or for service. I go more like going to a room for something else. He is a good man, isn't he?"

H. "Yes."

"I mean honestly good. I don't mean just for his profession. Well, they are working in that church. I know it's Christmas time. I think they are working there this minute (10:30 A. M.) with Christmas things, decorations. I see some one sweeping up something near the window."

Note 177.—This was interpreted to mean that such preparations were at that hour taking place in the San Bernardino Episcopal Church, of which I was then rector, but this was not the case. One could go from the choir room into the auditorium "almost past" a study with desk and shelves of books. I was in the church that day, but not at that hour.

(429) H. "Perhaps you can help get good writing with Baby?"

"Yes if she don't get scared herself. She has been scared and thought she might get into trouble because it made her nervous . . . but I don't want them to ask so many questions. . . . They ask me so much I don't care whether I answer or not."

Note 178.—If Doris had any fear of the kind described it was slight, but about that time the stages of psychic development did produce temporary nervousness, nausea and headache, though the symptoms speedily passed away. I was the one who had fears lest such experiments might bring back reminders of the former state, and the experiments were very cautious, and continued because the appearance was that her health was actually being improved by them. It is a fact that at this stage many questions were asked, a method which, when pencil writing developed, was abandoned.

On the morning following the giving of the last passages, Dr.

Hyslop took the medium to the house of Dr. W——, where it was arranged that there should be a sitting with Doris asleep in bed and covered until Mrs. Chenoweth was entranced. Even then, Doris turned on her side so that her face could not be seen. "At no time," avers Dr. Hyslop, "did she see the face or hear the voice until she had identified the case as the same one we were working with in the day time." The arrangements were such that Mrs. Chenoweth could not infer that it was Doris, but everything would lead her to infer that it was someone else.

The following passages, to and including that from page 444, are from this sitting.

"Starlight" is the purported communicator, by oral delivery.

(433) "I know it is a girl."

Note 179.—This marks the first stage of the identification of the wholly covered figure upon the bed. It was indeed a girl.

(433) "I see Dr. Hodgson."

Note 180.—This is the second identifying mark, connecting Dr. Hodgson, who had purported to communicate several times in the Doris sittings at the medium's house, with the concealed person.

(434) "There is an Indian girl."

Note 181.—This is the third mark, since "Minnehaha," who had given so many of the messages, was said to be an Indian girl.

(434) "I don't know what her (*the 'Indian girl's'*) name is. It is something like Water Lily."

H. "Get that."

"Why, is it awfully important?"

H. "Yes."

. . . "She puts down her hand like this—like it is a—see, like a waterfall, you know, just like water falling over, and whether it is Falling Water or—or something like that . . . and then she laughs after she has shown me the water. . . . But I have not got it quite right."

Note 182.—And now we have a remarkable approximation to the name of the Indian girl, who had purported to communicate, sometimes calling herself "Minnehaha," and sometimes by the English translation of the same word, "Laughing Water." The picture of water furnished one half of the name and the laughing furnished the other, whereas picturing the water in movement as a water fall is a further mark of the meaning, since there is a famous waterfall called Minnehaha. This is an interesting case of what Dr. Hyslop called the pictographic process.

(436) "that lack of will is the very thing that might make the

girl—oh she might fall down, she might lose her balance, she might do anything like—she is not old. . . . She looks like a lady but she seems like a girl to me.”

Note 183.—The identification of the girl is continued here. She was not old, as stated, she was physically mature, but was girlish in appearance. The falling down was very characteristic in certain states when wearied by the war of personalities. I have often seen her, in the year 1911, slump down upon the floor as though her limbs had been suddenly paralyzed.

(436) “Anybody ever try to exorcise him?”

H. “I think so.”

“I think so too, because I see like exorcising with prayer, with talk, just like aiming it at the lady, but meaning anybody who is around. . . .

“They are awfully nice people and tried to do it in an awfully nice way, but they got more than they intended to. They got a bitter one, bitter, got a purpose let loose.”

Note 184.—There had been a previous reference to the exorcism, which I excluded, because it was possible that the previous question by Dr. Hyslop might have suggested it. But what is said in this place is so specific that it would be unjust to the evidence to exclude it.

In the very first stage of the treatment of the case exorcism was tried three times in view of two possibilities, (1) that this might be the strongest kind of suggestive treatment, (2) that there might possibly be actually an obsession. The method tried was exactly as described. Vocal prayer, followed by talk of a commanding nature, not intended for the girl herself, but “meaning anybody who was around,” or conjecturally might be. Mrs. Prince was present and in sympathy with the experiments, and we certainly tried to be “nice” about it, and we certainly got more than we intended to. The results on the third and last occasion especially were hardly short of terrific. A frightful state of obstinacy and of resistance was produced which it took nearly all night to quell, and though some might have thought that it justified the suspicion that there was an evil spirit present, nothing of the kind was ever attempted again.

(437) “Does that lady get stiff in her face, you know, set, as if her eyes were just set, not closed, but kind of stiff and set? . . . right in the midst of talking or anything else there would be a little rigid look.”

Note 185.—This well enough describes the cataleptic states into which *Sick Doris* would often times go as the result of work and strain. When the hand, for example, would be poised rigidly in mid-air holding

the needle, when every feature of the face would be motionless and the open eyes stare out into vacancy, for a full half hour, unless she were aroused from the condition.

(439) H. "See if you see anybody else there you are talking to now."

"You don't mean her mother, do you?"

H. "No, I don't suppose her mother is there."

Note 186.—The reference to "her mother" is the next step in identification, as the mother was dead and had communicated in the case in former sittings.

(442) "There is a lot for her to do. She is a psychic—such a wonderful power!"

Note 187.—And here is agreement with what had been stated when the girl was visibly present, had the medium's eyes been open at former sittings, which they were not. It not only agrees with the former statements, further identifying the girl, but as a prediction it is correct.

(442-3) "I make it just a little more patience, just a little more time, and you get a balanced condition—nothing to do with physical, nothing to do with anything but psychic state, and by and by something comes, the Indian comes, because I see her take her. . . . While she is in that state she is kind of set. My medy goes easy from one state to another, glides. She gets to a station and stays there—don't move on, and she has got to have more flexibility and ease to glide on."

Note 188.—The description of Doris as a psychic and the prediction are not clearly understandable or verifiable without more knowledge of the hidden processes than we possess. But Doris certainly did afterward develop in the degree and scope of her psychical power, and I should say that "more flexibility and ease" might apply. Any part that "the Indian" may have had is unknown, however.

(443) "Why she must be the same one who has been out to my medy's house."

Note 189.—And here finally appears the discovery that the girl is actually the one who had been at the medium's house.

(444) "Her name doesn't begin with 'A' does it . . . the name she gives you, the name they call her?"

Note 190.—The letter A was not the initial letter of any names related to her.

(459) "We do not want her watched so hard all the time. . . . The woman who is always looking on. You know the woman who takes a lot of things in her hand sometimes and goes into another little room . . . the woman who works around all the time and watches Baby,

looks at Baby . . . I saw a woman watching baby yesterday . . . in a house. . . . You know where Baby lives,"

H. "You mean the relative?"

"Yes. She watches Baby and wants to do something and cannot. She is good."

Note 191.—This rather curiously accords with the facts in the home of the adoptive aunt, at whose house she was staying. "The woman who works around all the time," "who takes a lot of things in her hands sometimes and goes into another little room," "watches baby" and "wants to do something and can not," as well as the characterization "she is good," were all correct. The lady was characteristically everlastingly busy. Both on account of her interest in the case and a sense of responsibility for one who had so lately been in a condition which required care, she kept a faithful eye on her. I had told her that she might talk with *Sleeping Margaret* after the girl went to sleep, and she would have liked to do so, but could not summon courage.

(460) H. "Do you know the name by which Baby's spirit is called when Baby is asleep?" . . .

"M (*pause*) not M (*pause*) M (*with a stroke at another letter*) not M. You do not mean Baby's name?"

H. "No, not Baby's name. I shall want to get that again."

"(*pause*) M (*Pause*) Ma Ma (*long pause*) Ma (*groan*) Mar (*pause*) g (*pencil fell and hand reached for my hand a moment and then for the pencil*) no, you know Margaret No. 2."

H. "Yes, there is a little more to it yet."

"Margaret Double . . . B . . . Margarets mother knows that she took the name because she had to make a difference and she talks like Margaret."

Note 192.—There are curious parallels here. When the experiment was made at the home of Dr. W., Doris being asleep and covered up, there was some conversation with *Sleeping Margaret*, and the "Starlight" control of Mrs. Chenoweth expressed the opinion that *Sleeping Margaret* (but without knowledge of the name) was the spirit of the girl "half in and half out." Now the name Margaret is given with the statement that it is Margaret No. 2. It will be remembered that one of the personalities in the case was called *Margaret* and another *Sleeping Margaret*. The letter "B," written in connection with the attempt to give the name, is the initial of the girl's real first name. The last sentence accords with the fact that Mrs. Fischer used frequently to take the name *Margaret* in the imaginative games which she had with her daughter, especially at times "when she had to make a

difference" and "talk like Margaret" because *Margaret* was the personality present.

(464) "I think he (*referring to Dr. Prince*) thinks I am a case of Hystereleks, . . . He just wants to cure Baby of going crazy every night. . . . He thinks because he goes right dead when he goes to his blankets that Baby ought to. . . . He is not much help to me but I am not afraid of him but he asks so many questions."

Note 193.—Understood in the past tense, this would be correct. My first opinion of the case, in 1911, was that it was a case of hysteria. I certainly wanted to cure the girl of the strange states, whether by night or by day, and did think that she should have normal sleep, which got to be the rule a short time after the case was taken hold of in earnest. I was certainly, in those days, an incessant questioner.

(465) "He would not hit the post office man who brought him a letter from the President. Starlight told me to say that last thing and she said you would know what it meant."

Note 194.—Here again is a curious parallel upon which, perhaps, more emphasis should be laid because of the words "Starlight told me to say that last thing and she said you would know what it meant." As has already been stated, at one stage of the cure, when the personality, *Sick Doris*, was losing her memory, it was necessary, under the urging of *Sleeping Margaret* and *Margaret* to do so, that I should drive her away when she came, by frightening and slapping her. It was a painful process to me, and one the purpose of which does not appear to be understood, if the reference is to that.

(466) "He was in a hard place."

Note 195.—This is a true appreciation of the former situation, which was one of anxieties, perplexities and tasks incidental to my care of the case. These became comparatively light by 1913, and ceased in the spring of 1914.

(466) H. "Can you tell what he thought you were?"

"I suppose Imagination or just playing fool with him to get some attention. He has no imagination except to think folks lie. Baby is not a liar. She does not try to fool them."

Note 196.—Some weeks earlier than the brief sleeping period, I had thought it possible that some of the *Sick Doris* manifestations were assumed, for the purpose of getting attention. But the period of this suspicion was also short. I was soon convinced that there was no attempt to fool us.

(470) "You know anything about the shed . . . the other building. I mean two buildings one outside where things were kept . . . away off from here. . . . You know some things were lost. . . . You

know Baby lived at another place a long way off from here and at one place there was a little building and a big one and sometimes there would be something taken from the big one to the little one and lost and sometimes someone held her hands tight and hurt her. . . . Who took the fire water? You know how much trouble fire water makes. It was not Baby but someone near her."

H. "Who was it?"

"You ask so many questions. You frighten me."

H. "I did not intend—"

"Dad. . . . She had a hard time."

Note 197.—The reference to the two buildings is probably to the — Avenue house, where Doris lived before she came to us. In the loft of the little outside building, articles were stored, but not by the Fischer family. Yet below Mr. F. used sometimes to secrete his whiskey bottle, and besides "there would be something taken from the big one (house) to the little one and lost," that is, *Sick Doris* would find a bottle of whiskey secreted in the house and carry it to the little building and pour out the whiskey at the water closet. On finding that the whiskey was lost, Mr. F. would strike or threaten to strike *Sick Doris*, and as she threw up her hands to protect her face (as I have seen her do in somnambulist enacting of such experiences) he would grasp them roughly to drag them down. The incidents of destroying the whiskey, and of the father's consequent anger, I heard related by the personalities three years before the sittings. That this is the reference is made the more likely by the following question: "Who took the fire water?" Then comes the query so terribly applicable to that family, "You know how much trouble fire water makes?" Then, with the appearance of reluctance which has been observed before when the father was talked of, the person addicted to it is named "dad." *Sick Doris*, living over an abusive scene in sleep, would cry, "Don't hit me, Daddy." She, indeed, "had a hard time."

(470) "Do you know something put into her mouth out of a glass, and so hard to get her mouth open, medicine I think it was. Those were great days. I was not there but I came afterwards and they told me about it but that will not happen again."

Note 198.—The incident of the glass and difficulty in getting the mouth open is said to have occurred before Minnehaha came into connection with the case, which elsewhere she claims to have done. That is, it appears from other passages, the incident was not later than the first days after Mrs. Fischer died. In those first days of *Sick Doris's* existence as a personality, since she came without memory even how to eat and drink, *Margaret* attended to the first steps of her education

(*Proceedings* for 1915, pp. 210-233) by subliminally prompting her to perform acts which were in the beginning difficult to make her understand. The incident may well have happened in this connection, if not in another. It would be rash to deny it, especially as it corresponds well with recorded incidents. If my conjecture as to the reference is correct, "those were great days" in the sense that they were perhaps the most singular and dramatic in the history of the case, and it is also certain that "that will never happen again," since both *Sick Doris* and *Margaret* have disappeared.

Communicator?

(474) "Can the father's sin be pardoned by God?"

H. "I think so."

"Margaret would still have the burden of the broken home."

Note 199.—Here may be a reference to drunkenness, or to the act of throwing the child upon the floor. "Margaret" might be equivalent to "Mother Margaret" (See Note 130), and the second sentence might indicate the repulsion which existed between the father and daughter after the act of violence.

(Oral. Communicator?)

(478) "Who stole things. . . . Wasn't that awful. . . . Just a mischief, wasn't it? . . . She isn't a thief I know."

Note 200.—Here again is the harsh term "stole," so unwarranted by the actual facts. *Margaret* took things of small value sometimes just as a child takes jam, only with less secrecy than children often employ. The last sentence is emphatically correct.

(478) "You know the E."

H. "Whose E?"

"Her E."

Note 201.—Very possibly the reference is to her mother Emma. The word "her" is suggestive.

Minnehaha.

(480) "I know that she did not know when they did things and so she did not lie and she could not understand it better than they did . . . She don't steal herself . . . it was done and no one knew where they were but they watched her in the dark and they watched her in the light too and they found things afterwards. One thing was small and shiny made of gold. . . . I know something was put in a drawer. . . . She cannot be made to do it now."

Note 202.—The contradictions between the personalities, one of whom, coming, did not know what another had said, and answered with

a different content of knowledge, undoubtedly led to the appearance of falsehood, and she was often in a situation when she "could not understand it better than they did." No such incident of her being watched is now known, though it is possible that someone, not understanding *Margaret*, may have done so. Nothing is now known of the secretion of any small object of gold. But the allusion to a drawer tallies with the fact that *Margaret* always had a drawer of her own in which she kept things. It was never locked. (See Note 160.) The last sentence is, of course, correct, since *Margaret* had disappeared.

(481) "Margaret had a man telling her to do things and when she owns up to things she does not tell you why she did things but just that she did them."

Note 203.—The "man" is supposed to be a spirit and we are not able to judge as to his existence. But when *Margaret* merrily owned up to things it was generally true that she did not tell why she did them, but just that she did them. The only acts of this kind that were ever a trouble to me were her taking away things that belonged to the *Real Doris*, who needed and desired them.

(482) H. "What is the Margaret that comes in sleep?"

"You mean the talker or the walker?"

"I know both of them, one good one devil."

Note 204.—These extracts are from a long passage which seems to show a number of statements which correspond with the facts of these. But they are debatable and bound up with unprovable implications of spirit influence. It would take too much space to disentangle and set forth all the evidential features, so that the reader is referred to the full report (*Proceedings* for 1917, pp. 481-485). The two remarks here quoted are, however, too full of meaning to be set aside.

Dr. Hyslop's question was not leading, since already a *Margaret* who came in sleep had been mentioned.

"*Sleeping Margaret*," who manifested nearly always when Doris was asleep, was emphatically "the talker," since that was nearly, though not quite, her sole mode of manifestation. *Margaret*, on the other hand, though she talked enough, was, before the death of the mother, emphatically "the walker," and though after the mother died and *Sick Doris* came, *Margaret* preferred to have *Sick Doris*' perform the greater part of the long pedestrian journeys, it was usually *Margaret*, according to what used to be told me, who spurred her on, in the meantime intensely conscious underneath and, as it were, enjoying her ride.

The "good one" would be *Sleeping Margaret*, who in every respect answered to this description. *Margaret* would be the "devil," and she certainly was an imp in those days when she tore out hair, grubbed out nails, etc., in efforts to torment *Sick Doris*, which acts recoiled upon herself. But she became an amiable and charming "devil" later, when retreating out of existence.

(*Subliminal and oral.*)

(483) (*After another reference to "two Margarets."* See Note 191.)

"What makes them fight?"

Note 205.—There was a considerable amount of collision between *Margaret* and *Sick Doris*. *Margaret* could not consciously fight with *Sleeping Margaret*, for she did not know of her existence, though the latter had ways of checking her which were drastic and puzzled her.

Minnehaha.

(488) "Only part of her went to sleep."

Note 206.—Of course this was curiously and suggestively true.

Margaret.

(489) "You mean about the school and the books and all the things I used to do back home? The things she got sorry for afterwards and got scolded for too?"

Note 207.—*Margaret* used to hide the school books so that the normal *Doris* could not get them. The same was true at times in relation to food, dress, and almost anything else. She often got scolded for it and, as *Margaret*, sometimes seemed mildly sorry. Sorrow, however, was not her strong point. But *Margaret* did many things for which *Real Doris* was scolded and was sorry, though powerless to prevent them.

(491) "I am pretty sorry now, not very but some, I ought to cry. I will not cry for she is all right now."

Note 208.—Before *Margaret* ceased to torment *Sick Doris*, if asked whether she was sorry, she would vehemently assert that she was not. After *Sick Doris* disappeared, the same question would be answered, "What's the use being sorry? It's all over now." Her characteristic attitude was that of not being sorry for anything. During her last year or so she would sometimes express regret for something done by her which hindered the progress of *Real Doris*, but in a lukewarm manner. So the remark of the alleged *Margaret* sounds like her in her last period.

(492) H. "Do you remember how you were asked to go away?"

"O Lord yes, they thought all they had to do was to say prayers and ask the name of Jesus to act like magic. . . . Then they tried to frighten her and tell her to use her will. They kept that will going on double time, but she could not use it."

Note 209.—As has been stated in substance, this was the method of attempting exorcism on three occasions in one week, early in the history of the cure. It is also true that she was many times urged to use her will, particularly by Mrs. Prince. This, also, was early in the history of the treatment.

(493) (*The purported communicator, "Margaret," asked to have a pencil of her own.*)

H. "All right. What one do you want?"

"The longest one you have."

(*This was given her, and was put under the dress, held in the hand, then held out to Dr. Hyslop.*)

"Put it away for me, I can't hold it."

H. "All right, I shall."

"Put something on it so I will know it's mine."

(*Dr. Hyslop started to get and tie on a string, but there was delay.*)

"You lied."

H. "I got a string to put on it."

"do it now." (*The string was attached.*)

"Must I thank you?"

H. "If you wish."

"I don't want to but I'm glad you did not lie."

Note 210.—I do not propose to discuss the claim that *Margaret*, the secondary personality, was a spirit, and is communicating here, or the alternative theory that Minnehaha, who had hinted at her former association with *Margaret* in the case, is really the communicator, masquerading as *Margaret*. (It is a fact that Minnehaha afterward claimed this particular pencil as hers.) All I am concerned with is the curious resemblance between the locutions in the quoted passage, as well as in indications of characteristics, with those of the historic *Margaret*.

Margaret always chose the biggest from a number of articles offered her, such as oranges, pieces of candy, etc. Regarding the act of putting the pencil under the dress, it is interesting to note that *Margaret* often deposited articles under her dress, as women and girls often do. But she would sometimes drop them down her neck. As to the phrase, "Put it away for me," *Margaret*, having received a

little present and admired it sufficiently, would often say, "Put it in my drawer, Papa."

The phrase, "Do it now," is quite like *Margaret*. Often after I had promised to carry out an order of hers, she would say: "Do it now. Let me see you do it, then I'll know it's done." *Margaret* never hesitated to tell any one that he lied under similar circumstances.

Margaret would thank one for a favor or not, just as she felt disposed. Once when several visitors who had come to view the case were on the point of departure, she shook hands with all but the last who offered, but refused to shake hands with him, saying that she had done enough handshaking for one night.

All this, it must be admitted, is remarkably like *Margaret*.

(*Subliminal and oral.*)

(497) "CALIFORNIA."

"Gertie."

Note 211.—California was mentioned before, but it is curious that it is now mentioned just before Doris's return to California, about which the psychic knew nothing.

As "California" seems related to Doris, it is probable that the following subliminal utterance, "Gertie," is supposed to relate to her also. Doris failed to remember any Gertrude, or Gertie, whom she had known, though I do not think she put much effort on the attempt. But on the evening of February 7th, *Sleeping Margaret* told me that there was a Gertrude A., commonly known as Gertie, whom *Real Doris* knew very well before her mother's death. She became acquainted with Gertie A. through going home with a classmate, her sister V. Although Gertie was about six years older than Doris, she seemed to take a fancy to her, and the two often met. Gertrude A. died perhaps eight years ago. The next day I asked Doris if she had succeeded in identifying Gertie. She said, "No," and went on unconcernedly about her task. I asked if she had known a girl V. A. Her face lighted up and she said, "Yes, and she had a sister named Gertie. I had forgotten about her. I knew her very well." She thus corroborated *Sleeping Margaret's* statement. Of course there is no way of telling whether or not the reference is really to her.

(Doris back in California.)

(*Subliminal and oral.*)

(511) "She is better" (*meaning Doris*).

Note 212.—It must be understood that hereafter Doris is never a sitter, but is back in California. She left, not in her best condition,

feeling tired and afflicted with homesickness. She was, however, feeling decidedly better at the time of this sitting.

Margaret.

(515) "Those people would whip me if I fibbed just as they whipped her. It was the fib they whipped."

Note 213.—It is hard to tell who "those people" are. Save for the therapeutical slaps which *Sick Doris* had to endure for a short time, there was never any whipping in my time. Still, I have to admit that if a stranger had walked in upon one of the more drastic treatments of this kind, which *Sleeping Margaret* and *Margaret* both counselled and supported, he would have been horrified, and probably would have said that I was beating the girl. But it was not for fibbing. Her father used, sometimes, to beat her, and he might have explained in some cases that it was because she had "fibbed," since *Margaret* would say one thing and *Sick Doris*, coming and not understanding the situation, would say another, which would aggravate him. The memories of such experiences have not generally survived.

Minnehaha.

(521) "She swore didn't she?"

H. "Yes."

"and lied and stole and ran off and she most killed the baby there."

H. "What did she steal?"

"She stole things that belonged to the folks and she took money to buy stuff to eat. Sometimes she was so hungry and M made her hungry, not me Laughing Water but the bad Margaret. Do you know that she wanted to kill herself once?"

H. "No, I did not, but I wish you would tell the specific things she stole."

"You mean the jewelry, the ring to wear and the other things she hid and swore she did not know anything about it and then they found it out after all. And then she said she did not do it and they knew she lied. You would think so too but I know Margaret shut up her think box and she could not remember anything about it. . . . They called her a bad name Kep (*pause*) to (*pause*) stealer Klep (*pause*) o (*pause*) maniac, that means crazy stealer. . . . It was a good name for Margaret but not for Baby. I know about the long gold thing she took one time and put it between cloth things and hid something in a corner of a closet."

Note 214.—These statements remind me of a person's reflection in a trick mirror; the reflection is there, but distorted and exaggerated. In a sense *Margaret* lied, in a sense she stole, in a sense she ran off,

and in a sense she nearly killed Doris, referred to as "baby," perhaps because the mother had been calling her that.

The nearest to swearing I ever heard from *Margaret* was one utterance of the epithet "damned." She often said "darned," and used much slang, but profanity, properly speaking, was foreign to her.

Margaret's "lies" were never guilty, cowardly or malicious. They were romantic and imaginative fabrications, or told in mere fun. I found it possible to detect when she was not speaking the truth by her dancing, laughing eyes.

As tested by the three years and four months during which I knew *Margaret* as such, and the ten months during which the girl frequented my home earlier, the picture of her as a "stealer" is greatly distorted and exaggerated. Not until *Margaret* was known as *Margaret* did she ever take anything in the house without asking, except oranges and other food, and that without concealment. After this she would sometimes put objects, never valuable ones, in *her* drawer of my desk, such as a spoon, the stubs of a checkbook, a bit of ribbon. She would tell of it at the time, or afterward, without embarrassment. Once she "swiped" some stamps from "the mother" (Mrs. Prince) and put them in my desk drawer for me. From all I could learn of *Real Doris* or *Sleeping Margaret* or *Margaret* herself, she was always like that. She would take food often before the eyes of people for whom *Real Doris* worked, sometimes not, but then she would afterward merrily own up, and all that *Real Doris* heard would be remarks such as, "Why didn't you tell me that you were hungry, child?" Thus *Real Doris* would learn what had been done. Seldom did anyone seem offended. *Margaret* was a charming child in the houses where the girl was employed in sewing, etc., and when *Real Doris* was conscious she would often hear such questions as "Why aren't you jolly as you were this morning?"

Never did *Real Doris* hear of jewelry or other articles of value being taken, and it seems hardly possible that she would not have done so had such acts been done. It is barely possible that *Margaret* may have borrowed an article or two of the kind to gloat over a little while, but, if so, she must have returned them before complaint was made. It is wholly improbable that she ever was called a kleptomaniac. It is possible that someone may have called her taking food stealing, or applied that term to her taking home articles of clothing given her to wear at her work in houses where she was employed; but *Margaret* regarded anything given as her own to put in her drawer. Thus the picture of *Margaret* as a thief of jewelry, etc., who stealthily hid her plunder, and lied to conceal her acts, is far from being a historical one.

And yet it has a certain foundation to a degree which would not be true of most girls.

As we have seen, *Margaret* frequently "ran off," but not in the sense that she had any intention of leaving her home. She simply disappeared for a day, or sometimes until late at night, on one of her curious excursions, as when she would sally forth to find her imaginary "mother who lives over the hill," or as, on one occasion, she walked many miles to see what a town line looked like.

Margaret "most killed" the girl, mainly by the extremities of her war upon *Sick Doris*. The vital forces ebbed very low and death would undoubtedly have resulted if the case had not been brought under treatment. *Margaret*, as well as the others, told the story of the conflict.

It is true that she was often hungry, and that *Margaret* was sometimes responsible.

It is also true that in the personality of *Sick Doris*, wearied by *Margaret's* treatment, and her crippled faculties still further confused by abuse from her father, she once tried to kill herself with a revolver. The bullet grazed her temple and shattered something in the room—I think I was told a mirror. *Real Doris* has a dim memory of the act, coming back from the memories which she absorbed from *Sick Doris* during the passing of the latter; also of the fact that something in the room broke. I knew of the incident soon after it occurred.

In short, the quoted passage, while it is a gross distortion and exaggeration, contains enough of actual facts and recognizable caricatures of facts to be evidential to a considerable degree. It is a naïve and childish version of the facts, consistent with a "Minnehaha."

"Margaret."

(527) H. "Do you know anything about horses?"

"Yes I do and I like them and am not afraid of them and if I want to run away I would use one quick as anything."

Note 215.—The question by Dr. Hyslop would hardly suggest the incidents of which he wished to hear, as it might have implied love of horses, an accident from a horse, or any one of a number of things. The fact is that when the girl was very young she used to take a horse out of the stable where her father was employed and ride wildly upon his back or perform circus stunts upon it. She always brought it back safely, and no one is known to have called it "stealing," but it used to irritate her father exceedingly. She was exceedingly fearless of horses.

(528) "She goes to sleep so darned easy. I don't know why."

Note 216.—As the word "sleep" seems to be used in two senses in

the messages, it is not certain which is employed here. Of course when a secondary personality replaced the primary one, *Real Doris*, the latter, was as it were asleep; and it is true that these transitions came quickly. It is also true that the periods of the sittings, and up to the present time, she drops into normal sleep at night very suddenly, often within a few seconds after animated talking.

(*Subliminal and oral.*)

(529) "rivers and rivers and rivers and horses and horses."

Note 217.—Rivers have been mentioned before, but the emphasis signified by this triple repetition is completely warranted, for rivers played a great part in her early life. She was an expert swimmer, went out on rafts which she constructed, even on cakes of ice in winter, and her pleasures and dangers were largely associated with the river. Horses also, as has just been stated, played an interesting part in those early experiences. She was fond of frequenting the stable where many horses were kept, and had a curious faculty of making them tame and tractable with her.

"*Margaret.*"

(530) "You never knew her father did you?"

H. "No, I did not."

"Do you know what he did before he went away?"

H. "Went away where?"

"from them."

H. "What do you mean by away from them?"

"died."

H. "I understand he is not dead."

"he died to them for he had to."

Note 218.—This sounds like hedging, yet it may not be. He did go away from the house where Doris had lived with him, but not until after she had left it, and he emphatically had to die to her and those who cared for her. There was never any communication with the man after she left him. But, coming after Dr. Hyslop's remark, the final statement is quite unequivocal.

(531) "We are trying to free baby from the influence of some pale faces which haunt the place where she lived."

Note 219.—The only word which interests us from the evidential standpoint in this is the past tense of the verb *live*. It seems to be a recognition of the fact that where she was then living (in California) was not her former home. The rest seems to imply influences from spirits, which, of course, cannot be verified or denied.

Communicator?

(534) "She looks just like a nun. Always wanting to run away, always wanting to run away. Always held in bondage by the other person, father priest and hating every other religious leader. How can a child be made to suffer because of the hatred of one who has found the people around it? That is vicarious suffering, is it not?"

H. "Yes."

"They just held Margaret by the over-zealous prayers, forms and ceremonies and threw exhaustion over the child. It only made her hate them more and work hard."

Note 220.—This is a difficult passage, because it cannot be told how much of it is intended to relate to an influence excited from "the other side." So far as it corresponds to known facts, it indicates confusion between *Margaret* and *Sick Doris*. The fact is that in the latter personality the girl at one time was accustomed to go to a convent, really in order to take lessons in embroidery, and that she had some thought of joining the sisterhood. *Margaret* never made her appearance within the walls, the atmosphere was not congenial to her bent, and she never cared for religious exercises of any kind. *Sick Doris* did not hate the sisters or the prayers after she ceased to go to the convent, but simply ceased to think about them. It was indeed a time of hard work.

(536-7) . . . "Do you know what out by the corn crib means?" . . . "Do you know anything about a barn? Do you know anything about an uncle? Baby's. Alive."

Note 221.—Nothing of this is remembered, and yet it may easily have a true relevance in relation to an uncle. We simply cannot tell whether it has or not.

Minnehaha.

(539) H. "Was it Margaret that caused the religious personality?"

"Do you mean the play religious? Sometimes pray and sometimes steal hypocrite."

Note 222.—Dr. Hyslop, in spite of his assent, had not referred to a "play religious," properly speaking. At least there is this correspondence in the facts.

Margaret used to make fun of *Sick Doris* at the period when the latter went to the convent. She would sometimes come and dress herself like a nun and let *Sick Doris* find herself so dressed, make *Sick Doris* fold her hands as in prayer, use *Sick Doris's* lips to go through

some sort of litany used in the convent, altering her voice for the alternating parts, etc. This was perhaps a "play religious."

During the time that *Sick Doris* was going to the convent, she did join in the prayers to the Virgin, etc., with the sisters. She did not use them at home, nor did she pray at all at home, as a rule. The inconsistency hardly struck her, for *Sick Doris* did not reason things out or try to harmonize them. *Her* intellect was sluggish. She had a rosary for a time, but did not use it.

Here again may be indicated confusion between *Margaret* and *Sick Doris*, but it is not certain that a spirit should be able thoroughly to disentangle the perplexing alternations of personalities, which to do requires technical knowledge.

(542) "She got sleepy and did things."

Note 223.—Here again is a seeming adumbration of the facts of dissociation, imperfectly understood. A part of her got asleep, though she was emphatically not "sleepy" when *Margaret* came.

(544) "She was discouraged enough to jump into the river."

H. "Did she ever do that?"

"She did try to kill herself you know."

H. "No, I did not know it. Tell all about it."

"You know she tried to run away."

Note 224.—*Margaret* once told me of her attempts on a certain occasion to make *Sick Doris* fall into the river, but I have no knowledge that *Margaret* meant that she should actually drown. It would have been difficult for her to do so, as the girl swam like a duck. I have already referred to the attempt of the overborne and dazed *Sick Doris*, tormented by *Margaret*, to shoot herself.

There was one occasion within my knowledge when *Margaret*, grieving at something that I said, made up her mind to run away. I unexpectedly returned and found her in the act of leaving, with a note upon the table saying why she had left us.

(*Subliminal and oral.*)

(546) "You haven't had a sitter from California, have you?"

H. "Yes."

"Well, I'm in California. O yes, and I just seem to be near one of those old Spanish Missions. It's all priests, priests, priests. . . . Do you know if that sitter wanted to be a sister?"

H. "Yes."

"She wanted to run away and be a sister."

Note 225.—Here comes the distinct recognition that there had been a sitter from California. The possible reference to the Mission

Inn, built in the style of a Spanish Mission, has already been stated, as has also the fact that the late sitter at one time thought of becoming a sister.

Minnehaha.

(557) "She is better not so much sleep as used to be."

Note 226.—None, in the sense of dissociation. If the reference is to normal sleep, it is quite true that she did not need so much normal sleep as formerly, in the middle stages of her recovering normality.

(558) "She is awaking to a personal sense of responsibility for some things before done and will not be so easy controlled. . . . She thought she could not help it and we tell her she can."

Note 227.—There was no "waking to a personal sense of responsibility" for the acts of *Margaret*, as they were never her acts, and generally were childish acts which gave her little concern. But it is true that her strange life had narrowed the range of her sense of responsibility, energy and ambition, and that this was enlarging. She only gradually grew to the conviction that she could do certain things which were desirable in her new life.

(558) "Did you get the letter from her folks out West? . . . another one is coming."

Note 228.—A letter from me had just been received, and another one, and others yet, were to come, but both facts were too likely to be evidential, now that the psychic had supernormally learned that this was a western case.

(Subliminal and oral.)

(568) "It looks like snow over there with tracks in it. It is in the cross mountain, as if at the top of the mountain you see from the city. Do you know when you look away off you see the mountain from the city? There must be a hotel up there."

Note 229.—It is not indicated in the script whether or not these observations are relevant to Doris. But one of the most conspicuous objects, seen from San Bernardino, Doris's then home, was a large configuration upon a mountain eight miles distant, the exact form of an Indian arrow-head. Directly in front of the arrow-head, and below it, is a large hotel. The question arises whether or not what was intended here was obscured by subliminal associated memory of the mountain of the Holy Cross in Colorado. I think there was seldom snow upon Arrowhead mountain, though there may have been open surfaces of rock that presented the appearance. There was snow upon the higher mountains beyond.

(569) "Do you know a place away from here, and there is a

room on the first floor like a sitting room where a lady gets writing from the spirit and in her normal state. I mean she doesn't go into a trance, sleeping trance. . . . There is a waking trance and she writes very fast. I think it is on separate sheets of paper. It don't seem like pads. The papers are all loose around. It looks like you were there getting it and there is several rooms opening into each other because I am sitting in front of one and I can look through into another. They are almost one room but there are two."

Note 230.—So far as the statements go, everyone was correct of the place and circumstances of the experiments with Doris for automatic work in San Bernardino. They were in "a room on the first floor," a dining room, which resembled a "sitting room," separated by a large door from the living room so that the two rooms, though separate, were "almost one room." The most of the time we had used "separate sheets of paper," which were allowed to drop on the floor when completed, so that before the sitting ended the papers were indeed "all loose around," although at that precise date we were using pads. The "lady" Doris did not at that time go into sleeping trance, and often wrote with some rapidity.

French woman.

(570) "The skeleton in the closet is not to be feared longer."

H. "Just what was the skeleton in the closet?"

"The fear that blood contained the essence of crime the blood of the progenitor male in the body of La Petite. . . . The fear that the sins committed and the strange desires were but the taint in the blood of La Petite and not the result of unseen influences. That fear was the skeleton in the closet for the caretakers of La Petite."

H. "Was the fear in the mind of La Petite?"

"No not as much as in the minds of those who were near her. . . . Sometimes the fear had its weight with the child. She knew some things of the past and at times the suggestion reached her until she felt like a detected criminal."

Note 231.—I had had precisely this fear a little earlier in the case, and especially dreaded lest some of *Margaret's* former faults of temper should come out, after her departure, in the *Real Doris*. I hardly know how any suspicion of this could have come to her, and yet she may have divined a little of it. Nothing of the kind ensued, and there has not been a trace of the unpleasant qualities of her father, which I feared might possibly crop out.

(Supposed obsessing spirit.)

(583) "She had a lot of folks around her and nobody seemed to

understand her. I told her once or twice to get out of the house and get a change away from her place but to come back again and she did it. She is a good little thing all right. . . . I liked the barn you know she used to go there some times and liked it too."

H. "What did you do at the barn?"

"You mean to have me tell you about the colt, the horse?"

H. "Yes."

"Oh, they must have told you how she took it and went away but came back again and she did not lie when she said she did not know she did it. . . . She rode all night. Yes, sir, she could ride like a cowboy and it did not seem possible to me that she could forget everything but I guess she did all right. She must have been watched for they kicked up a hell of a row about it."

Note 232.—During the earlier part of her life there were "a lot of folks around," as she belonged to a large family; latterly not, as she then lived alone with her father, although the relatives frequently came in, sometimes a number of them at a time. It was, of course, true that "nobody seemed to understand her," though the mother came the nearest. Of course we know nothing about what a spirit may have tried to tell her. See *Note 50* about the long jaunts that she used to take from home. *Sick Doris*, at least on one occasion, left her home and walked for hours, hoping that she would die before her return, but this was after cruel treatment by the father. The reference to the barn, if it means stable, is correct. See *Note 215*, where also the reference "to the horse" seems to be explained.

The rides were sometimes taken when the child was in her primary personality, but when it was *Margaret* who took them "she did not know she did it." She was a daring and skilful rider, as intimated, and had a peculiar faculty of making horses docile. The reference to forgetting is, of course, very apt. The father, who had charge of the stable, frequently "kicked up a hell of a row" after she had taken out a horse and ridden on it.

(602) "do you know any one called May in connection with the child?"

Note 233.—This is possibly a reference to the Florence May, more specifically named on page 95.

(636) "How is that little girl who was here?"

H. "All right."

"She will go on happy. Do you know if she ever sings?"

H. "No."

"I can hear her singing in a happy way. She has got some work to do. Do you know that?"

H. "What is it?" (*Thinking of the automatic writing.*)

"I don't know. But it is in the house. She is walking about singing. It is just this makes her happy. She is doing some work in a house or home this minute. She is going out by and by. But she is not dressed for it now. There is a yard where she is. You can look out into the yard and see a few things hanging in the yard, like things to be brushed. They are dark. I thought they were trousers belonging to the man, hung out to be brushed."

Note 234.—The reference is evidently to Doris. She did "go on happy" and seemed to develop a capacity for happiness which is unusual. She did sing, and often sung or hummed at her work. It was not ascertained whether or not she was brushing my clothes in the yard at that hour, but she did do such things from time to time.

Minnehaha.

(675) "Now I can pray like a good Methodist or Episcopal."

Note 235.—This at least is curiously parallel to the facts that the family of the girl's mother were Methodists and that she herself became a member of the Episcopal Church.

Communicator?

(680) "All this (influence from the "other side" and desire to enter a convent) was emphasized by her unhappiness and the ignorance of those about her as to the cause of all the freaky ideas she expressed. Naturally the girl is good and unusually pure in spirit and the contest was all the greater because of the freedom aroused by the difference. Her will is quite unusual when roused and that is her own will, but the state of negative passive non-resistance was the diabolical effort of those on this side who determined to crush the spirit of the girl."

Note 236.—Aside from the implications of malign spirit influence, which are incapable of proof, this passage is remarkable for the variety of accurate statements compressed into it.

There was much unhappiness in the young woman's life, particularly in the *Sick Doris* period of five years preceding the beginning of the cure; the relatives and other associates were quite ignorant of the true cause of her peculiarities; she was "naturally good and unusually pure in spirit," as stated; her normal will, when she came into possession of it, and when "roused" by a matter which seemed to her important, was resolute; and the term "passive non-resistance" fairly well characterizes the spirit in which the personality, *Sick Doris*, met the duties and the obstacles of life.

(680) H. "Just when did she begin to get the mastery over the Catholic influence?"

"After she had been here, not before, for we found it lurking in her consciousness on several occasions."

Note 237.—We, of course, know nothing about any "Catholic influence" from the other side, but the episode of the convent was over long before the sittings in Boston, and I do not believe that anything of the sort was "lurking in her consciousness," except as a memory.

(681) "The girl is all right, and while there were spirit people who were brought to bring unfoldment to her, it seemed best to hold that power in abeyance unless she could be in direct contact with an uncontaminated light through which advice could be given as to her work. By uncontaminated I might suggest that I mean especially protected by a wisdom group."

Note 238.—This passage is suggestive of the true course of events regarding the "unfoldment" of her psychic powers. Before the Boston sittings, where she came in contact "with the light," Mrs. Chenoweth, and for a little time afterward, there was not much advance, but a decided advance had begun by the date when the above was written.

(683) H. "I wanted to know if anything was being done and what with the girl?"

"Yes, sitting with her for unfoldment and some new powers coming to light."

Note 239.—This was true, as indicated elsewhere.

(685) "The girl herself is so simple minded and true and the various influences impinge upon her in so natural a fashion it makes it very hard to tell which is the outside influence and which is the resulting memory or suggestion of a personality. But those about her are now in more harmony with the work and purpose of the real friends in the spirit. When a girl of such temperament is used by spirits it is utterly useless to close the door entirely and to think by so doing that the normal life will be restored. There is only one way and that is to have the right sort of people from our sphere take the case and unfold the power. One might as well put cotton in the ears when the hiss of a serpent was heard on the mountain side. The bird song and sweet human voices would be lost."

H. "Do you know who is controlling the girl now?"

"Yes I do, and so do all the friends who have been in the case here and soon will the evidence of the wisdom of the guides be forthcoming. As yet there is not much to say except that we know of three who are constantly with her. We did not wish to write the names while the

others were present for it was a part of the plan to have the work there kept under cover that no covert attack might be made in the way of suggestion, but the friends were not the ones she needed. I will tell you more later."

(This passage unread by me until Sept. 8, 1922. W. F. P.)

Note 240.—The terms "simple minded" and "true" are correct, understanding by the former that she was direct, sincere and transparent. I do not wholly understand the remainder of the sentence, but the psychic development was gradual, spontaneous and, as it were, "natural," without any disagreeable or startling incidents. The following sentence is true in the sense that both Mrs. Prince and I were by this time rid of fears lest the development might be dangerous to her normality, since that was becoming solidified and broadened contemporaneously with it. Indeed, rigid inspection seemed to determine that this development was an aid to the building up of her health and general powers, so that the rest of the paragraph chimes in with the indications actually noted. I do not know if "three who are constantly with her" refers to the three guards who for some months, through her own writing, had claimed that they had been long and constantly with her, but it presents a curious parallel. One of them was *Sleeping Margaret* herself, and none of them attempted to give names properly belonging to them. In the course of the development it was announced, and has since been maintained, that a guard upon the other side made sure that no one but permitted communicators should approach. "The friends" is obscure in its application, but a little after her return to California there were intimations that her mother's desire to communicate was not to be gratified too often, that in some way the influence was not best for her at that stage. Years later the mother was accorded, it was stated, the privilege of communicating from time to time.

Page 717 has two or three statements which are true, or near the truth, and several which are false, but since the communicator is supposed to be an evil spirit, calls himself a devil, and therefore would not be expected to confine himself to the truth, and moreover since some of his talk has the appearance of being rambling nonsense, it is best to exclude the passage entirely.

Minnehaha.

(771-2) "They are going to show me how to knock you down with evidence all about the river and the road and the hiding things and the lies."

Note 241.—We have already seen how important a part "the

river" played in her life. "The road" applies aptly to the long walking trips made, some by *Margaret* for the purpose of finding the imaginary "mother who lives over the hill," etc. "Hiding things" answers to the superficial appearance of *Margaret's* habit of putting trifles which she liked, not always her own, into her unlocked drawer, which, however, no one else was supposed to open. "The lies" applies also superficially to *Margaret's* fibs and mystifications uttered with twinkling eyes, as well as to *Sick Doris's* hysteric claims that she had tuberculosis, and painted pictures.

(773) "She works and reads study books and laughs and runs and sleeps like any body and she does not pray all the time like she used to do and she gets wampum now to have some things. I mean some things to eat she likes and they love her now out there way off where you cannot go."

H. "I understand. What work does she do?"

"Works with her fingers and hands and is happy."

Note 242.—The several verbs characterize her then daily life aptly enough. "Sleeps like anybody" is peculiarly significant in view of the fact that for 19 years the sleeping had never been done at night by the primary personality, up to the beginning of the cure. In the *Sick Doris* personality there was more inclination to devotional exercise than after she passed away, though I do not think that *Real Doris* entirely neglected her prayers.

"She gets wampum now to have some things" may be intended as a contrast with former years. And yet it is a little odd that there were a few weeks after her return to California when I forgot to give her her usual allowance and there came through her script the statement of a purported communicator that she seemed troubled about money, and a little resentful in her mind. She was promptly and thereafter supplied. I had not the least idea, until I read the transcript of what had been written in Boston, that she wanted the money particularly to buy things to eat. But I then learned, on inquiry, that this was actually the case; that she had felt a little slighted because she did not always have money for candy or ice cream when she felt disposed to have it or lunch at a cafeteria. "What else did you think I wanted it for? You or Mother get me everything else I need." It is true that she was busy about many things, and so naturally worked with her hands, as people are apt to do when they are busy. Our love for her was not new, but naturally had increased. She is one of the happiest persons I ever knew.

(777) "You know these keys my *Medie* uses."

H. "No, I don't know them. Go ahead."

" Music keys."

H. " No, I don't."

" Yes I do. She cannot do it much because she has to do some other work."

H. " What is the other work? "

" You want me to tell you how she does things in the house where she lives? "

H. " Yes."

" You mean helping the squaw where she gets her eat? "

H. " Yes."

" Well, she works like any body does. Do you know about the children? "

H. " Not children." (*Thinking of the chickens.*)

" others like her. I mean girls other girls where they all go together."

H. " I don't know about that. I will inquire. But she has done some other things with other things." (*Thinking of chickens.*)

" Yes I know what you mean the things she made with her fingers."

H. " Yes."

" I know, pretty things."

Note 243.—There is this much relevance: that Doris began to talk, before her recovery, about learning to play the piano, and I did give her some few lessons. It was, of course, true that she had other work, and probably from her point of view that was why she could not continue to study piano playing. She certainly helped her mother about the house and worked "like anybody does," except that a special task was caring for a large flock of chickens, which was never mentioned in the record. It is unfortunate that Dr. Hyslop stopped the reference to children, as Doris was very fond of small children, and frequently had one or more in tow. The reference to her going with other girls has little correspondence with the facts at that time, though it had plenty later. As to the things "she made with her fingers," see *Note 247.*

Communicator?

(778) "Margaret No. 1 can write through the mind of the girl and has used her hand for the purpose and also some others have been able to use the hand since she was released from the strain and . . . spirits who wished to hold in bondage a sensitive who may yet be of great use to you."

Note 244.—There was no evidence that *Margaret*, the past personality, ever wrote through the girl, or that she had any continued ex-

istence. Of course I would be quite powerless to prove that she did not continue to exist and that she did not influence the writing. Several others had purported to write. The prediction that "She would yet be of great use" will, I think, be verified when some of her psychic work is made public.

Minnehaha.

(779) "I did not make her lie and steal and make faces."

Note 245.—The only addition in this to what we have had before repeatedly is the statement that *Margaret* made faces. It was indeed very characteristic of her to make faces, not horrible ones, but odd, saucy grimaces.

(788) "I was at the place where the baby is since you were here . . . where the work goes on in a different manner than in this place and I wish to tell you that I saw at the elbow of the girl you call Baby a strong and helpful spirit who was attracted to the personality of the girl and the supernormal powers which only needed directive impulse when she was at this side of the continent and that person went as a guide and helper and was still at work and will continue to use the power not only for the better understanding of the case by you but for the promulgation of the essence of a great truth. He is one of the group of the Emperor contingent.

"Sometimes Emperor himself draws near and gives help and advice and the work produced bears his stamp and seal."

Note 246.—The writing in California was still being done by the planchette; the employment of a pencil began about two months later, so that the implication is correct. But already there had appeared a communicator calling himself "Frank," who has continued in the case ever since. He professes to have a leading part in the control of her psychic work, appears to be held in high honor by other communicators and the frequent wisdom and common sense of his utterances are impressive. He has never stated that "he is one of the group of the Emperor contingent," and I have never questioned him on the point, being very careful not to ask suggestive questions of any sort. But it is a cross correspondence that six days later than this writing in Boston, with no knowledge on the part of Doris of what had been written there, I asked during the sitting who was in charge, and was surprised to receive the answer, "Emperor." If Emperor "gave help and advice" it was through others, and "his stamp and seal" might possibly be said to be found in the work of "Frank," the qualities of which I have already specified. There has, however, never been any of Emperor's preachiness about it.

(791) H. "What were the pretty things Baby made with her hands and fingers?" (See Note 243.)

"something with a bit of color to them and a long string to it and then put together round and round . . . this has string to it threads . . . she uses her fingers and they are white pretty fingers and she sits down in the chair by a table where she does it."

Note 247.—Doris had, from time to time, been making, and was at that very time engaged on, strings of beads made from the seeds of the umbrella trees and dyed various colors. While making them, I have often seen her hang a number of these beads around her wrist, which might appear as though they were round and round, perhaps. The stringing was done as she sat in a chair by the table. I do not know that her fingers are particularly white, but they are pretty fingers.

(791) "She has a lot of flowers she fools with out of doors."

Note 248.—Mrs. Prince had many flowers, and they were nearly all out of doors. If "she fools with" means that Doris tended them, it is incorrect, but if it means that she liked and noticed them it is correct.

(791-2) "You know the Preacher brave do you that she had near her?"

H. "Yes."

"Well he feels better. He thinks it is a miracle. Christ Miracle don't he?"

H. "I don't know what he thinks."

"Do you care? I don't for I don't like him do you?"

H. "Yes, I like him."

"He knows so much that is lies."

Note 249.—The reference to "the Preacher" is not new, but he decidedly "did feel better," as he naturally would after the cure of the case. He did not consider the cure a "miracle" in the sense which people usually ascribe to that term, but neither did he entertain the more common interpretation of the "miracles" of Christ, that they were outside of the domain of law. But Minnehaha's last sentence was not an affirmation, but a question.

"Doctor."

(797) "The long continued and uninterrupted control of the body by the spirit Margaret did not leave free activities in the functioning of the bodily organs and there was a consequent lack of blood, a repression which has been relieved since the control has been released and a flush of health quite marked has come to the skin. The state of mind or rather spirit of the girl is not as supple, if I may use that

term, as a normal person should be but time and continued effort will restore all that."

Note 250.—See *Note 99* for the striking accuracy of the first statement. Also, there was almost certainly a condition of anæmia when I first became connected with the case. At the same period she had a sallow, pasty complexion, except sometimes when *Margaret* was on deck. But by the time of the above utterances the change was very noticeable, it being emphatically true that "a flush of health quite marked has come to the skin." It seemed as though indeed her whole body had been made over. Mentally, at the time of the writing, the girl was normal except that, in the language above, her mind was not as "supple" as desirable. Owing to the long restrictions of her dissociated state, the primary personality had not had the usual opportunity for adapting itself to all situations. At this time, while she had many friends much older than herself, she found it difficult to contract friendships with girls of her own age, and she was ill at ease in a company of more than a few persons. As it proved, the prediction that "time and continued effort will restore all that" was perfectly fulfilled, as she has now hosts of friends of her own age, and seems easy and competent in any situation.

"Minnehaha."

(801) "I love Baby and do not want her to go into catamount sleep any more . . . cat something . . . cat lep sy."

Note 251.—There had been previous allusions to symptoms of catalepsy, but this is the first time that the name itself came. As already stated, in the dissociated state, Doris had been subject to occasional cataleptic seizures, in the personality of *Sick Doris*.

(801) "The big pale master chief has been doing a lot of work there but he did not do all the writing himself for there was a man who knows you who did some too . . . Richard . . . Hogson."

Note 252.—The "big pale master chief" is probably Imperator, who purported to be interested in the case, but did not do any ostensible writing himself. Nor did Richard Hodgson profess to write, though in Doris's script it had been stated that he was co-operating, and it was so stated on the very morning before my copy of the record of this sitting arrived. We can hardly, however, give much evidential weight to these references, as they might be the fruit of suggestion from Doris's presence at the Chenoweth sittings.

(803) "You know where she is now? I mean the out doors place where it is so good to be and where the chair is in the shade but the sun

is all around. Do you know the woman who is there, not baby but the woman who watches her so much?"

H. "Do you mean the woman living or the one on your side?"

"on baby's side, in your world. . . . She is good to baby now and is going to make something for her."

H. "What is she going to make?"

"A thing to use in her work for she works some did you not know it?"

H. "No, what work?"

"Walks around work, walks around work. It is exercise work to keep her active."

Note 253.—There was indeed a shady place near the California house where at this period she often sat in a chair for the psychic experiments. The woman referred to might be Mrs. Prince. Mrs. Prince was always good to her, but there were times several years earlier when, both in her case and mine, the superficial appearance would be that we were not kind, because it was sometimes necessary to restrain and even to punish a personality, at the advice of the other personalities. Of course, all this was gone now, so there would be an appearance of greater amiability toward her.

Mrs. Prince made some sachet bags for Doris at about that time, but nothing to use in her work. "Walks around work" is correct, for Doris's then most important task was caring for chickens, which required a good deal of "exercise." Although this work was not chosen by her on account of the exercise it gave, it is, of course, impossible to say that there was not such a purpose behind it.

F. W. H. Myers.

(805) "I did not find as immature a mind to work through as I expected . . . her spirit I found almost as mature and developed a secondary personality as is ordinarily expressed through a person between twenty-five and thirty-five years. The immaturity is largely inexperience and retarded expression normal because of the unusual effect of the experiences in sleep."

Note 254.—If "her spirit" refers to the still existing manifestations of *Sleeping Margaret* (and a control had given the opinion that *Sleeping Margaret* was the spirit of the girl "half in and half out") it is true that she appeared to be as mature as "between 25 and 35 years." Indeed, *Sleeping Margaret* always impressed me as if she were of the maturity of 40 years. The primary personality had lost years of her life through the irruptions of the secondary personalities, and it was true that at this time Doris appeared mentally younger

than her age, and that this result was from the "inexperience and retarded normal expression." The "sleep" referred to probably means, since the fact of dissociation is now fully recognized, the periods of cessation of primary consciousness when *Margaret* and other secondary personalities came. It should be observed that, even as the first recognition of the fact of multiple personality came from Dr. Hodgson, who was personally acquainted with such phenomena, so the present erudite understanding of the case purports to be from Myers, who also was familiarly acquainted with the facts of dissociation.

Minnehaha.

(809) H. "Have you got the name for that long, stringy thing Baby made?"

"You mean the bright yarn thing?"

H. "Yes."

"that is what it is something to wear on herself and she likes to make it and she sat down at a table with a heap of the stuff all around on the table and she tried it on putting up her hands over her head and around her throat. It is pretty and she likes it and she was talking to the woman all the time"

H. "What woman?"

"The one you like who likes her. I like the folks better than I did for they like her better than they did. They wanted to make her stop and she could not."

Note 255.—"Bright yarn thing" does not seem appropriate, as it was the beads, and not the strings, that were brightly colored. In part these were to wear herself, and in part to give to others. She was fond of making them, and the materials would be scattered over the table. "Trying it on," "putting up her hands over her head and around her throat" is certainly appropriate to a necklace. It is clearly enough indicated that "the woman" referred to is Mrs. Prince, and Doris generally kept up a pretty steady stream of conversation with her when at work.

We certainly liked her then condition better, though we always liked *her*. It is true that she was unable to stop the phenomena until the stage of the cure came when it was progressively possible, as I was aware all along.

Minnehaha.

(817) H. "There was a state long ago in which Baby was, that has not been referred to or explained. I thought perhaps you could remember it and tell me about it."

"Yes you mean when she was sick."

H. "Yes, exactly."

"in the blankets."

H. "I don't know about the blankets."

"I do. I mean the place you call bed. That was a long time back of this time and she never was the same papoose after that. . . . It was then that she got split and never got together right again until we—that means me—got there to help get the devils out of the way. . . . She had a really truly sick time then and her Mother squaw was scared to death."

H. "What caused this state?"

"You mean how did she fall and get sick?"

H. "Yes."

"Somebody hurt her and bothered her. You don't know that do you?"

H. "No, I did not know that."

"and she got scared herself. . . . Well it was a man scared her and she had fever in her head and got crazy . . . and then when she came that is not what I mean but after a long time she was some better and some worse running about and lying."

Note 256.—Dr. Hyslop referred to the *Sick Doris* stage, which came when the girl was 17. But, as he called it "a state long ago," whereas it had been gone but three years, the communicator plainly understands him to refer to the first coming of the trouble, when the girl was 3 years old. This is plain from the expression, "it was then that she got split and never got together right again," (and it may be remarked that a "split in consciousness" is the very phrase that psychologists employ), and "you mean how did she fall?" and indeed, all parts of the paragraph. As she was thrown violently upon the floor by her father, it seems almost certain that there must have been a short period when she was physically sick. The first thing that the mother did, after the child was dashed upon the floor, was to carry her upstairs and put her on a bed. Of course the mother was very much alarmed. The expressions "somebody hurt her," and "it was a man scared her," are, of course, precisely true. It is also true that "she got scared herself"; the primary personality, *Real Doris*, was always afraid of her father after that. The communicator purports to be a child, and "got crazy" would be a natural childish expression for the mental manifestations after *Margaret* came. The little girl, of course, got physically "better," while she mentally became "worse" as the *Margaret* personality developed her peculiar traits. This and certain other paragraphs show a striking, minute acquaintance with the case.

(819) "Yes you know how she had two states of Margaret, one good and one bad."

H. "Yes."

"one sleep and quiet and one run away and lie and do bad things and the lie one was not the same one at all and she laughed and fooled them all. She did some things to Baby herself, I mean bothered her. Yes she did and acted like a real devil."

H. "Tell ——"

"you want to know about tearing."

H. "Yes, all those particular things."

"tearing things up that were to wear and hiding things and running off so nobody could rest for fear she would be drowned or something else and they all thought it was Baby."

Note 257.—This is another marvelous passage according with the facts of the case. "She had two states of Margaret"; there were two states so called, *Sleeping Margaret* and *Margaret*. "One good and one bad"; *Sleeping Margaret* was unreservedly good and *Margaret* had traits which deserve the name of bad. "One sleep and quiet"; *Sleeping Margaret* usually manifested in a somnambulant condition and was very quiet and placid. All the particulars mentioned regarding the other are correct, taking into consideration the modifying explanations I have already given. And it is true that she "was not the same one at all," as the other "Margaret." "Baby herself" is properly discriminated from *Sleeping Margaret*, who professed not to have any ownership of the body. At the height of reaction against *Sick Doris*, who compelled her to share in the work, *Margaret* mistreated the body in a vain attempt to revenge herself upon *Sick Doris*, scratched the skin, tore out hair, "and acted like a real devil" at times, though at other times and perennially, after a certain stage of the cure, she was a charming personality. In certain states of excitement *Margaret* tore clothing into shreds or demolished other objects. The "hiding things and running off," and the fear lest she should be "drowned," are all true particulars, as has already been made plain.

(824) "The pretty things she made. . . . Do you know all color . . . and so funny and pretty for her to do. . . . B B you know B e a B you know what I am trying to write about the work she did, something to wear and make folks like Indians you know String them on to a thing and make pictures to beads and they looked good."

Note 258.—Here at last the articles referred to in several places are named. First comes "B," then "Bea," and then, as though aided by rush of a sentence the word "beads" comes in a reference to a favorite employment of Indian women. "Pictures to beads" we know

would not be a proper description of Doris's necklaces, but is capable of being interpreted as a continuing allusion to Indian work.

(826) "I want to tell you about the preacher now. . . . He has been with God more than he used to be. . . . He is nearer the things that are true now and he will not fight even Minnehaha now but he would once"

Note 259.—If the moral discipline and enlightenment received in the treatment of Doris's case, and if a stronger suspicion that "there are more things in heaven and earth," etc., are proper applications of these sentences, they are correct.

(828) (*Attempt made to draw a Masonic Symbol—compasses, square and letter G.*) "Is it brick and mortar folks?"

H. "Yes."

"Ask the preacher if he knows what I mean for it looks like old Solomon himself. . . . It is not a real man but a simbal (symbol)."

Note 260.—I may have been asked if I knew the meaning because of the familiarity with the Bible which would be ascribed to me, or because I was a Mason myself. The symbol given is pertinent to the first three degrees of Masonry, which were those I had taken.

(*Subliminal and oral.*)

(829) (*Directly after speaking of the "preacher man."*) "Who is Dorothy?"

H. "You tell."

"I don't know you got any body connected with you by that name?"

Note 261.—As this "Dorothy" is mentioned directly after speaking of me, it is pertinent to state that the daughter of my sister "Louie" (see Note 15) had that name. The name of her husband, also connected with me in the text, came out later. (See Note 281.)

Minnehaha.

(830) H. "Do you know what embroidery is?"

"You mean making pictures on cloth that is what Baby can do."

H. "Yes, go ahead."

"I think it must be awful hard to make all those little stitches but she likes it."

H. "Did anyone from your side make her do it?"

"Yes."

H. "Who was it?"

"one of those charity sisters . . . you know those nuns were trying to make Baby go into a place where they pray and sew on that

stuff. . . . She can make those stitches now too, for the knowledge was stuck into her brain box and the devil could not get it all away, though he tried to make a fool of her to forget things. She forgot everything didn't she?"

H. "Yes."

"and it made things look dreadful to have her forget so much, but she can remember a lot now and she is doing good."

Note 262.—The first question being a leading one, the answer has less value, but very conceivably Dr. Hyslop might have had some other reason for asking the question than the fact that the girl herself made embroidery. *Margaret* sometimes tore embroidery up, and he might have had this in mind, etc. But the reference to the Charity Sisters is a distinct hit. She embroidered some before she went to the convent, but there she was given lessons and *Sick Doris* attained remarkable skill. Fine embroidery was a specialty at that convent, and quite an income was derived from it. She still embroiders, though not with the skill of *Sick Doris*. The allusion to "forgetting" is not new, but the insistence placed upon it is most appropriate to the past condition. The last sentence may refer to the fact that many memories, originally belonging to *Sick Doris*, had emerged in her own consciousness in the course of *Sick Doris's* disappearance.

(831) "You know the place where they go out to walk. . . . They go out to a place where a lot of houses are and where there are people who do not know them and then they go into a place and sit down and have a long quiet time and then go home again and Baby has a new blanket to wear. Pretty one for she did not have much, she was poor Baby once but she is rich Baby now."

H. "What color is the new blanket?"

"Blue. She likes blue. I wish it was yellow."

Note 263.—This passage has little fitness to the case, at least contemporaneously. When we took trips from our residence in San Bernardino it was usually to places, as parks, where there were few houses. Doris had new clothes, but not of this color, and a blue dress, but it was not new. Her material environment had very much improved, so that she felt herself "rich" in the things which she liked.

(832) "You asked me about a preacher and about a name."

H. "Yes, get it if you can."

"I will get it for you. You know a C Ch (*pause*) C they call him Doctor you know."

H. "Yes." . . .

"S" (*pause*) (*scrawl*) (*P. F. R. and cough and then very long pause.*) "Do you know what the G is for?"

H. "No, I don't."

"is it for something in his church. Grace is what it sounds like." . . .

(834) "Is he Epic—Epise—E pal (?) Epic—I cannot spell it—
Epis—Epistleman—No—Episco man (*Pause*) Episcopal"

H. "I understand."

"I got that much but Dr. H. said—Dr. H. said another word—
Episcopalian."

H. "Yes, he is."

"Rector and is N N Ne is that right?"

H. "I don't know what 'Ne' means."

"name."

H. "It will have to be clearer or I will give it away (*I saw two letters of the name in this.*)

"Scare you I do but (*scrawl*) I hate to struggle. I rather say it right out and there is an S with it (*scrawl*) An S" (*Wakened*).

Note 264.—Here is the first attempt to get my name. "They call him doctor" is correct, for a beginning. (Here occurred a digression, directly brought about by Dr. Hyslop's suggestion that perhaps Dr. Hodgson could help give the name. The response was: "You think because he knew the feller he could write it, don't you?" Told that Dr. Hodgson did not know me personally, the answer was: "He knows about him anyway for he talks about him, and I think he connects the association of ideas." This may either be another reference to what the purported Dr. Hodgson had already categorically affirmed, namely, that the case of the former sitter, Doris, was like Dr. Morton Prince's "Beauchamp Case," or it may possibly be, since the giving of my name was the matter in hand, a hint from Dr. Hodgson, not understood by the communicator, that the discoverer of the "Beauchamp Case" and I had the same surname. Then came "H," which is Dr. Hodgson's initial, and then "Berke. . .," which may just possibly be an attempt to write "Beauchamp," or even the second member of "San Bernardino," but which in either case so far fails as to be unequivocal.)

The "S" and "G," with the inquiry, "is it something in his church," might possibly be an attempt to get through the name of my church, which was "Saint John." The "S" would be correct and soft "G" is the same when heard as J. But "John" does not sound in the least like "Grace," which word had no meaning in reference to the name of the church.

If what follows is an attempt to give my last name—and it has been observed in other cases that frequently the last letters come first—"ne" belongs to it. As it has also been noticed that an auditory

factor frequently enters into such attempts, it is possible that the "S" is a hint of the sound of the missing *c*.

(840) (*Insists at some length that Elizabeth is the name of a living woman in association with Doris.*)

Note 265.—No particular relevance of this name to any living person associated with Doris is known. Of course we cannot tell whether or not the original intention was distorted in transmission.

(Following is quoted all of the record of the process of giving an approximation to Doris's real name which is of significance, omitting only general chatter and bracketed technical notations of no real critical importance. Every word by Dr. Hyslop which could possibly be regarded as leading or misleading is here given, and every deciphered letter of the automatic script.)

Minnehaha.

"I have too (two) 2 names you asked for." H. "Yes." "His and hers" . . .

Note 266.—Evidently meaning mine and Doris's.

"G J not yet, that did not count for anything"

Note 267.—As this statement was made spontaneously the letters should be ruled out.

"You know the letter a a a a." H. "Yes." "Well, that is one of the letters for her" H. "Yes." . . .

Note 268.—Her real name was a very peculiar one, Brittia. Of course *a* is a common letter, but there are many feminine Christian names which do not contain it.

"r a" [*Then what looks to me like a plain b.*—Ed.] H. "Stick to it."

(*Indeterminable letter.*) "d i a d not yet" H. "Go ahead. You will get it." "i a (*indeterminable letter*) r a t . . ."

"I am getting the last first." H. "Yes, I saw that." "hia ('h' *cancelled when read*) o r r r ria You know where that r comes" H. "Yes, go ahead." "ria do not put it together yet." H. "I know. Go ahead." "a i a (*Written as though space were left for another letter*) ra I almost get it." H. "Yes." "It is so little after all R I A (*Now two uncertain letters, scrawls*) cia aria ra (*scrawls*) t rtia I am getting it." H. "Yes." "P rtia Just a minute." H. "Yes." "M M Mtia etia retia That's right" H. "Yes."

"cretia aretia L no retia that's right." H. "So far." "Yes I know not Lucretia." H. "I know."

"retia Oh dear P[r]etty hard for Minnehaha." H. "One more letter will do." "Yes wait a minute." H. "Yes." "d retia Yes F F F retia re."

"I cannot leave it till it is done now for I would be laughed at" H. "Yes, only one letter, and I think that will be easy." "retia right so far" H. "Yes." "B" (*slowly and carefully written*) H. "Capital."

"Bretia." H. "That's good." "Bretia at last I got what I said I would. . . . His name next."

Note 269.—The above will repay careful study. There is not a single admission by Dr. Hyslop that any letter or letters are correct before the accuracy is asserted in the script itself. The only help given is in his saying "One more letter will do."

The "G" and "J," the "h" in "his," and the "L" and approximation to "Lucretia" are all spontaneously disavowed in the text. There is also an "o," not disavowed, but not repeated.

Every other letter written is actually in the name Brittia, except "M," "d," "F" and "P," and it is odd that every one of these is the initial letter of some name personally borne by her. M is the initial of *Margaret*, her name in one of the former personalities, which had come out prominently in the medium's writing, D is the initial of Doris, her familiar record name, F is the initial of her surname by birth, and P is the initial of her surname by adoption. All these but "d" (occurring in three places) were written in capitals. Also, the disavowed capital L happens to be the initial of her baptismal middle name. Excepting the "G" and "J," of which it is expressly said "that did not count for anything," and RIA and B, all expressly stated to belong to the name of the girl, the capital letters written in the effort to give the name are these only, M. F. P. L.

This remarkable chain of coincidences suggests forcibly that, whether telepathy or a spirit is the explanation, the various names of Doris may have been floating around in some consciousness. Let us have all the facts before us.

The young woman's original initials were B. L. F., they afterwards became T. B. P. Doris is her name for the scientific record. Margaret is her name in one of the personalities. Every other personality name is Doris or Margaret with an adjective term adjoined. This exhausts the list of her names, so the reader may estimate for himself the likelihood of chance coincidences.

But, in his interest in this special puzzle, let him not neglect the puzzle how Bretia, so close an approximation to the exact and very peculiar name, managed to get written down. And a part of the puzzle

is the subliminal exact pronunciation of the name commented on in Note 274.

(846) "I ask do you like oranges"

H. "Yes."

"Do you know where they grow?"

H. "Yes."

"near where Baby is"

H. "Yes."

"and she has them"

Note 270.—This is another correct reference to the fact that oranges grew in the vicinity of Doris's home. It would be probable that she would eat them, though not certain, but it was the case. Nor, for that matter, would the already established fact that she lived in California necessarily imply that she lived in an orange district.

(847) "You know when her stomach was bad don't you? long time back she vomited her stuff up when she was in bed but now she is all right."

Note 271.—The incident alleged as past would apply to several occasions, as was indeed likely.

(847) "They do not let her sit for writing all the time like you do here but just once in a certain time and then something comes quite good."

Note 272.—The exact meaning of the passage is hard to determine, as Mrs. Chenoweth did not sit all the time. If it means that Doris did not sit nearly so long or so often, it is correct. The "time" was fairly "certain," as the sittings were usually in the morning, and very short. Some of the script was quite good.

(848) "O say you know there is going to be an earth rocking out there."

H. "How soon?"

"Pretty quick a dreadful one. I see things tumbling over and everything is dark like night. It will not kill Baby or hurt where they are but it does devil work right around the spot."

Note 273.—It seems probable that the memory of the San Francisco earthquake brought about this prediction as a purely subliminal product, unless we give a great deal of latitude to the expression "pretty quick," and in that case we increase the likelihood of chance coincidence, besides departing from the text. About four years after the prediction, and two years after Doris finally left for the East, occurred the earthquake which partly demolished the villages of Hemet and San Jacinto, about thirty miles from our former home. No dam-

age was done in San Bernardino although the shock was distinctly felt, dishes thrown from shelves, etc.

(*Subliminal and oral.*)

(850) "I go to Britta. I go to Britta."

Note 274.—Here Mrs. Chenoweth, emerging from trance, six times utters what Dr. Hyslop sets down as "Britta," which is the exact pronunciation of Doris's baptismal name, "Brittia," as employed by herself and all her friends.

Minnehaha.

(851-2) "A woman who wishes to say something. . . . She belongs to the minister . . . who watches Baby. . . . His mother squaw. She is so scared that she is stiff in the fingers. She did not mean to get in that way. She only meant to write and thank you for light you had given him. Do you know H in connection—Gone . . . Is H connected with him?"

H. "Not in his name. It might be in hers. I do not know."

Note 275.—My mother was then living. Dr. Hyslop gives instances in other records where a communicator is called mother or father, and what is stated is pointedly and evidentially relevant to the grandmother and grandfather respectively, and in his note to this passage remarks: "Dr. Prince has not thought to interpret this reference as one to his grandmother," meaning that I had not thought to report whether "H" was relevant to the name of a grandmother of mine. I will now remark, for such weight as the fact may have, that "H" was in fact the initial letter of the last name of a grandmother who was a familiar figure in my early boyhood.

(853) "Baby says prayers that she learns to say."

Note 276.—Doris prayed every night, but appears not to have used a liturgical prayer. In the Episcopal Church service she of course joined in the liturgical prayers, and probably had several of them pretty well in her memory. But she was then including a sentence which she was told in the Chenoweth sittings to employ.

(854) "Are you going to California?"

H. "No, what made you say that?"

"Cause they seemed to think you have some other case out there. It was a good one, was not it?"

H. "I heard of one. Tell me about it."

"Something like Baby's and in great need of help but you cannot have me in it can you?"

H. "No I can't. Who has charge of it?"

"You mean the doctor or the people who took care of the child?"

H. "I mean what man studied and helped it?"

"I don't know, but I can find out I think if you want me to. You mean San Francisco?"

Note 277.—I am far from alleging that any significance should be assigned to this passage, but it presents some curious parallels with facts not easy to guess. A case (a) "something like Baby's," in that it largely paralleled the rise of *Sick Doris* (but without alternations) had occurred (b) in California within the ten months preceding this sitting. (c) The subject, "Heinrich Meyer," between his disappearance from an Eastern city and his dissociational entire collapse in San Bernardino, California, was heard from but once, and then he was in San Francisco. (d) While Dr. Hyslop was not personally connected with the case, he knew about it from my letters, since I was the person called in by the physicians immediately after the collapse, and I visited Meyer daily for forty days. While Meyer was not a "child," neither was Doris a "baby," as she was often called with full recognition of the fact that she was, nevertheless, of mature years. It is true that Doris was also often called "the child," and that the people who did most for Meyer were the same who cared for "the child" in that sense, but I do not press this interpretation.

(856) "I will be lonesome when I do not have this work because the shining ones are too fussy about Baby just now and all I can do is to watch and take care to keep away fools so that they will not bother her."

Note 278.—In reference to this I wrote to Dr. Hyslop: "This corresponds well enough with the manifestations at this end of the line.

"The group which purport to be in charge of Doris's development claim that they are restraining the doing of much writing through her hand, working on her in this way and that according to what seems best at the time, especially in the way of not subjecting her to too much strain, guarding her to preserve correct conditions, etc."

(856) "the holy man is afraid to have her do too much for he wants her to grow into a strong woman and do things like women."

Note 279.—"The holy man" sounds like sarcasm, but at any rate I appear to be meant. I was indeed very careful about the psychical development of Doris, and did not wish her to do too much automatic writing for fear of again rousing dissociational mischief. That is, I did want her to function normally like other women in the complex affair of living. However, by this time I was pretty well rid of anx-

iety on such accounts, as already Doris showed less trepidation in certain situations than most of her sex would.

(856) "Do you know about her sweet voice?"

H. "No, I don't."

"It is pretty. I like to hear her talk and laugh as she does now but she did not use to."

Note 280.—What is said of the voice seems just, except that it is sometimes perhaps too loud. Dr. Hyslop remarked: "Mrs. Chenoweth, neither in her normal state nor in her trance, had any opportunity to estimate her voice. She spoke but one sentence [four words only] out loud in her presence, and that was while Mrs. Chenoweth was in the trance. Doris talks and laughs heartily enough. In the worst stages of her malady she did little laughing."

(856) "You know I have a work to do for you the name I have not forgotten my promise" . . . D Doct Doct Doctor not pills souls (*pause*) (*indecipherable scrawl*) Doctor (*written slowly*) of [*scrawl, might be H or Ne, the latter having been given at an earlier sitting, with the plain intimation that it was a part of my name, see Note 264.*] (*pencil fell and was picked up*) Just a minute."

H. "Yes."

"D another D not for Dr"

H. "I see."

"(*Pause*) d (*long pause*) (*resembles jo, but not read and erased*) (*Not at all certain what it is, but it does not matter, as it was spontaneously cancelled*) M (*Pause*) Man of good power and plain speech. Do you know Edward (*not read*) Edward"

H. "No, I am not sure."

"Edward in connection with the Dr."

H. "No, I don't. I can find out."

"Dr. (*Scrawl and 'Indian.'* *Felt left arm with right, pause*) R. H. tells me to keep on even if it is hard to get it down."

H. "Yes, that's right."

"Is W interested in him and has he two parts to his name?"

H. "Yes."

"I mean two parts to one name?"

H. "Yes."

"(*Pause*) M (*pause*) that is not it not M [*Several scrawls, one of which Dr. Hyslop justly says resembles 'c.'* *But all are faint and indeterminate, looking like mere pencil jiggles*] W W W is what I want to write"

H. "Yes."

“W (*pause*) W [*scrawl, might be beginning of ‘ce’*] You know W.”

H. “Yes.”

“Wa (*pause*) Dr W” (*pencil fell and was returned*).

H. “Stick to it.”

“Wa (*pause*); (*not read*) not right after W—Wa-W; (*‘Indian’*) so hard to put down what I think”

H. “I understand.” (*Pause.*)

“Wa Wa (*pause*) l [*In the original report this is put ‘I,’ but is a typographical error*] Walt (*pause*) er” (*written backwards and purposely not read as the last two letters were written scrawly*).

H. “Go ahead.”

“er (*written scrawly and purposely not read.*) Walter”

H. “Good.”

“part came backwards”

H. “Yes.”

“Dr. Walter you want the rest now”

H. “The last name at least.”

“(*Pause*) E (*pause*) E (*pause*) I will get it”

H. “Yes, I know.”

“(*Pause*) Dr. (*period carefully inserted*) Walter D (?) D (*long pause*) J (*erased as soon as read*) (P. F. R. and ‘Indian.’ *Long pause*) (*scrawl*) are you weary?”

H. “No, not at all.”

“All right I will keep at it.”

H. “Yes, by all means, and you will get it.”

“(*Long pause*) (*scrawl*) [*They look like the beginnings of ‘S’*] S S S that belongs there somewhere S (*pause*) no not S T T (*not read, but evidently intended for ‘F,’ though without the cross stroke*) F that’s right.”

H. “Yes.”

(*Pause.*) “F it looked like S S S — F is right. F Dr. Walter F.”

H. “Yes, that’s right. Now the last name.”

(*Long pause*) (*scrawls*) (“Indian,” and long pause again.) l l l l not right yet (*Pause.*) B (*made as ‘P,’ and not read, and quick stroke turned it into ‘B,’ but I purposely did not read it.*) I will get it.”

H. “Yes, I know you will.”

(*Pause.*) “E (*pause and erased, ‘Indian.’ Long pause.*) (*Scrawl and erased.*) G (*purposely not read and attempt to erase. Indian. Pause.*) [*scrawls, of which one resembles ‘H’*].”

(Apparent Change of Control.)

"Minnehaha is still at the work but it is hard to form the letter which makes the beginning of the last name."

H. "Yes, I understand."

Minnehaha.

(Pause.) [*indeterminable letter, like I or T.*] "You know an r in it"

H. "Yes."

"not the first but the last part of it R"

H. "R is in it."

"I mean the last name not the Walter."

H. "Yes, I understand."

"B Br" (*Pause, P. F. R. Indian.*)

H. "Stick to it and you will get it."

"Dr. Walter Brow" (*Pause*).

H. "What is the meaning of the name?"

(Long pause.) "Br is right."

H. "No, it is not."

"Wait a minute, it is not W is it?"

H. "No."

(Very long pause) "r (*long pause*) r (*long pause and both times the letter was written the hand evidently tried to give the next letter backward, which would have been the first letter*) (*scrawl like 'C'*) I will never stop till I get it for I have almost got it. r is the second one."

H. "Yes, that's right."

(Pause.) "D no no (*not read, but possibly attempt at 'F'*) (*Not read but possibly attempt at 'F' again, though it resembles 'S'*) (*"Indian"*) F (*pencil fell, long pause, pencil picked up.*) n (*pause and "Indian"*) or (*written backwards. Long pause*) o is ro you know ro"

H. "Yes."

"ro (*long pause*) w (*"Indian" and pause*) C (*"Indian and pencil fell*) (*Oral*) Say Minnehaha, say Minnehaha O (*pause*) No (*Long pause, and then a smile with tightened lips as if trying to prevent speech. Reached for pencil.*) (*Long pause, then writing*) a right a right"

H. "No."

"a right"

H. "No." (*Long pause.*)

H. "Tell what the name means."

“ you mean what it means to do? ”

H. “ Yes.”

(*Long pause.*) “ y e s (*spelled*) I will. Funny to ask that (*pause*) [*looks like ‘ wo ’ or ‘ coo ’*] Fr. (*P. F. R. and “ Indian ”*) just what he does.”

H. “ No, not what the preacher does, but what the name itself means to all people.”

“ would suggest.”

H. “ Yes.”

“ You mean the D ”

H. “ No, the last name.”

(*Pause*) “ I begin to understand (*Very long pause, perhaps three minutes*) G ” (*P. F. R.*).

H. “ Stick to it.”

“ G (*pause and “ Indian ” with distress*) Pr Pra (*distress*) Pray no Pra right so far Pr ”

H. “ Pr is right.”

“ yes Pr (*distress*) ince ”

H. “ That’s right.”

“ Prince.”

H. “ Good.”

Note 281.—Now comes the successful attempt to give my name. Dr. Hyslop had suggested several times that this be done, and at the last sitting had asked that it should be given at this one.

I quote the passage entire, with all its indications of pauses, apparent distress, falling of the pencil and restoration to the hand (marked “ P. F. R.”), undeciphered scrawls, etc. These are tedious to the reader, no doubt, but I wish the one who desires really to study these matters to have before him every scrap of the data connected with this particular puzzle. The only changes which I have made are in square brackets. These are but four or five and are based upon my own protracted study of the psychic’s handwriting, which has impelled me, in these few instances, to tentative conclusions as to the interpretation of scrawls, slightly differing from those of the original editor.

The fact that I had the title of Doctor had been given before, but now it is intimated that this did not mean doctor of medicine. “ Souls ” would suggest the understanding that I was a D. D., which is not so. But as living persons not infrequently have so inferred it is fair to allow that a spirit could infer incorrectly, unless we attribute omniscience to spirits.

“ Another D not for Dr.” might be an adumbration of the “ Ed-

ward," which came directly. There was indeed a person of that name connected with me by marriage to my only sister, whose name had already been given in evidential relations (Note 15) to Doris, who was then visiting her, and as had been that of their daughter just after mention of me. So far as it goes, "man of good power and plain speech" is correct of my brother-in-law. If "W" means me—and my name Walter came later—I was interested in Edward as stated, in fact we were good friends. "Two parts to his name" would have been true if the entire name had been meant, as this Edward has no middle name. But it is stated that "two parts to one name" is meant, and as it is already obvious that "Edward" has two syllables, one is rather forced to suppose that the other name is meant. And it is true that "Edward's" surname has two syllables also.

My first name required repeated efforts, but without any assistance rendered, and aside from "M" twice written, and both times at once spontaneously disavowed, "i" likewise spontaneously and immediately repudiated and two or three indeterminable scrawls, the efforts progressed straight to the mark, "Walter."

I wish that someone would undertake to explain how, by some "normal" process, this name Walter was produced. Even though the hand wrote "M," how was it known at once that this was wrong so that it was spontaneously marked out, and whence, after the change to the resembling letter "W," came the assurance "W is what I wanted to write"? Though "i" got set down, why was it repudiated, and how came it that afterward "Walter" came almost at a stroke?

Did the fact that Dr. Hyslop did not read aloud "Wa" when it first came act as a hint that it was wrong, and so bring about the change to "W"? It might if it had been his habit to desist from reading anything which was wrong, but it was not. There were various reasons in such cases, failure to decipher, not time to make his own notations and read aloud before the pencil went on, etc. Earlier in the passage he did not read the word "Edward," yet it was repeated, and it was insisted that the name was that of someone connected with me, in face of Dr. Hyslop's asserted ignorance of it. A little later the correct final syllable of my name, "er" was not read aloud, but it made no difference, it was at once repeated. In fact, when "Wi" came it *was* read aloud, nevertheless it was spontaneously changed to "Wa."

After "Wa" was correctly written did Dr. Hyslop's "Stick to it" act as a suggestion that the "Wa" was right? No, because Dr. Hyslop frequently said "Stick to it" when something incorrect was written. Thrice, later in the same group, the words were used after incorrect letters. Once after an incorrect "G," Dr. Hyslop said

"Stick to it," nevertheless "G" was dropped and the correct "P" adopted.

I find nothing in the record which could act in any measure in the direction of hinting toward this name "Walter." And anyone who was ever present at a sitting conducted by Dr. Hyslop, and remembers his mask-like imperturbability and his monotonous speech, would laugh at the theory that his tones or demeanor altered in betraying fashion.

The attempt to get my middle initial proceeded by the following steps. "E," repeated, but followed by "I will get it," which is practically an acknowledgment that "E" was not right. "D," which may be a second beginning of "Dr.," just before written, but which, at any rate, was abandoned. "J," which was cancelled as soon as it was read aloud. "S," spontaneously repudiated, "T" or "F." "F," with the immediate spontaneous recognition of success, "that's right." This, to me, is the striking feature. If "that's right" had followed Dr. Hyslop's "Yes," it would not be impressive at all. Whence came the immediate assurance that success had been achieved in "F"?

It looks as though the process of reaching "F" were a visual one, an effort to fix a letter form hazily floating before the consciousness. With the exceptions of "D," which was probably a checked repetition of "Dr.," and "J," instantly cancelled, the other letters, "E, S, T, F," in the peculiar ways by which Mrs. Chenoweth constructs them, are a gradual approximation to "F" in form up to the perfected goal.

Out of the welter of errors attending the effort to get my last name there emerged first "Brown"—all but one letter—then Pray, and finally Prince. The "Pray" may be regarded as a guess from Dr. Hyslop's affirmative reply to the question, "You mean what it means to do," though Dr. Hyslop afterwards declared he did not mean "what the preacher docs." It therefore may be only a coincidence that "Pray" is my mother's maiden name. But then comes "right so far Pr." And then came, like a shot, "ince Prince." And though Dr. Hyslop stopped the "Brow", said that "a" was not right—and intimated that the name meant something—I submit that it did not follow that "Pr" was right. This is evident. Nor that "ince" must be the rest of the name. I find in the New York City telephone directory 336 different surnames beginning Pr, of which 53 are probably of English origin and 283 foreign. Eleven of the English names (nine besides Pray and Prince) have easily assignable meanings. As Mrs. Chenoweth had no knowledge that my name was an English one it is in order to state, also, that at least thirteen of the "foreign" names mean something in English.

But we have no right to make the "ince" a separate problem. The

puzzle really is why, with no hint given except that the name meant something, there should have come, after "Pray," the two last letters of which are spontaneously repudiated, the name *Prince*, at a stroke.

(862) "Baby had enough of pray people round her before who tried to shut her up in a jail house. I was afraid of that preacher man but the shining one said I was wrong."

Note 282.—This is not true, so far as is known. It is, however, barely possible that certain relatives of pietistic tendency, at the time when they, in their ignorance of the true nature of the case and its necessities, were debating about Doris's entrance into the Prince house, may have suggested an inquiry to see if she was insane and should be put into an institution. This is possible, though not very likely.

(862) "That Walter man is a philo[sopher] man, he ought to have a house to do things like you do. . . . I mean a school for Obsessed people. . . . You think he writes good things don't you?"

H. "Yes, he does."

"I suppose he does for he is an instrument raised up by spirit folks to meet a need. Yes, in the work you are doing. He sees everything Baby does when he is near her. You could not fool him."

Note 283.—Dr. Hyslop's note reads: "The characterization of Dr. Prince and his needs in this passage is remarkably accurate. Mrs. Chenoweth knew nothing of what he had done, and the whole case is hit off here with perfect accuracy, and the consequences to obsessed cases, in which such personalities as the Emperor group had not obtained control, are, or would be, exactly what is here said. We have found evidence of this sort of thing in cases with which we have dealt. Mrs. Chenoweth knows nothing about it, and has very simple and undeveloped ideas about obsession.

"The statement about his selection by spirits, of course, cannot be verified, but it is conceivable. It is certain that the whole conception involves knowledge of Dr. Prince which Mrs. Chenoweth does not have, or has never obtained normally."

(863) "He talks to man about you and he thinks you managed Baby's case fine and he expects to help on more work by and by."

Note 284.—Dr. Hyslop's note reads: "Dr. Prince writes that he has talked to several men about my work on this case, somewhat after the manner here indicated. He does expect to do work in this field. I have been planning to make a place for him, and just as I write this note plans are maturing for him to take up this very kind of service. This is absolutely unknown to the public in any way."

Within two months following the sitting I was engaged in psychotherapeutic work in connection with St. Mark's-in-the-Bouwerie, in

New York City. Since then, as a research officer of the American Society for Psychical Research, I have had some remarkable cures of "obsessional" cases.

(865) "The W. P. is writing a special thing now for I saw him at work. He writes fast I tell you and had on a little loose coat and was writing all by himself and I smelled flowers and looked about and saw pink ones."

Note 285.—Dr. Hyslop's note reads: "When the statement was made about the special thing that Dr. Prince was said to be writing, I thought of the article which I knew he was preparing for the *Journal of Abnormal Psychology*, but I had no means of knowing whether the other incidents associated with the statement were true or not. The allusion to a "little loose coat" describes accurately enough, according to Dr. Prince's letter, the garment in which he usually writes, and there were pink flowers in the room when writing, usually. In his comments he does not specify that he has been writing what I have said, but a letter received a few days before this showed that he was preparing the special article I have mentioned, and he seems also to have been writing on one other subject that might be called special also. The conditions, however, for both are or were the same; namely, with "the loose coat on and pink flowers about."

We shall not attempt to sum up the evidential value of the statements quoted in Division Three. The student may do this for himself. A mere reading of the list, together with elementary acquaintance with the calculus of probability, is sufficient for conviction that there is not a millionth of a chance that so many correspondences with external and unknown facts could have resulted from guesses.

Adverting for a moment to theories, undoubtedly some of the incidents are such as seem to lend themselves to that of telepathy. Perhaps notable among these are the incidents of producing the names "Bretia" (Britta, with its peculiar pronunciation) and "Dr. Walter F. Prince." For, certainly Dr. Hyslop's mind was riveted upon the names during the process of their production. On the other hand, there is no resemblance between the visible signs of that process and what we are accustomed to see in the records of experimental telepathy.

And again, the most of the "hits" made were on matters which were not in Dr. Hyslop's mind, since he had no knowledge of the matters. In many of these instances telepathy would have had to operate across a gap of 3,000 miles.

Again, it should be taken into account that, according to what he told the writer, Dr. Hyslop often attempted to get telepathic responses from Mrs. Chenoweth, and almost invariably without corresponding

sequel. That is when he reproduced in his person the condition of experimental telepathy most insisted on, concentration on some mental image or thought, he had no satisfactory evidence from Mrs. Chenoweth's sequential writing, that she got what was in his mind. There was much evidence that his mind was spontaneously read, purportedly by spirits, but efforts by approved methods to produce evidence that Mrs. Chenoweth could read it, were disastrous to results. Why, if her "hits" were in consequence of telepathy from the living?

Having vindicated the miscellaneous communications from the suspicion—which would have been entertained but for Division Three—that they were unevidential, we return to our main theme.

DIVISION FOUR

TESTS OF THE THEORY THAT THE MEDIUM'S STATEMENTS WERE GUESSES

Our Third Division consisted of statements made in the same general series of sittings by miscellaneous purported communicators, statements alleging facts more or less closely related to Doris. Only such as could be checked up were quoted, and the exact truth, according to the best judgment which could be exercised, has been told in regard to correspondence or lack of correspondence of the external facts with the statements made. A considerable number of errors have been shown, but in spite of these deductions, the supplementary matter of the Third Division is predominantly and powerfully evidential, as must be apparent to anyone of even moderate mathematical faculty who takes the trouble to think.

But we now return to the statements in the Second Division, claiming to be from the Mother of Doris, together with those interpolated on one occasion by "Dr. Hodgson." It was thought desirable to test how far these would be true of other women, taken at random. Accordingly, a questionnaire was prepared with the hope that it might be answered in full by one hundred women. But so many, although assured that no names would be used, were panic stricken at the proposal, or for one reason or another did not do what was asked, that I found it necessary to be contented with fifty returns.

It was, of course, my purpose that the questionnaire should be based upon both the hits and the misses of the record, yet all but one of the 88 questions to be given refer to hits. How does this happen? By steps which are perfectly fair.

In the first place, when an error was spontaneously corrected I

make no account of the initial slip, as it seems fair to conclude that the correction, being spontaneous, represents the original intention. According to the same rule, were a correct statement afterward altered so as to become incorrect, without further change, the final result would be counted an error.

Again, I take no account of initials, or even of entire first names of persons, unless it is plainly affirmed, within reasonable limits, who the persons are supposed to be. "Emma" finds a place in the questionnaire because it is plain that the intent is to give it as the name of the Mother, which it in fact was. And "J" is admitted since it is stated that it represents the name of an aunt. Charles, Mary, Louie (which in the fact are names of blood or foster relations), Nellie, and even Florence May (corresponding with the names of friends) are excluded, though recognized, exactly as are Eugene, Edith and Gladys, not recognized. The initials J and F can be plausibly placed, but they are discarded, and are, of course, of little evidential account. But what I am showing is that such names and initials are excluded because of a rule of reason, and not because they detract from the evidential sum.

Other exclusions have been made out of necessity. It was a hit to establish at the beginning of the first sitting that the sitter was a woman, considering that she was unseen by the medium, but it would be absurd to put in the questionnaire, sent to women, the query whether the respondent is a woman or not. It was a hit for the medium early to establish the fact that the sitter was young, but since, in order to be fair with the facts, the respondents were requested to answer from the viewpoint of the facts when they were twenty-six years old, that being the age of the actual sitter, it would be absurd to question them on this point.

A number of the Mother's statements, correct in reference to Doris, and each adding something to the weight of evidence, are impracticable in the questionnaire. Such a one is that to the effect that Dr. Hyslop had been kind to the sitter. The references in the record to "a functional power" and to "the whole machinery [being] clogged" was evidentially pertinent, but if a query of similar wording had been included in the questionnaire it would not have been understood, and if the query had been plainly worded it would have given offense or invited equivocation.

Nearly all the exclusions are of points more or less evidential. On the other hand, I exclude one statement which superficially seemed incorrect, namely, that about going to a barn and seeing a "bossy." The reason is that if the incident ever occurred it would be unlikely that Doris would remember anything about it, as almost certainly the

personality of her dissociated being to be "out" would have been "Margaret," whose memories perished with her. But if I did wrong on such grounds to exclude this point from the questionnaire, the balance is far more than restored by the exclusion of a number of points, some of which I have named, which were hits as applied to Doris.

Be it understood, therefore, that by the operation of reasonable rules which operated for the exclusion of evidential details rather than of errors, all of the 88 points in the questionnaire but one (See Query 61) represent statements in the automatic writing which are actually true in relation to Doris.

Since every one of the 88 allegations, save the one to the effect that she had formerly possessed a toy piano, was actually true in reference to Doris, it is proper to measure the likelihood of guess reaching such an approximation to infallibility, by comparing with the returns of fifty women. I have intimated that their names were taken at random. This is not entirely the case. The most of them are members of the American Society for Psychical Research, and some women are induced to become members by the very fact that they have psychical endowments, so that certain points in the questionnaire are a little more likely to receive affirmative answers than is the case with non-members. This is so theoretically, and comparison shows that it is true actually. I do not mind minor divergences from the norm of strict fairness, so long as their weight is so much in favor of the theory of chance and not of supernormal knowledge when we come to make our final verdict. I am determined to admit everything which can plausibly be counted in favor of the claim that the medium got her results by guessing.

I am far from supposing that every answer by every woman is strictly correct. All such questionnaires draw out only a near approximation to the actual facts. But there are errors at both ends of the scale, and these tend to neutralize each other. It is difficult to believe that the four women whose returns show affirmative replies from a cipher to 3, would not have found more parallels in their own experience to the statements in the mediumistic record, if they had taken pains to think. On the other hand, some of the women show an anxiety to answer "yes" by the irrelevant instances which they bring forward in illustration. We will allow "yes" to stand even in cases where it is not strictly warranted, if there can be found a plausible excuse for doing so. This will be observed as the questionnaire proceeds. Attention will frequently be called to the fact that language referred to by a query often closely, clearly and emphatically fits the case of Doris while it more remotely, vaguely and less impressively fits the respondent.

When the answer to a query is unintelligible it is counted among the omissions to answer or "Blanks."

Let the reader remember, as he examines the questions and answers which follow, that in the case of Doris the answer would be yes to every query but the 61st.

QUESTIONNAIRE

1. (a) *Is the name John E. relevant to you?* 6 women answered Yes, 44 No.

(b) *In what way?*

(1) "First name and initial of last name of my great-great-great-grandfather." (2) An old, but not intimate, family friend. (3) First name and initial of an intimate neighbor. (4) ? (5) Brother-in-law. (6) Cousin.

Note that in none of the five explained cases was the relevance of the name so pronounced as in the case of Doris, where "John E." was her own father, husband of the communicator. Moreover, her father was frequently referred to in the messages, and conduct of his correctly described, so that "John E." had special and double significance.

2. *Is your mother dead? (Here and elsewhere answer according to the facts when you were 26.)* 10 Yes, 39 No. (1 blank, or failure to reply.)

3. *Is your maternal grandfather dead?* 38 Yes, 10 No. (2 blanks.) Here the chances are much in favor of the grandfather being dead.

4. *Is there any distinct evidence that your deceased mother has been trying to communicate with you in any way?* 2 Yes, 8 No, 40 Inapplicable.

Queries 4, 5, 6, 7, 9, 12, 13, 15, 17 (except in the far less likely case of an apparition of the living), 37, 41, 42, 43 and 71 are all contingent on the mother of the respondent having died by her (the respondent's) 26th year. Consequently, when the respondent has answered Query 2 in the negative, fourteen specified subsequent queries are then inapplicable to her. But as Doris's answer to all fourteen would have to be "yes," every one adds to the evidentiality in her case.

(b) *In what way?* (1) "At séances." (2) "Through a medium."

Each answer is legitimately within the limits of the question as the latter was put. But the statement by "Mrs. Fischer" was that she had been in relations with her daughter "personally and directly, first-hand," and that her daughter by her own responsiveness had received messages from her. So, while we must admit the two affirmative replies

as the question was put, neither of them answers to the mediumistic statements as Doris's case does.

5. *If so, have sentences purported to come from her?* 2 Yes, 48 Inapplicable.

In both cases the sentences were through a medium, not the respondent. So, really, neither of these replies fits the statements of "Mrs. Fischer," which were true of her daughter, though we admit them as if they had full weight.

6. *If so, did they come by a method other than writing with pencil or pen?* 2 Yes, 48 Inapplicable.

(b) *How?*

In both cases the method was the voice of the medium, she not being the respondent herself. But "Mrs. Fischer" stated that she had communicated to her daughter directly, at first-hand, that she had made "statements" in a different way than that of Mrs. Chenoweth, and that Doris was afraid that she might "not always get the message clearly for herself." All this was true in the case of Doris, but does not really fit the two respondents who answered Yes to Queries 4, 5, and 6, since the purported messages, in their cases, were not to them "directly and first-hand," as mediums for themselves.

7. *If you have had messages from her, have you complained or thought that they were not clear?* 1 Yes, 1 No, 48 Inapplicable.

Here again the one person who had received purported messages from her mother and had thought them not clear is one of the two who got them through a medium, not directly and at first-hand as Doris had done, answering to the statements of "Mrs. Fischer."

8. *Was there, before you were 26, a relation by which you were peculiarly responsive to your mother?* 8 Yes, 42 No.

(b) *In what way?*

One hesitating claim to an affirmative is disallowed because expressly founded on a single doubtful instance of telepathy between mother and daughter. Every other claim is allowed, though several of them seem weak as stated, compared with that barometer-like responsiveness which Doris showed to her mother.

(1) "Am the only child at home, and always with her. Called always 'the Sheep and the Lamb.'" (2) "She was in ill-health and I nursed her and we became very close indeed." (3) "Great sympathy for her and understanding. Was sensitive to her moods." (4) "I was delicate. It made her unhappy and I was sensitive to this." (5) "I was said to be very like her and was her youngest child." (6) "Love and truth." (7) "I was sensitive to my mother's ills and displeas-

ures." (8) "Such chums, and so closely in sympathy, we were often telepathic when apart."

9. *Was chilliness a known symptom shortly before your mother's death?* 0 Yes, 7 No, 40 Inapplicable, (3 blanks).

Three did not know, 7 claimed to know that chilliness was not a symptom. But Doris did clearly remember that chilliness was a symptom in the case of her mother, as the message stated.

10. *Was there any special danger that something might happen to someone in the family if she died?* 5 Yes, 35 No, (10 blanks).

One doubtful "Perhaps" is counted as Yes. Had there been put a supplementary question what that special danger was, it might have been found that in one or more cases the "something" was trivial compared with the drunken abuse from her father, which was the something specially endangered if the mother of Doris should die, and which the girl actually did experience after her mother died. It should be observed, too, that since "Mrs. Fischer" told of a former act of gross cruelty to the girl from her father, and since another communicator told of his drinking habits, it would seem reasonable that we refer the special danger which "Mrs. Fischer" had in mind to the father. At any rate there was a special danger, as she stated.

11. *Did she love violets?* 26 Yes, 16 No. (8 blanks).

(b) *Particularly?* 8 Yes, 31 No, (11 blanks).

Here a large majority of those who reply say that their mothers loved violets, but only about a third of those who respond say that violets were particular favorites. When "Mrs. Fischer" declared that she still loved violets she named her favorite flower in life.

12. *Were there violets at her funeral?* 1 Yes, 4 No, 40 Inapplicable, (5 blanks).

As was to be expected, half of the respondents to whom the query applied, had no knowledge whether or not there were violets at the funeral. Only one declares that there were. But Doris remembers vividly, for a special reason, that there were violets, exactly as "Mrs. Fischer" declared.

13. *Were there white roses at her funeral?* 4 Yes, 2 No, 40 Inapplicable, (4 blanks).

Here the chances favor the assertion, but do not make it certain.

Doris was under the impression that there were no white roses at her mother's funeral, as stated in the communication, but I established the proof that there were. This was the likely thing, but not one antecedently certain, as the above returns show.

14. *Did your mother speak of herself as your mamma?* 22 Yes, 24 No, (4 blanks).

Here the chances are shown to be about even.

15. *Was there that about your mother's death which would make it a surprise to her?* 0 Yes, 9 No, 40 Inapplicable, (1 blank).

Not one out of the ten answers in the affirmative. "Mrs. Fischer" declares "it was a surprise to me to die," and this accords with the fact that she was apparently well eighteen hours before her death.

16. *Are you of a "nervous" make-up?* 32 Yes, 24 No, (4 blanks).

"Nervous" is an elastic term, but apparently, judging by the 46 replies, the majority of American women consider that the term properly describes them, as it did Doris, in accordance with "Mrs. Fischer's" statement.

17. *Have you seen an apparition of your mother?* 0 Yes, 10 No, 39 Inapplicable, (1 blank).

None of the ten who, by the time they were of the age of Doris, had lost their mothers, had seen an apparition of the mother. But Doris, in accordance with the statement of "Mrs. Fischer" that she had been able to show herself "on two or three occasions," had clearly seen an apparition of her deceased mother just twice.

18. *Did she call you baby after you were ten years old?* 2 Yes, 47 No, (1 blank).

It is not expressly said by "Mrs. Fischer" that she called Doris "Baby" after she was ten years old. But the fact that she constantly called her daughter "Baby" in the messages, at the same time that she showed knowledge that the daughter was grown, implies it. In fact she called Doris "Baby" until her own death, when the girl was seventeen years old, and the last words she spoke were "my baby." The returns of 47 against 2 show how unlikely it was that the fact should support the implication.

19. *Is there any distinct claim that there is a protecting group of spirits around you?* 5 Yes, 45 No.

The question was made inclusive enough to cover such a claim, whether made through the respondent's own mediumship or that of another person. Probably in most of the five cases the claim was made through another, to which fact no objection can be made. But in Doris's case such a claim had been made through her own mediumship before the sittings with Mrs. Chenoweth began, and it was independently made through Mrs. Chenoweth.

20. *If so, are they called "guards"?* 2 Yes, 3 No, 45 Inapplicable.

I suspect that the similarity of the word "guide" to the word "guard" has confused one or both of the ladies who answer yes. The

former is used by probably twenty mediums to one who uses the latter. The use of the word "guards" by "Mrs. Fischer" and other communicators in reference to a group of spirits to be formed around Doris, whereas the term "guide" had hitherto been used in Mrs. Chenoweth's trance, was significant in view of the fact that in Doris's own automatic writing, a part of which "Mrs. Fischer" was supposed to be responsible for, the same term "guards" had been in use in reference to a group claimed to be protecting her.

21. *Are any peculiar states common to you the early part of nights?* 6 Yes, 44 No.

I have included every affirmative claim. Let us see in what the "peculiar states" respectively consisted, that we may ascertain how they compare in significance with those of Doris.

1. "Insomnia." 2. "Only that of occasional pictures when falling asleep." 3. Any noise heard directly after falling asleep would waken her with a peculiar start. 4. "Insomnia." 5. "Frights." 6. "Fear of invisible things."

"Mrs. Fischer" declared that her daughter went into peculiar states, which she called "trance," the early part of nights. The fact is that very often, just after Doris went to sleep after retiring to bed, her lips conversed with me, *Sleeping Margaret*, claiming to be a guardian spirit, being the speaker. It would be difficult to show that the word "trance" does *not* apply, since when a medium is in a similar condition of normal unconsciousness and her voice is speaking she is said to be in a trance. If all which "Mrs. Fischer" said about these states of the early part of nights had been put into the query it would have wiped out every one of the six affirmative answers. And in themselves sleeplessness, visualizing, sudden starts and being afraid in the dark are much less "peculiar" than the phenomenon of a voice conversing through the lips of a sleeping person and claiming to be a spirit.

22. *Was there any peculiar difficulty about your caring for yourself, as compared with most girls?* 4 Yes, 46 No.

Only one gives a reason, and in that case it is "much illness." It is an excellent reason and the others, if given, might or might not have been as good.

The reasons in Doris's case grew out of her dissociated state, the childishness of the personality "Margaret," the liability to peculiar seizures, etc., and accord not only with "Mrs. Fischer's" statements about difficulty in caring for herself, but also with various intimations in the messages as to the reasons why.

23. *If so, was it of the nature of childish mental dependence upon*

your mother, so that it required much of her care and foresight to look out for you? 2 Yes, 1 No, 46 Inapplicable, (1 blank).

The statement was emphatically true of Doris. Of the 49 women replying to Query 22 and Query 23 conjoined so as to constitute one question, only two can answer affirmatively.

24. *Is it a fact that there was no one who understood you or how to deal with you but your mother?* 2 Yes, 47 No, (1 blank).

True of but two out of 49 women; true of Doris precisely, as the message from "Mrs. Fischer" stated.

25. *Was the nature of your play dissimilar from that of most children?* 9 Yes, 41 No.

I have allowed every affirmative claim except two, where the evidence given is that there was little play indulged in. It is not a question of the quantity, but of the kind of play.

(b) *In what way?*

1. "Did not like dolls." 2. "Physician forbade rough play." 3. "I liked to play by myself." 4. "I created for my friends because I, being the youngest, was alone on a farm-home all day, people who inhabited the trees and had their own social community life." 5. "Introspective, dreamy and religious." 6. "Cared very little to associate with other children, or, as a rule, for the games that interested them. Fond of reading and had mystical ideas." 7. "Sang invented airs with piano keys marked on chair. *No other game.*" 8. "Liked boy's play more than girl's." 9. "Liked solitary play, and had imaginary companions."

All the above qualify, the first two less pointedly than the rest. Doris, too, concerning whom the statement of "Mrs. Fischer" was made, played solitary and intensely imaginative games as a usual thing, besides the games with her mother, to be mentioned next. But the statement would not have been true of three-fourths of the women, sitting in Doris's place.

26. *Was your very play a special part of your mother's care for you?* 2 Yes, 47 No, (1 blank).

To only two out of forty-nine women would this statement made by "Mrs. Fischer" about Doris apply. But it emphatically applied to Doris. Besides her solitary games she played ordinary ones like croquet, and peculiar ones, with her mother, and this was a regular function of the mother's life.

27. *Were you and she "companions in a strange way"?* 4 Yes, 42 No, (4 blanks).

(b) *What way?*

1. "Always with her. Called 'the Sheep and the Lamb.'" 2.

“Alone some years, all day. She made me the confidant of her inner life, etc.” 3. “You might say so or not. We were left together for years, temperamentally uncongenial but devoted to one another.” 4. “Not ‘strange,’ but to an unusual degree. My father, brothers and sisters had died when I was very young. Mother and I were closest companions always.”

It is lenient to count all four cases as affirmative, particularly the 4th, where it is expressly admitted that the companionship was not in a “strange way,” which is the very point of the query. Number 3 is herself doubtful if she qualifies. And Number 1 presents no intimation of strangeness in the relation. But Doris, of whom the mediumistic affirmation was made, was certainly, owing to the vicissitudes and peculiarities of her dual nature, in association with her mother not only to a strange degree but also in strange fashions, as has been earlier shown.

28. *Were you quick to see her meaning, and unable to (or at least did not) respond to others in any such degree?* 3 Yes, 43 No, (4 blanks).

One would guess that the three persons who answer yes are included in the four persons who answered Query 27 affirmatively, but there is only one coincidence of persons.

The statement upon which this query is based, made by “Mrs. Fischer” in relation to her daughter, would not have fitted forty-three out of the forty-six who replied. It was emphatically true of Doris, as has been shown in Division Two.

29. *Were you in the habit of running away, not necessarily for more than a day?* 4 Yes, 46 No.

Two state that they ran away once, but this does not make a habit. One responds affirmatively and explains “Going off by myself a day at a time.” It is not certain that this means that she went out of the house, or that it was construed by her mother as a habit of *running away*, but the case is included with the yeses. One answers yes without comment. The third says that up to 8 or 9 she ran away every chance she could get and no punishment did good, and the fourth ran away “occasionally, when small.”

Forty-six out of the fifty would have reported that the Mother said what was not true had they sat in the place of Doris. It was emphatically true of her.

30. *Were things said to try to make you understand about it?* 3 Yes, 1 No, 46 Inapplicable.

In Division Two some of the things actually said by Doris’s mother

to "make her understand about it," as alleged in the automatic message was the case, are set down.

31. *Was there constant watching for your return?* 4 Yes, 46 Inapplicable.

It is odd that in one case where there was frequent watching for the girl's return, nothing was said to make her understand about it (Query 30), but such is the report.

What was said by "Mrs. Fischer" of Doris as sitter would have been incorrect of 46 out of the 50 women in her place, according to their statements. This follows as a matter of course after the answer to Query 29. In fact, in the case of Doris, her habit of running away was almost certain to imply that her mother talked to her about it and watched for her return. Eventually Queries 30 and 31 will be discarded.

32. *Was there recurrent danger of your drowning?* 1 Yes, 49 No.

One respondent says that she spent much time in small boats before she was 26, but specifically denies any particular danger. Another had *one* narrow escape from drowning, but this does not mean recurrent danger. The one who answers in the affirmative had "several fairly narrow escapes on sailboats" at the age of 22 and 23 years.

Doris, as has been stated, swam in dangerous places, actually poled herself along the swollen river on ice-blocks, and performed other feats which incurred the peril of drowning, so that the statement of "Mrs. Fischer" was emphatically true of her, though it would have missed 49 out of the 50 women in her place.

33. *Was your mother often alarmed on this account (the danger of drowning)?* 3 Yes, 47 No.

It appears that in one case the mother was timid on account of her daughter, after the latter's *one* peril of drowning. In another, the mother "was afraid of water and for everyone." In the third, the mother was "often alarmed about her children, but I don't think I was ever in danger."

All three answers come within the limits of the question as it was put, but loosely, as compared with the case of Doris, who often incurred actual peril and on whose account, specifically, her mother often suffered valid alarm.

34. *Were you without sense of danger in places where drowning was a peril incurred?* 13 Yes, 34 No, (3 blanks).

It is doubtful, in view of the answers to Queries 32 and 33, if the ladies answering *yes* all caught the force of the words "peril incurred." But let it go, it is barely possible that while only one incurred actual peril more than once, twelve incurred it once.

Doris was recklessly brave in relation to the water, as "Mrs. Fischer" implies.

35. *Was it customary that your mother would be walking about talking to you and suddenly you would disappear?* 1 Yes, 47 No, (2 blanks).

This fact, stated by "Mrs. Fischer," and so notably true of the sitter, at times when she changed from *Real Doris* to *Margaret*, would have fitted only one out of the forty-eight women replying, according to their testimony.

36. *Did your mother worry much on this account?* 2 Yes, 48 Inapplicable.

I cannot explain why two mothers should have worried when, under Query 35, only one had occasion to worry. There must be a blunder, but let it pass. The point adds little to the evidentiality of the messages about Doris, as most mothers, in such circumstances, would worry. But there might be a very few who would not.

37. *Since her death, did a woman have some care of you?* 5 Yes, 4 No, 40 Inapplicable, (1 blank).

Here the chances in favor, once granting that the mother was dead before the child reached the age of 26, are more than those against, judging by the too small returns.

38. *Have (or had) you an Aunt J?* 15 Yes, 32 No, (3 blanks).

It was said by "Mrs. Fischer" that there was an "Aunt J," and Doris did have an Aunt whose first name, by which she was called, began with J. This was likely enough, but out of the 47 women responding, not one-third had an Aunt J, though I include among the affirmatives "think so, a remote one," and "a person called Cousin J and Auntie J in the family."

39. *Are you "so sensitive"?* 24 Yes, 26 No.

Here, what was so emphatically true of Doris, as stated by "Mrs. Fischer," had about equal chances of being true within the limits of the question, if the judgment of fifty ladies may be trusted. It is highly probable that a number of those who answer yes had not the mercurial sensitiveness of the subject of multiple personality, but we shall not insist upon that.

40. *Was there with you a delay in developing the "home instinct and the way to work at home?"* 11 Yes, 38 No, (1 blank).

What was correctly implied by "Mrs. Fischer" regarding her daughter, would apply to less than a third of the 49 women responding, in their opinions.

41. *Was there a ring belonging to your mother which was kept for you or given into your hands?* 3 Yes, 7 No, 40 Inapplicable.

Here, what was true of Doris, as asserted in the message of "Mrs. Fischer," would have been true of but 3 out of the 10 women whose mothers had died before they reached the age of Doris.

42. *Are there two other women particularly interested in or concerned with the ring?* 0 Yes, 3 No, 47 Inapplicable.

None of the three women who had received the ring of a mother who died before their own age of 26 could think of any two women particularly interested in or concerned with it. But two women, the sister and niece of the communicator, found the ring among the things in the house of the communicator's mother after her death, and gave it to the communicator, who afterwards gave it to Doris.

43. *Was this ring connected with the home where your mother's mother lived?* 1 Yes, 2 No, 47 Inapplicable.

The one yes is based upon a supposition. The respondent says that she supposes the ring was given her mother in the house of the latter's mother. But the application of "Mrs. Fischer's" statement to Doris's case is not doubtful. The Mother left the ring in her mother's house when she eloped, at an early age, and it was kept there until the death of the latter.

44. *Had lilies any particular association with that home?* 4 Yes, 38 No, (8 blanks).

(b) *What?*

1. "Lilies of the valley grew there, and were much loved." 2. "Two varieties in garden. She especially liked one of them." 3. ? 4. "'Fairy lilies' bordered the walks of the old garden."

It may be doubted if all the 38 women who answer No were in a position to give a certain reply to this question regarding their grandmother's home. But, on the other hand, if they had heard their mothers tell about the lilies at the old home with the passionate longing with which Doris's mother told her about the lilies that formed a border around the house of her girlhood, they would surely have remembered it.

45. *Was a curl cut from your head by your mother and kept until her death, or until you were grown?* 18 Yes, 30 No, (2 blanks).

(b) *Was it very light, like flax?*

The addition of this particular reduced to 9 Yes, 38 No, (3 blanks).

What "Mrs. Fischer" said was true for Doris, and would have failed for 38 women out of 47 in her place as sitter.

46. *Has the word "Methodist" any particular significance in relation to your mother?* 11 Yes, 39 No.

(b) *What?*

In seven cases because she was or had formerly been a Methodist, in one because her own mother had been one, in another because her step-grandfather was a noted Methodist minister, in another because she sang in a Methodist choir when a girl, and in the final case because "she had an aversion to Methodists." Here are more or less good reasons, and we include every claim.

The result is that in less than one case out of four would the word "Methodist" have any particular relevance had these women been sitters by turn. Mrs. Fischer belonged to a Methodist family, who continued to be prominently connected with that church throughout her life and after.

47. *Were you taught the prayer, "Now I lay me," when a child? And did you add to it precisely these words: "God bless papa, God bless mamma, God bless me and make me a good girl"?* 39 Yes to the first question, 9 No, (2 blanks). But the second question changes the joint result to 11 Yes, 37 No, (2 blanks).

The facts stated by "Mrs. Fischer," and covered by the two parts of Query 47, fitted Doris perfectly, but would have fitted less than one respondent out of four. To have been taught the old prayer-verse is shown to be very likely, but to have added exactly those words about as unlikely.

48. *Did your mother call you "Dolly" at times?* 3 Yes, 46 No, (1 blank).

I have been very lenient indeed to allow three affirmatives from the answers made. The first claim is positive. "Often, sometimes 'Dolly Varden.'" The second is nullified by the terms of the question. "Mother didn't. An old colored servant did constantly." Strictly this should be counted as a no, but since, if a message stated that the sitter had been called "Dolly" we might give the statement weight, even though the user of the name were wrongly stated, I put the answer among the affirmatives. The third claim, "Not sure, but seem to have a slight recollection that she did," is very doubtful, but is nevertheless included. Even the inclusion of one doubtful claim, and another which strictly has no place, makes only 3 affirmatives out of 49.

Doris had been called "Dolly" by her mother, exactly as the automatic script affirmed, probably because her ringlets made her look like a doll when she was small, and the chance of this hit by guess is shown to be slight.

49. *Was one of your mother's names for you "little runaway"?* 0 Yes, 48 No, (2 blanks).

Since Doris was in the habit of "running away," that is, of leaving home in the character usually of *Margaret*, to go on rambles sometimes

lasting a day, it might seem that it was almost inevitable that her mother should have called her "little runaway." But this is not the case, for four ladies (See Query 29) confessed that in their childhood they used to "run away"; nevertheless, not one of them admits that her mother called her by that title. But the fact, affirmed by "Mrs. Fischer," was true of Doris.

50. *Did she invent punishments to try to keep you at home or out of danger?* 1 Yes, 45 No, (4 blanks).

One respondent is doubtful, and says "Not punishments exactly, but she tried in every way to keep me near her as much as possible." As it might be concluded that neither did Doris receive "punishments *exactly*," since her mother employed devices like looking grieved, which made the girl feel badly and took the place of ordinary punishments, let us count the above answer as affirmative, and conjecture four other cases sufficiently similar.

51. *Is "down-hill to the stream" a phrase relevant to your childhood?* 3 Yes, 47 No.

(b) *In what way?*

One replies, "Used to carry water from it," the second: "There was a stream at the foot of the hill below our house," and the third, "Woodland stream on estate at foot of hill which we were fond of dabbling in." All three are good cases, but in 47 cases out of the 50, it appears, Mrs. Chenoweth's trance remark would have been irrelevant. It was pointedly relevant to the actual sitter Doris, who innumerable times went from her home to a steep embankment not far away and down it to the river and canal opening into it, to swim.

52. *Was there a stream or piece of water associated with your childhood the first letter of whose name was "C"?* 7 Yes, 42 No, (1 blank).

(b) *Give the name of it.*

In four cases it was "The Creek," in another the "Connecticut River," in the sixth "Carney Lake and Brook," and in the final one the "Charles River." In 42 cases out of 49 the respondents could think of no stream or body of water associated with their childhood, the name of which began with "C."

But once more the trance utterance fitted Doris, for into the stream "downhill" ran "The Canal," as all the children called it, which was a favorite swimming place.

53. *Was there such a stream or piece of water whose name began with "A"?* 5 Yes, 44 No, (1 blank).

(b) *Give the name.*

1. "Ashaway River." 2. "Arno River, in Italy." 3. "Atlantic

Ocean, where I learned to swim at the age of about ten." 4. "Ammonoosuc River." 5. "Atlantic Ocean."

In Doris's case it was the Allegheny River; the same into which "The Canal" ran.

54. *Were these (52 and 53) or either of them near the "hill" (if the answer to 51 is yes)?* 2 Yes, 1 No, 46 Inapplicable, (1 blank).

We can now sum up on Queries 51-54. In three cases "down-hill to the stream" was relevant to the respondents' childhood, in two of these cases the stream began with C or A, (in both cases C—"The Creek"), in only one case did the respondent remember both an A and a C so associated, and in no case were streams or bodies of water associated with childhood, the names of which began with C and A, and one of them was the one referred to as "down-hill."

But in Doris's case all the conditions are fulfilled. Much of her swimming was down the very long, steep embankment, at the junction of the Allegheny River and "The Canal."

55. *Are you distinctly mediumistic (at or before the age of 26, according to the rule)?* 6 Yes, 43 No, (1 blank).

The statement reiterated so often and so correctly about Doris by "Mrs. Fischer" through the script, would have fitted only one in eight of the 49 respondents.

56. *Have you had trance states of any kind?* 2 Yes, 48 No.

(b) *What?*

1. "One experience, rigidity of eyes, immovable when matches were lit before them, at time of father's death." 2. "Loss of consciousness followed by periods of great exhilaration." Only one case in twenty-five.

Yet again "Mrs. Fischer's" affirmation about her daughter was true. Doris had had cataleptic trances as in the first testimony above, and also another sort of "trance," wherein *Sleeping Margaret* spoke.

57. *When a child, did you play with a swing while your mother looked on as she sat on the doorstep and worked?* 5 Yes, 41 No, (4 blanks).

Strictly there are but 4 affirmatives, but with our accustomed leniency in this direction we allow a hammock upon which a child swings to be called a swing.

Even at that the chance of the statement being correct regarding Doris, unknown to the medium, was small; nevertheless it fitted, for she often played in a real swing while her mother sat on the door step and worked, precisely as "Mrs. Fischer" declared.

58. *Were you accustomed to play croquet with your mother?* 14 Yes, 35 No, (1 blank).

Here I would have expected one-half the answers to be in the affirmative, whereas less than a third are so. The statement was true of Doris.

59. *If so, when you won was there a great crowing on your part regardless of the way your mother felt?* 3 Yes, 10 No, 35 Inapplicable, (2 blanks).

If all that "Mrs. Fischer" correctly said in regard to her daughter's conduct, to the effect that there were always "shouts and jumps and a great crowing on her part regardless of how Mamma might feel," had been included in the question, there might have been fewer yeses. But, as the figures are, they measure the probability at less than one in four.

60. *Did you have a washable pink sun hat which you often wore when you and your mother took a walk to see a particular person?*

To the first part of the question, 7 Yes, 41 No, (2 blanks).

To the question including the second part, 1 Yes, 47 No, (2 blanks).

Only one respondent out of 48 did this question in its entirety fit, but it fitted Doris perfectly, and with a peculiar propriety, for the person whom she and her mother went to see, she wearing the hat, was the very person who had given it to her.

61. *Did you have a toy piano?* 19 Yes, 29 No, (2 blanks).

A large percentage of the respondents remember having toy pianos. But Doris remembers none. This is the only statement of "Mrs. Fischer," aside from those which for valid and impartial reasons already explained were not admitted, which is or seems to be untrue.

62. *Was there an old uncle of your mother's who lived near your house and was called uncle by everybody?* 8 Yes, 42 No.

One is a little surprised that in so many as eight cases all the particulars given corresponded. But these are the returns, and at that it gives about one chance in six. And Mrs. Fischer did have an old uncle who lived near by and was generally called by that title.

63. *Did you have numerous dolls?* 32 Yes, 18 No.

This statement regarding Doris is shown to be considerably more likely than not, though with considerable chance of its being incorrect. It was true of Doris.

64. *Did you usually or often keep a doll in the window looking out?* 5 Yes, 45 No.

Here the chance of what "Mrs. Fischer" affirmed of her daughter with exactitude is shown to have about one chance in 10 of being correct, admitting one "sometimes" case.

65. *Did you and your mother go somewhere to pick daisies and a*

cat would follow you which you feared would get lost? 0 Yes, 48 No, (2 blanks).

Not a single case in the forty-eight. After the list of fifty—a round number, was complete, another reply was received, wherein the whole incident was acknowledged as fitting.

But Mrs. Chenoweth did not have to try forty-eight sitters before the incident fitted. It was true in its entirety, not as an isolated incident, but one frequently repeated, in connection with the one sitter, Doris, present when it was made.

66. *Were some of the dolls of paper, some made by you and your mother?* 13 Yes, 34 No, (3 blanks).

The majority had paper dolls, but in less than a third of the cases were they made by the persons stated.

In Doris's case the statement was pointedly true.

67. *Did you ever "rush" to the train or car to go to a mediumistic sitting?* 3 Yes, 47 No.

The statement of "Mrs. Fischer" was not that Doris once upon a time rushed, but that she had just done so. This particular point cannot well be put into the question, and the best that could be done was to ask if there was recollection of ever rushing for such a purpose prior to the 26th year. The most of them could probably be certain because they had never visited a medium, up to the time specified.

Twice Doris had had to "rush" during the few days previous in order to get the train to go to Mrs. Chenoweth's.

68. *And did anyone, when you returned, ask "What did you get today"?* 4 Yes, 36 No, (10 blanks).

If any considerable number of the 36 had been in the habit of attending séances, they could hardly be sure in all cases that no one had ever asked such a question. But these are the returns.

"Mrs. Fischer" really said something more pointed. She said that someone asked regarding these very sittings. This being denied, she said it was on that person's mind. And behold, that person asked the question in those words that very night, which fact seems sufficiently a coincidence to regard the statement evidential.

69. *Did you ever have states resembling epilepsy (or catalepsy)?* 4 Yes, 36 No, (10 blanks).

It might be thought that the 10 blanks conceal a number of epileptic and cataleptic cases. But I think they conceal ignorance of what the words mean and cover, and unwillingness to take pains to find out. At any rate, when it is seen how we arrive at the four affirmatives, it may seem that we have made sufficient allowance.

A case of "fainting turns only" is included, though fainting turns

only does not describe either epilepsy or catalepsy. "Only crying spells" is also, though improperly, admitted. One case is plainly a cataleptic one, and the fourth is not described.

Doris had had such states as "Mrs. Fischer" affirmed against great odds if it were guessing.

70. *Did the word "Minnehaha" have any particular association with you?* 6 Yes, 44 No.

(b) *What?*

I exclude instances where the association was only that the respondent had read Hiawatha before she was 26, and liked it, as this does not seem to me to constitute a "particular" association, but rather a very general one. Nor does it seem as though a liking for the poem and calling a doll Hiawatha is sufficient; but I admit it. "Nickname for my sister's beau," is another association admitted. Also "visiting falls of that name." "Went once or more times to Minnehaha, Michigan." "Loved doleful poem 'Death of Minnehaha,' and was always begging my mother to sing it," and "my mother represented this character in a Longfellow entertainment." About one chance like these out of six.

As has been told in Division Two, the word Minnehaha had great significance for Doris, since she, in the personality of *Margaret*, danced the part of Minnehaha at several annual dancing exhibitions.

71. *Was any particular trouble wrought upon you except grief, by your mother's death?* 2 Yes, 8 No, 40 Inapplicable.

Unfortunately it was not asked what the troubles were in the two cases out of ten, to see whether either of them compared in seriousness with that to Doris brought about by her mother's death.

72. *Was there ever any accident to you of which it could be said "All right before it and all wrong after it"?* 3 Yes, 46 No, (1 blank).

The next question narrows the comparison, but it is of interest that only three out of forty-nine can say that *any* kind of an accident brought about a state of which the remark might fitly be made.

73. *If so, was the accident a fall?* 1 Yes, 2 No.

Just one out of 49 respondents by the age of 26 had had a fall which brought about a state of which it could be said, "All right before it, and all wrong after it," as a general expression.

So the chances were tremendously against a guess that this had been the case with Doris. But it was true, for the dissociation into "personalities," with all its attendant misfortunes, came with the fall.

74. *Did you ever have a fall which seemed to make you afraid afterwards?* 6 Yes, 44 No.

One of the cases is the one responding yes to Query 73. Five

others experienced this symptom, but whether chronically was not asked nor stated.

Doris's fall made her (except in the personality of *Margaret*) permanently afraid of her father.

75. *If so, was someone to blame for it?* 1 Yes, 5 No, 44 Inapplicable.

The affirmative case is that of Queries 73 and 74, and one of those under Query 72. So we find that in 49 cases there is one where a fall caused one who was "all right" to be "all wrong," that the fall made her afraid afterwards, and that someone was to blame for it. Forty-nine cases taken at random show one parallel, in these particulars, to Doris, regarding whom the statements were made by "Mrs. Fischer" through "Minnehaha." But we proceed to narrow down still more in the next question.

76. *If so, was it your father?* 0 Yes, 5 No, 44 Inapplicable, (1 blank).

Not one of the 49 respondents can parallel the incident of Doris, which was correctly stated by "Mrs. Fischer" in the trance writing of Mrs. Chenoweth with an utter stranger.

77. *Were you being carried anywhere when you had the fall?* 1 Yes, 5 No, 44 Inapplicable, (1 blank).

One of those who became afraid after a fall was also being carried at the time. So in this particular by itself we have a chance, measured by a small number of cases, of one in six.

But "Mrs. Fischer" did not have six sitters, but only Doris, and Doris was being carried by her mother just before the "fall."

78. *Did you formerly have an undeveloped brain, in the sense that you were emphatically younger than your years?* 0 Yes, 49 No, (1 blank).

This statement of "Mrs. Fischer" regarding her daughter, and once emphatically true of her, not with any implication of imbecility, but only of mental youthfulness, is denied by all 49 of the respondents. Let us suppose that the one failure to respond indicates an affirmative—a very unsafe assumption—and we have one in 50.

79. *Was your mother's name Emma?* 0 Yes, 48 No, (2 blanks).
(b) *Or Mary?* 8 Yes, 42 No.

After "Emma" had come through, and was unnoted by Dr. Hyslop, attempts made to give the name broke down into "Mary." I have given the reasons for side-tracking, and noted the signs that the communicator was dissatisfied with "Mary," though she could not again force "Emma" through. But, lest anyone should doubt the validity of my reasoning, we will suppose that both Emma and Mary

were "guesses." Measured by the fifty replies, there was less than one chance out of six for either to be right.

But Emma was the name of the actual sitter's mother.

80. *Did you in childhood have any pet named "Skippy"?* 0 Yes, 50 No.

"Mrs. Fischer" said that there was a dog of this name. Doris remembers only a cat of that name. The high probability that a certain lame dog was also called "Skippy" by the personality *Margaret* alone has been shown. But, leaving this out of account, I asked the 50 women if they had *any* pet of that name, and all answer no. The extreme improbability of "Mrs. Fischer" correctly affirming that her daughter had *any* pet of that name is thus shown.

81. *Were you and your mother accustomed to get from a store near by candy made of long sticks broken up?* 2 Yes, 45 No, (3 blanks).

One reply read: "My grandfather kept broken candy for us," but this plainly does not answer to the conditions. Another says that her mother would bring home broken candy, but where she got it is unknown, and the respondent is sure that she herself did not accompany her. Another had broken sticks of peppermint only brought her, but by an aunt, not her mother.

(b) *Also, more seldom, chocolates?* 0 Yes, 2 No.

(c) *And these only?* 0 Yes, 1 No, (1 blank).

The two addenda reduce the affirmative replies to zero. However, we may disregard these to make some allowance for errant memories and leave it at 2 affirmatives out of 47 responses.

All parts of the statement made by "Mrs. Fischer" revive vivid memories of Doris, who recollects the store, the little buying-trips, what was bought and all.

82. *Did you use to buy paper and pencils for something you two did at home?* 2 Yes, 46 No, (2 blanks).

As one might expect, very few were accustomed to go with their mothers on such a trivial errand. But the paper and pencils were integral to one of the curious games which Doris and her mother frequently played together, as we have described in Division Two.

(b) *At the same store (as in 81)?* 0 Yes, 2 No.

The question in all its parts yields not one affirmative reply in 48. But call it 2 to 46; it makes little difference. At least the likelihood of this statement by "Mrs. Fischer," which looks so ordinary, is shown to be very slight, yet it perfectly fitted the actual sitter.

83. *Did you two collect pennies in a tin can?* 1 Yes, 49 No.

There were "banks," of course, and in one case a pasteboard box,

but only one case of a tin can among the fifty. This seemingly commonplace but really exceedingly unlikely statement of "Mrs. Fischer" concerning herself and her daughter was exactly correct.

It has been suggested that probably the most of the women of the questionnaire did not belong to families so poor as that of which Doris was a member. This may be true, but it does not affect the issue, since Mrs. Chenoweth could not have had an inkling that Doris's family had been in restricted circumstances, even if she had examined her from head to foot. If a woman goes to a medium in mourning, the medium gets a hint that she has been bereaved, otherwise not. So, when Doris went to Mrs. Chenoweth well-dressed, healthy and happy, there were no indications of former poverty, even had she been seen by the medium, which she was not.

84. *Did you two often turn them out to see if you had enough to buy something?* 1 Yes, 49 No.

As it is the same person, naturally, who answers both Query 83 and 84 in the affirmative, the two questions count as one, and represent a likelihood of only 1 in 50, as measured by the set of replies received. Of course another set might yield two or more affirmatives, but the likelihood is certainly very small.

85. *Were you "great planners" together?* 6 Yes, 42 No, (2 blanks).

The expression "great planners" is so elastic that I am surprised to find only 6 yeses out of 48 responses.

The expression used by "Mrs. Fischer" was most emphatically justified. As hitherto affirmed, Doris and her mother held frequent consultations in order to plan things, with great gravity and circumstance.

[86. *Was your mother named Margaret, or did she ever call herself by that name?*

This question was asked because, while the Mother of Doris was not named "Margaret," it was her play name, and because "Mrs. Fischer" applies it to herself. But the typist unfortunately made it "mother's mother" on a number of copies. So the question must be thrown out of the test. Still, it must not be overlooked that a hit in relation to the sitter was made.]

87. *Have you ever been a case of abnormal psychology?* 1 Yes, 49 No.

(b) *In what way?*

"At the time of my father's death. Hysterical symptoms, inability to talk, walk, and rigidity and setting of eyes."

"A case of abnormal psychology" is an elastic designation. It is

likely that a number of the 50 at some time in their lives came within it in some degree. But anyone who had been decidedly abnormal would probably have known it. As with certain other queries, I am quite willing to admit that a very few may have reported contrary to the facts through reluctance to make them known, in spite of the promise not to print names, and the privilege given of replying without signing the name. But the extreme improbability of this statement by "Dr. Hodgson" is indicated. And it is correct regarding the one for whom it was intended.

88. *Would you consider that your case was a remarkable one?*
0 Yes, 1 No, 48 Inapplicable.

This question was asked in view of the possibility that there might be a number of answers to Query 87.

No one, including the subject, could doubt that the case of Doris was a remarkable one.

89. *Was yours a case of multiple personality (having lapses of memory during which you appeared to be and felt that you were different persons)?* 50 Inapplicable (after Queries 87-88).

But the absence of any affirmative answer to this question by no means gives a correct idea of the enormous improbability of the statements by "Dr. Hodgson." Let us recall those statements. "*I recognized the similarity of the case with one in particular that caused me some concern at times and some hope at others. . . .*" (Dr. Hyslop, "Yes. Can you tell the case?") "Yes. I think so. . . . I will do what I can on this side to help on this case, for I believe it as important as any M. P. ever had." (Dr. Hyslop, "What does M. P. mean?") "Morton Prince." (Dr. Hyslop, "Good!") "You see what I am after." (Dr. Hyslop, "Exactly what I wanted.") "The Beauchamp case." The force of this cannot be evaded. It is useless to say that Dr. Hyslop's "Exactly what I wanted" acted as a hint, for already the communicator had spoken of a case with which he himself had been familiar, and had referred to Dr. Morton Prince, the fact being that Hodgson had cared for the noted Beauchamp case one season in Dr. Prince's absence.

There is certainly a likening of the "case" of Doris, then normal, healthy and happy, to the Beauchamp case of Dr. Morton Prince in particular, with the affirmation that it is as remarkable a case as that or any other that the Boston physician had ever had. It will be necessary to give the reader some facts of history in order that he may realize what an astounding "guess" this was.

About thirty years ago the attention of American physicians and psychologists first began to be attracted to cases of dissociation (dual

and multiple personality). Perhaps the first one to be reported at all adequately in this country was the Ansel Bourne case of dual personality, reported by Professor James and Dr. Hodgson. Then came the Alma Z. case of triple personality, reported by Dr. Osgood Mason, in 1893, but studied from 1883. The S dual case was reported by Dr. Dana in 1894, the triple case of Dr. Gilbert in 1899. Dual cases were reported by Drs. Frost, Sidis, Drewry, Mitchell, Morton Prince and Mayer. Dr. Hyslop reported the Brewin case in 1907.

In 1900 came the preliminary and in 1905 the completed report by Dr. Morton Prince of the Beauchamp case, wherein were displayed four personalities. This was by far the most remarkable case of dissociation thus far reported in America, and by far the fullest report of such a case that had ever been made anywhere. In 1916 came the voluminous report of the Doris case by the present writer, and published as the *Proceedings* of this Society, Volumes IX and X. This certainly was "as important" as the Beauchamp case in its history and phenomena; there were five personalities, two secondary ones reaching back to the period when the subject was but three years old, and neither of the subsequent ones being created in hypnosis, but arising spontaneously as the result of accidents.

No case of multiple personality has been discovered in this country in all the thirty years during which students have been interested in the subject of dissociation, to compare with the Beauchamp and Doris cases.

At what figure shall we place the likelihood of getting such a statement right about an unknown sitter? At one in a million? It is a fair estimate that there are fifty million persons in the United States throughout the range of ages at which dissociated cases of one sort or another have been discovered. Dual cases turn up from time to time, but I do not know of a multiple case which has been reported since 1916. None certainly has been which anyone would think of comparing with the Beauchamp and Doris Cases. It is very possible that a number of such are in existence, not brought to the attention of any psychologist, but that there are fifty, all comparable with the two classical cases mentioned, passes credulity. However, let us suppose that there are five times as many undiscovered cases, which is quite incredible. The figure now stands: Yes 1, No, 200,000.

SCALING DOWN

It must have been evident that in many cases we allowed answers to rank as affirmative when strictly they might have been excluded from that side of the account. We also give no weight to the fact that in a

number of cases a statement by "Mrs. Fischer" fitted the facts as related to Doris more nearly than they did the facts as related to any of the respondents to a question founded on the statement. Our purpose all along was to favor the chances of guessing up to the point that it was plainly absurd to do so further. But it is true that there are questions which overlap the ground of other questions. We must weed out the superfluous ones. There are also questions an affirmative answer to which renders an affirmative answer to other questions more likely, though by no means certain. We must make correspondening allowances. Finally we propose arbitrarily to scale down the real evidential ratios, where no apparent reason exists for doing so, so that all who have patience to study this part of the paper may be convinced that we are understating the evidential valuations. Raising the estimates for the chances of guessing amounts to the same thing. We will employ the decimal system, by which one chance out of two is marked as .5, one chance out of five as .2, one chance out of 50 as .02, etc. If after having found that a question which yields 10 affirmations out of 50 replies and therefore has a *prima facie* .2 chance of being correct, is, after all to an extent dependent upon another question, it is desired to express an estimate of one chance out of two, this is put, of course, at .5. If, in spite of the fact that a question which yields, say 5 affirmatives out of 45 replies is quite independent of any other question, it is determined arbitrarily to reduce the valuation of the returns one-half, as though there had been 12 affirmations (this to guard against the possibilities of memory error) the corrected chances of guess becomes .2 instead of .1.

It is to be understood that the following table is a summary of the probabilities of guessing correctly facts relevant to Doris, in the trance script of Mrs. Chenoweth. The first decimal figure in every paragraph expresses the probability for that item as determined by the replies received to the questionnaire, after the benefit of the doubt has been given in favor of the theory of chance in every case possible. The second decimal figure is the result of again favoring the theory of chance, either for real or theoretical reasons or arbitrarily.

Query 1. Independent of any other. The probability of chance on the face of the returns is .12. Lest relevant "John E.'s" were forgotten (although hardly possible in the case of one so relevant as a father) call it.....	.2
2. Independent query. No error of memory possible. Approximate probability of chance, .2. But call it.....	.3
3. Independent. Memory error extremely unlikely, .8. Nevertheless, call it9

22. To a large extent dependent on 89. Therefore annul the force of this point altogether. 1.
23. The same remark as under Query 22 applies here. Annul altogether 1.
24. Unmindful of the only two yeses out of forty-nine replies, we must be guided by the fact that if one was able to reply to Query 89 in the affirmative, the probability of such a reply here would be increased. But certainly not beyond even chances5
25. Affirmative reply more likely in case of affirmative to 89, though not certain, especially as the "split" into personalities might take place after one had ceased to be a child. Nevertheless annul 1.
26. Somewhat dependent upon Queries 24 and 25. Still, the mother might not have had time to play with her daughter. Make it9
- 27 and 28 are to a large extent dependent upon Queries 24 and 25, and we wipe out their force. 1.
- 29, 30 and 31 we will consider one question. On the face of the returns we have .06, but as an affirmative answer to Query 89 might somewhat increase likelihood here, we estimate at .2 and then arbitrarily raise to.4
32. Slightly subject to influence from Queries 29 and 89. Therefore raise from .02 as indicated by the returns, to.2
33. Very probable, after an affirmative to Query 32. Annul entirely 1.
34. This does not follow, necessarily, from 32, but 33 is the more likely in case 34 is answered in the affirmative. Therefore, change .3 — on basis of returns to.6
35. From the returns we would get .02 +. But an affirmative answer here would be considerably increased by an affirmative to 89. So put it.8
36. We will suppose this has no additional force. 1.
37. Independent query, hardly subject to memory errors, .55, but call it7
38. Independent. One would think not very liable to errors. On basis of the lenient treatment of the returns we have .32. But call it6
39. An affirmative reply would be practically certain here if Query 89 received it. Therefore this counts nothing. 1.
40. This is not a foregone conclusion after an affirmative to 89. But let it be considered so. 1.

41. Independent. Reasonably free from likelihood of memory errors, .3. Call it.....	.5
42. Independent as treated. No affirmatives by the three who answered Query 41 yes. But we will call it.....	.2
43. As the number of persons to whom the question is relevant is so small, we will annul the force of the replies altogether.	1.
44. Independent. Liable to defects of information or memory. Therefore we raise .1 — to.....	.3
45. Independent. Both parts of question combined .17 —. May be failures of memory. Call it.....	.3
46. Independent. Little liable to memory errors .22. Call it..	.3
47. Independent. Errors in answering <i>b</i> are more likely to increase the affirmatives than the negatives. Both parts of the question combined give, on the face of the returns, .23 +. Call it4
48. Independent. Very little liable to memory error, .06. Call it1
49. Strongly liable to be influenced by 29. Therefore instead of .02 +, call it5
50. Liable to a little influence from 89. Instead of .06 +, call it3
51-54. These may be treated together. They are independent of all other queries and their combined result is to wipe out all the affirmations. Nevertheless, let us call it.....	.1
55. Somewhat influenced by 17, though many persons have seen an apparition who were never rated as distinctly medium-istic, .12 +. Call it3
56. Almost certain of an affirmative in case 89 is answered in the affirmative. We will give this point no force.....	1.
57. Independent. A small liability to memory error, .13 —. Call it5
59. Independent as treated, .3. Call it.....	.5
60. Independent. Some liability to memory error. Taking both parts of question, .021 —. Call it.....	.1
61. Independent. Some liability to memory error, .29 +. Call it5
62. Independent. Little liable to error, .16. Call it.....	.3
63. Independent. Little liable to error, .64. Call it.....	.8
64. Independent, .1. Call it.....	.2
65. Independent. A little more liability of memory lapse. No affirmative replies. Call it.....	.1
66. Partly dependent on 63, .27 +. Call it.....	.5

67. Independent. Liable to memory lapses in a few cases, .06.
Call it2
68. Very liable to memory error. The point has value, but ignore it. Annul altogether..... 1.
69. Too likely after 89 to count. Annul..... 1.
70. Independent, .12. Call it..... .2
71. Has value apart from 10, but no force will be given it.... 1.
- 72 and 73. Treated as one question, this is independent, with very little possibility of error, .02. Call it..... .05
74. Related to 72 and 73. Probably would be remembered, .09.
Call it3
- 75 and 76. May be taken together. Independent as treated.
Fairly certain. No affirmatives. Call it..... .1
77. Independent, .17 —. Call it3
78. Little force because of Query 89. Annul..... 1.
79. Independent. No possibility of error. Both parts of question combined, .16. Call it..... .3
80. Independent. A little liability of memory error. No affirmative replies, but call it..... .1
81. Independent. Unlikely of error. There are strictly no affirmative responses to all three parts of the question, but we constructively allowed two. Now we have .043 —.
Raise it again, arbitrarily, to..... .1
82. Independent. Unlikely of error, .04 +. Call it..... .1
- 83 and 84 combined. .01. Call it..... .05
85. This has little force after Queries 8, 27, 80-84. Annul it.. 1.
[86. Because of typist's error this is struck out.].....
- 87-88. These are included in 89.
89. We have already shown why the importance of this cannot be measured by the results of the questionnaire, and have already reduced the chances of guess from one in a million, which is ample allowance, arbitrarily to one in 200,000. It would be ridiculous to reduce still further. So this gives .000005

We have now boiled down the 88 points to 58.

The probabilities of chance for the 58 items, *seriatim*, increased both for every shadow of cause and arbitrarily, were submitted to Mr. Alan S. Hawkesworth, F. R. S. A., of Washington, D. C., one of the leading mathematical experts of the country, in order that he might compute the cumulative probability of the medium having made the statements by chance. Disregarding the one statement in error (See Question 61), he found that there would be one chance in a figure composed of 9 followed by thirty-three ciphers. Diminishing this by the

same percentage that it would have been increased if the statement that Doris once owned a toy piano had been correct, we have one in 45 followed by thirty-two zeros.

INDIVIDUAL STATISTICS OF THE FIFTY WOMEN

We have now analyzed the results of eighty-eight ("scaled down" 58) questions asked of fifty women, and shown by comparison the appalling absurdity of the supposition that all but one of the Chenoweth trance statements upon which the questions were based should be true of the actual sitter, by the operation of chance, or guessing. Finally, let us see how far the fifty women, *seriatim*, went in the direction of fitting the same statements. Thus we shall see what chance *can* accomplish.

The following table exhibits the facts.

Number of Affirmative Replies.	(To original 88 Questions.) By how many women.	(To final 58 Questions.) By how many women.
0 yeses	2	2
1 "	0	1
2 "	1	1
3 "	2	2
4 "	3	4
5 "	1	5
6 "	3	4
7 "	4	10
8 "	6	3
9 "	4	1
10 "	2	3
11 "	6	3
12 "	0	3
13 "	2	3
14 "	5	3
15 "	1	1
16 "	0	0
17 "	0	1
18 "	2	0
19 "	1	0
20 "	2	0
21 "	1	0
22 "	0	0
23 "	0	0
24 "	2	0

Average number
of yeses, 10 +

Average number
of yeses, 8—

It may be doubted that the two women who reported no correspondences to their own cases in all the 58 questions were sufficiently painstaking in searching their memories. I, for one, feel inclined to doubt if they were. But, on the other hand, certain others showed a desire to stretch the limits of questions to include what properly did not belong with them, and we have counted in some of their affirmative replies which strictly should have been excluded. Perhaps the two factors of inaccuracy about balance. But it would make very little difference in regard to the contrast between the applicability of the trance statements in the cases of the fifty women and the case of the actual sitter if we should suppose that a hundred more yeses should be added to the total of the second table, to make up for hypothetic omissions. Then the average of affirmative replies would be but 10 — instead of 8 —, as it actually is .

The utmost attention is due to the fact that out of 58 questions put to fifty women—to whom their application would certainly be a matter of chance—on the average only a fraction more than 8 applied, while to the actual sitter 57 out of the 58 applied.

The largest number of affirmative replies to a person was 17, which is 40 less than those in the case of Doris. If those 17 replies had been to a set of exactly 17 questions, that is to say, if there had been no incorrect answers in addition to them, theory of chance guessing would have been incredible, though separated by astronomical distances from the feat in reconnection with the actual sitter, which was that of getting 57 out of 58 statements, independent of each other, correctly. Even had there been several incorrect replies in addition to the 17 correct ones, the total result would probably still have been incredible as the work of chance, depending upon what the corresponding questions were.

But the 17 statements found to be correct in the case of that woman out of the fifty which the test fitted the best, taken in connection with the forty-one statements which did not apply to her, (she responded to every item on the questionnaire) present no problem at all, but illustrate what chance can do when it is on the crest of the wave. If a considerable number of statements of a sort relevant to women are made at random some are likely to be true of any woman, and the more of such statements are made the more are likely to fit any woman by chance. But it is when we come to balance the misses against the hits that we discover the impotence of chance. The decimals which stand for the 17 points which fitted this lady by chance are these, rearranged:

.05 .05 .2 .3 .3 .3 .3 .3 .5 .5 .5 .5 .5 .6 .6 .8 .9

But those which stand for the 41 points which chance did not fit to the lady are these:

.000005 .1 .1 .1 .1 .1 .1 .1 .1 .2 .2 .2 .2 .2 .2 .2 .2
 .3 .3 .3 .3 .3 .3 .3 .4 .4 .5 .5 .5 .5 .5 .5 .5
 .6 .6 .6 .7 .8 .9

Especially when we remember that the smaller the decimal the more it weighs, in the first of the above sets for the doctrine that big “ evidential ” results may be arrived at by chance, and in the second set against that doctrine, it is evident that the doctrine is defeated. And if so in the case of the woman of the fifty who reported the largest number of affirmative replies, the more so in the case of all the rest of the fifty, whose affirmative replies ran in number from 15 down to none.

I have already intimated willingness to meet the theoretical objection that some of the respondents to the questionnaire, through failure of memory or insufficient attention, gave fewer affirmative replies than the facts warranted, by adding 100 to the total figure of 403, for the entire set, even after having throughout raised the decimal indicators, sometimes to five or six times the original calculated figure, in order, for the most part, to meet this very objection.

But I will go farther than this. Double the total of the affirmative replies, and suppose them to have been 806 instead of 403. That is, suppose that, on the average, every woman ought to have given eight more affirmative replies than she actually did. This is a monstrous supposition, as the women were of average high intelligence, and most of the questions in the boiled down lists of 58 should have been indelibly fixed in their memories. The largest number of affirmative replies rendered by any woman would now be 25. But her negative replies would be 33 in number and their average weight greater, so still the doctrine that chance can produce an “ evidential ” result based upon a large number of guesses would be defeated. But, of course, the supposition that the 403 affirmative replies rendered by fifty intelligent women to such questions should be arbitrarily enlarged by the addition of another 403, or by 300, or 200, or any such figure, is not seriously to be entertained.

Of course, also, another set of fifty women replying to the sheet of eighty-eight questions would not produce exactly the same probabilities of chance, *seriatim*, that we have here. But we might interrogate sets of fifties until we had reached the limits of the feminine population of the United States, and still the highest result which any set produced favoring the doctrine of chance would be separated from the result obtained in relation to the actual sitter, by an astronomical

ocean of figures. As measured by this set, the chance of getting fifty-seven out of the fifty-eight statements made by "Mrs. Fischer" and "Dr. Hodgson" correctly, as was done when Doris was the sitter, was one in a sum of thirty-four figures.

On the basis of another set, these figures might vary by a few millions or quadrillions, and yet it would not matter. It is the same as saying that the figures 1,000,000 might become altered to 1,000,001, or to 999,999.

The reader will bear witness that every means possible has been employed to raise the estimates of the probabilities of chance based upon the replies by the fifty women. Every reply which could be made to stand as an affirmative one without entire absurdity was so counted. Often a statement which fitted Doris precisely and emphatically suited another lady only remotely or faintly, yet was allowed to stand for a full-weight yes. Every overlapping was guarded against. Finally, on most of the points of the questionnaire, the ratios were arbitrarily altered, as if the number of affirmative replies had been half again or twice as many as they actually were. Thus many points were excluded entirely, as though they had no evidential value, though they did, in fact, have some value. Nor should it be forgotten that (see page 185) a number of the mediumistic statements proved impracticable for inclusion in the questionnaire, although they had much evidential force as related to the sitter.

And yet, after all this, it is found that the probability of Mrs. Chenoweth making the fifty-seven correct statements and the one which was in error, was about one in

4,500,000,000,000,000,000,000,000,000,000.*

* If a million times as many people as are on earth (estimating their number at 1,500,000,000) should guess once a second, for a million years, there would be about one chance in nine thousand five hundred of one of them achieving such a result at some time during that period.

II

HEINRICH MEYER CASE

THE RISE AND EDUCATION OF A PERMANENT SECONDARY PERSONALITY

BY WALTER FRANKLIN PRINCE

The nearest reported analogue to this case is that of Rev. Thomas K. Hanna, reported by Drs. Sidis and Goodhart. Hanna, however, recovered his normal state in a few weeks, while Meyer still remains in the secondary personality, with memory reaching back only to February, 1914. This sketch relates how he was re-educated to the point where, after forty days, he was able to cope with the business of life. It is the most complete record of its particular type yet printed, since the study of the case began within one hour after the dissociational collapse. Portraits of the subject in both the primary and the secondary states form a rare exhibit.

HEINRICH MEYER CASE
THE RISE AND EDUCATION OF A PERMANENT
SECONDARY PERSONALITY

BY WALTER FRANKLIN PRINCE, Ph.D.

INTRODUCTORY SKETCH

The name of the man who, on February 20th, 1914, underwent the lapse of his primary consciousness and the rise of a secondary one which, to the date of this publication, has remained permanent, as it will probably do for the rest of his life, will not be given here, as he is now a man in active business, who should not be subjected to unnecessary annoyances. The letters and other documents by which the facts of his career, before he mysteriously appeared in a police station bereft of memory, were established, the newspaper clippings, the photographs, the specimens of his first attempts to learn the alphabet, print, write and express himself in newly learned sentences, also the original diary which was kept during the first and most important part of his re-education, are preserved in the archives of the American Society for Psychical Research. We may call him Heinrich Meyer.

Most intelligent persons are getting in these days to know more or less about what is termed dual and multiple personality, though one wonders, when he observes how frequently newspaper reporters employ the word "aphasia" when they mean amnesia, how many exceptions there are. At any rate it is not practicable to give an adequate explanation here. This must be sought in such books as Dr. Morton Prince's "Dissociation of a Personality," "Multiple Personality," by Drs. Boris Sidis and S. P. Goodhart, the late work by Dr. T. W. Mitchell entitled "Medical Psychology and Psychical Research" and in my report of "The Doris Case of Multiple Personality" (Volumes IX and X of the *Proceedings* of the A. S. P. R.: abstract of the same in the *Journal* of the A. S. P. R., July-December, 1916, the *Journal of Abnormal Psychology*, June-July, 1916, etc.).

Nevertheless a few hints may be offered the reader of this paper who is quite uninitiated, in order that he may not be hopelessly confused. There have been rare cases of persons who undergo a sudden loss of their normal consciousness, and yet who continue to be conscious, but in a changed fashion, sometimes so changed that quite an-

other mental person seems to be functioning through the same body. In such a case, the normal consciousness is technically termed "the primary personality," and the new consciousness "the secondary personality." In some instances, the primary personality returns after a longer or shorter interval, and the two then continue to alternate. There result two sets of often widely differing memories, ideas, tastes, emotions, and even of facial and vocal characteristics. In other and rarer cases, there come into being three or more consciousnesses, likewise differing from each other, and alternating. The secondary consciousnesses are not regarded by psychologists as invasions of spirit intelligences (though two of high rank consider it quite open to question whether or not certain very peculiar manifestations, as "Sally" in the Beauchamp case, and "Sleeping Margaret" of the Doris case, might not be), but as what are called "splits in consciousness," the dis severed or "dissociated" fragments setting up housekeeping for themselves.

There are a number of types of dissociation. The type to which Heinrich Meyer belonged has its classic antetype in the case of Thomas K. Hanna, which Sidis and Goodhart reported, although it differed in certain particulars. The Rev. Mr. Hanna was thrown from a carriage, and fell heavily upon his head. He was unconscious for two hours, and when he emerged from this state he had the consciousness of a new born child, with a single exception. No objects were far or near—they were simply variously colored blotches before his eyes. His movements were involuntary. He had no recollection of any person, any object, any fact, any word. The rise of "Sick Doris" in the Doris case was in most respects the same. She, however, retained the voluntary control of her muscles. In both, the attention was arrested and curiosity aroused by the movement of objects, and the same proved to be true with Meyer. And this brings us to the grand exception which distinguished the consciousness of Hanna, as it did those of "Sick Doris" and Meyer, from the consciousness of a young babe. Hanna, "Sick Doris" and Meyer retained their logical faculties. They were adults as to reasoning power, babies as to almost everything else. They simply lacked the materials on which to reason. How could a carpenter show that he had skill if both tools and wood were taken away from him? If he were furnished with a bit of wood no larger than a spool, and the dullest semblance of a blade, he could begin to prove his ability, and the more the tools and the material on which to work were supplied him, the more he would prove it. So it is in dissociated cases of this particular type. The first rapid—for they always are rapid—acquisitions of facts through experience, and of words to express ideas with,

prove that the reasoning powers are essentially intact, being limited only by the paucity of materials and tools.

Hanna recovered his primary personality, and the secondary was in the process welded with it, at least in the sense that his memories became continuous. What makes his case, so far as I know, quite unique, is the fact that he was able after his cure to remember back to the very first stages of his temporary "infancy," and to tell the story. This is almost equivalent, in its psychological interest, to finding a man who can remember his impressions back to the very first day of his life. Only we would never believe such a man's story, whereas Mr. Hanna was able to prove his.

Doris, also, in the process of her cure and in the disappearance of "Sick Doris," recovered the most of the memories of the latter, but by a process of their gradual dissolution in and loss from the "Sick Doris" consciousness and their emergence in the same order in the primary consciousness. And the Real Doris never obtained the memories of "Sick Doris's" first days, or of any subsequent incident during which her thoughts were confused or excited.

Heinrich Meyer, as we shall see, never recovered his primary consciousness. Any discussion of why this was so will be deferred until later.

At the time of his birth into another and "infant" personality, Meyer had upon his person but one identifying mark, his name written inside a vest pocket, together with the printed name and address of a tailor in the city of Cleveland, Ohio. Had it not been for this, it may be that to this day he would know neither his name nor any fact of his previous history. I wrote to the tailor, and through him came into touch with his employers, relatives and friends, and thus learned the features of his life story which are of use here.

He was at that time about thirty-one years old, was born in Hungary, and his mother tongue was German. He had been in this country for nine years, and was an unusually expert cabinet maker, being for some years previous and up to the eve of the event which makes him the subject of this sketch, in the employ of a Cleveland firm, one of whose specialties was the making of superior furniture.

The manager of the firm wrote on March 16, 1914: "Mr. Meyer was apparently a man of exemplary habits, was very popular and well-liked by everybody with whom he came in contact, appeared to be exceptionally well read for a man of his position, was intelligent above the average and had many friends. He was an excellent workman and skilled in his work. He worked almost entirely on extension tables, which is very difficult work. He spoke English and German, appar-

ently without preference for either. His English was very good, as also was his German."

One of his friends, a representative of the German Turnverein at the direction of which the letter was written, informed me, in part: "He was a cabinet maker by trade and formerly worked in ——'s Cabinet Works, in Cleveland, Ohio. His recreation consisted in reading, the theater, singing, and studying in his line of business. He was neither a drinker nor a card-player, gambling was foreign to him. He stayed mostly in the gymnasium and participated in our amusements. He held the honorary position of secretary in our council of administration.

"He carried on his correspondence in the German language, which was his mother tongue He seldom spoke English. I have known Mr. Meyer for five years, and have been a good comrade to him. His health was always excellent. He has not been seriously ill to my knowledge. As I knew him, his character was very reserved, he always kept his personal affairs to himself."

Such were the reports which came from every responsible person who knew him and with whom I got into touch. It was learned that not only had he the official position in the large Turnverein, but that he was secretary of a trade-union to which he belonged. In short, he was held in high esteem by those who knew him, for his skill as a workman, his intelligence and his character.

According to his sister, when he was about fifteen years old, he underwent a "similar attack," one day in summer, after getting overheated and drinking cold water—an attack which lasted several days. Also, at the age of about twenty-four, he had another attack from exactly the same as the earlier causes, and lay unconscious for several hours. But as the sister had so little comprehension of the nature of the last "attack," in spite of my efforts to explain by letters that he had no memory and had had no responsibility for leaving Cleveland, that she continued to reproach him for having gone precipitately West instead of confiding his troubles to his friends, it is doubtful to what if any degree the earlier "attacks" resembled the last one.

A letter by Heinrich Meyer, written January 25, 1914, to his sister, may be briefly abstracted so far as it throws light upon the causes of the impending mental calamity. It says that he was engaged the previous month to be married and that the wedding will probably take place in six or seven months; that in the meantime he is planning to establish a business in the way of making furniture to order in the city of Pittsburgh; that he has asked a certain Cleveland man of ability to go in with him, and "If he consents by next Sunday or a

little later, this will mean a great step forward for me;" and, finally, it declares, "I hope to find a third partner in —— [naming the place, farther East, where his sister lived], for which reason I expect to pay you a visit on the 2nd of February, and I hope not to fail." [*Translated from the German.*]

So here he was, six days before his disappearance, hopeful, confident, full of plans for the formation of an industrial firm and business, engaged to be married, and expecting the marriage to take place in about half a year. A letter to his fiancée, dated January 28, is an affectionate one, has the prattle used by lovers ever since Adam about thinking of her every spare moment, etc., looks forward to marriage in six months, mentions his plans about starting a business, says that he has already asked the Cleveland man and "think he is in favor, but did not get a sure promise yet" [his English idioms were shaky, as would be expected], tells her he is going to Connecticut, on Monday the 2nd, and hopes to be back by the 7th, and, finally, that he hopes to receive a letter from her by Sunday. The letter sounds sincere, and undoubtedly was. Yet before the next Sunday he had left Cleveland forever, and was on his way to California, where he had no friends or prospects.

But shortly before the letter to his fiancée was written he told another friend, in whose family he had formerly boarded, that a person who had promised to furnish a part of the capital necessary to put the new business on its feet had withdrawn the offer, and that his plans had received certain other reverses. Although his fellow workmen saw no change in his daily demeanor, this friend had for several days detected the signs of worry. On January 27th he called, and seemed "very depressed" and "quite unlike himself." He said, "I feel so terribly discouraged that the best way to end it all is to shoot myself, for I cannot ever make a success in life as I have hoped to do," whereupon he wept bitterly. This is the testimony of the friend, who at the time remonstrated with and attempted to cheer him. It seems that he promised not to say such things, and went away seemingly in better spirits.

There is no question that Meyer actually did get leave of absence for a week, and the foreman who granted it reported to me that he said that he was going to Connecticut on some business matters, which accords with the letter which he wrote to his sister, announcing his intended visit. There is no question, after examination of the documents in the case, that inquiries were made by him as to the feasibility of Pittsburgh as a place to establish his business, and there was afterward found a letter by a Pittsburgh lawyer recommending a certain

location. In the way he left his tools, papers and other effects, there was an entire absence of the appearance of any intention to run away or to be absent for a long time. What happened between the 28th, when he wrote so confident and hopeful a letter to his fiancée, and the 31st, when, in entire disregard of the plans for the immediate and remoter future which had been so carefully laid, he went wildly speeding to the most distant part of the United States? It will be remembered that on January 25th he was hoping to induce a certain man of ability in his line of business, living in Cleveland, to join him in his enterprise, and expected to get his decision "by next Sunday or a little later," and that on the 28th he had not received his answer. But before Saturday the 31st, he did receive an answer, for I have a letter from the man referred to, saying that he told Meyer that he could not consider the offer, and that Meyer said that he had felt sure he would take it. The date of the refusal was not stated, but it must have been after the 28th. Here may have been the final blow, shattering his plans, filling him with despair, and in all probability precipitating an attack of acute hysteria which was the first stage of the collapse.

On the evening of Saturday, January 27, Heinrich Meyer strolled down street, giving no evidence by his demeanor of anything wrong, and saying that he would be back early. He had previously drawn out the most of his small savings from the bank. I have not heard that after that moment any person who knew him saw him again in Cleveland.

As he did not appear at his sister's in Connecticut, on Monday, February 2nd, according to agreement, nor thereafter, inquiry was made, it was learned that he had vanished, and the sister went to Cleveland to look for him or to discover some clew to the mystery of his disappearance. No clew was found. Everything seemed to indicate that up to the very eve of his vanishing his plans had been as already stated.

While the sister was still in Cleveland, on the 16th of February, her husband received a letter from Heinrich Meyer, undated but post-marked the 10th, bearing the stamp of the San Francisco postoffice, which read as follows, translated from the German:

SAN FRANCISCO, CALIFORNIA.

"DEAR SISTER AND BROTHER-IN-LAW:—Flanked by two persons, beside whose revolvers I sleep, and while awake kept constantly under the influence of narcotics; in case my life is worth so much to you, send \$200. to the Los Angeles postoffice addressed to me. Please do not notify the police; otherwise I am lost, for my life is at stake every

moment, since on the 2nd of February I had to leave Cleveland under escort and always in danger. We shall arrive there [presumably Los Angeles is meant] in a few days. I am in hopes of ransoming my life in this way. Please do me the favor.

“ Hoping to greet you once again if possible, if you send the money in time by wire.

“ With hearty greetings to you all, perhaps for the last time.

“ Your brother and brother-in-law.—HEINRICH MEYER.”

This queer and incredible letter is the only clew, so far as I have been informed, which has ever appeared as to the movements of Meyer from his disappearance on the evening of January 31st, to his entrance into the police station in San Bernardino, California, on February 20th. It proves that he had crossed the continent, and on February 10th was in San Francisco. Nothing in the body of the letter, in all probability, is literally true. And yet the reader is now to be warned against assuming that Meyer was consciously lying.

On the basis of this letter I formed a theory, before any of the facts so strongly corroborating it came to light, of the mental condition in which Meyer left Cleveland, was in when he wrote the letter, and continued in until near or at the moment when he sat down in a chair in the San Bernardino police station. From that moment until his re-education was in progress, he was unable to write, unable to talk, and utterly without conscious memories of the facts accumulated during his lifetime. Therefore he could not have been in that condition when he wrote and signed the letter sent from San Francisco. He could not have recognized a police station or have known that it was an appropriate place to which to apply, if, for example, one was stranded without money and was in need of food. On the other hand, it did not seem likely that he had been in a normal condition. Why should a young man, in possession of a secure and well-paying job, with a host of friends, in no known trouble except that some ambitious plans had met with obstacles, suddenly cross the continent to California where he had no prospects and no friends, carrying with him a sum of money sufficient to sustain him only a short time after arrival? How could it be possible for a shrewd and intelligent young man, in his right mind, to concoct such a letter, ridiculous on the face of it, and expect it to be believed?

He was probably, during the twenty days, in a condition of acute hysteria of an extreme type. One of the stigmata, or signs, of such a condition is that the subject is the victim of delusions. Some delusion of a complex character may form, and persist like a drama with its

static features and its changing details. I do not think that the subject is usually without misgivings himself as to the reality of the drama, but the delusional conviction is strong enough to govern his acts and his utterances. So in a nightmare or bad dream one may think, "This can't be real—it must be a dream" and yet answer himself, "But it is real—I see these things and I feel them," and the nightmare go on. So the delusional drama of hysteria carries the patient along, in spite of gleams of rationalizing.

And here is an important point. The hysteric delusion is not made out of whole cloth, that is to say, it is by no means purely the work of the imagination. Odds and ends of previous real thoughts and experiences are woven in and the general design is the product of the specific emotional stresses which the patient had previously undergone.

Judging that the letter written by Meyer to his relatives was in effect a brief outline of his hysterical delusion, I thought it probable:

(1) *That the hysteria and ultimate loss of primary personality were due principally to some financial loss or worry.* (Note that in the letter, money is the dominant theme; he is being kept for ransom, \$200. is needed to ransom him; it must be sent in time.)

Afterward it was learned, as has been stated here already, that a person who had promised to put a considerable sum of money in the intended business failed him a few days before the disappearance, and that, still nearer that event, another man whom he had expected to bring money and to cooperate as a partner, disappointed him. The defection of the first person referred to, it is known, disheartened him greatly; there is no witness to the effect of the second disappointment, but we can imagine it.

(2) *That a revolver in some way figured in Meyer's recent life.* (The letter says that he sleeps beside the revolvers of two persons.)

It was learned that on January 27th, in consequence of his first disappointments in getting financial assistance, Meyer, in a fit of discouragement, said that he despaired of achieving the success which he had hoped for, and might as well shoot himself. He probably did not seriously meditate doing such a thing, but, like the trifles of the previous day which work into our dreams, the ejaculation uttered in a moment of emotional bitterness found its way into the delusional drama of hysteria.

(3) *That at some probably recent period Meyer had had apprehensions of bodily injury, if not death, at human hands.* (Note in the letter such expressions as "in case my life is worth so much to you," "otherwise I am lost, always in danger," etc.)

Afterward a letter informed me that some time before the business

disappointments referred to, Meyer rose in the open meeting of one of the organizations to which he belonged and accused another member of dishonesty in relation to the organization, and that later on he expressed fears lest he should be attacked at night in revenge. Whether threats were actually made, I did not learn.

(4) *That from the commencement of the attack Meyer had a feeling of his brain being befogged, stunned, dazed.* (Note the expression in the letter, "while awake kept constantly under the influence of narcotics.")

There is no way of proving this, but it is highly probable, in the nature of things.

Later we shall see how Meyer himself regarded the letter, when he learned again to read, and acquired enough knowledge of facts to reason.

THE BIRTH OF A SECONDARY PERSONALITY

In the forenoon of February 20th, 1914, a man, who proved to be Heinrich Meyer, walked into the police station of San Bernardino, and sat down in a chair. All efforts on the part of the police to learn why he had come, were fruitless. He uttered not a word, made not a sound, but simply sat there, looking at his interrogators with an expression of helplessness and dull wonder.

Besides the reasons already given for believing that the lapse of the primary consciousness came at the moment when he sat down, there is the following. When, after his re-education had progressed far, he was taken from the hospital on a walk in the city, and given a trolley ride, he manifested the same eagerness and curiosity that a child from a remote country region would show, and remarked with the utmost seriousness that he had never seen a trolley car before. But he could never have found his way to the station house without seeing a trolley car, and if at that time he had already been in the secondary consciousness, he would have remembered it.

This is of importance, because it makes it certain that I had the rare opportunity of seeing the case in its very first stage. A prominent local physician, Dr. Owen, was called by the police. Knowing my connection with the Doris case, he came in his automobile and took me to the station. There sat Meyer, dumbly turning his head slowly from side to side, watching the movements of the persons around him. His expression was blank and solemn. He was perfectly unresisting and showed no annoyance, when his hands were lifted and let fall, the contents of his pocket taken out and examined, etc. He simply followed every moment with his eyes, his expression vague and uncomprehending.

Not a cent of money was found on him, and no clue to his identity save the name, "Heinrich Meyer," written on the inside of a vest pocket together with the name and address in Cleveland, Ohio, of the tailor who made the suit.

I tried various words and expressions in the effort to arouse associations, but of course, in the light of what the nature of the case proved to be, without any success. Finally I thought that I had roused some comprehension, when I touched his lips and asked, "Hungry?", and he slowly nodded. But he certainly did not know what I meant, and the nod was probably his first act of imitation, as I often make a nodding movement when I ask a question. I remarked that he was probably hungry and very likely had been deprived of sleep—that he had been subjected to some mental shock or strain—and that he ought to be taken to the hospital at once, given something to eat, and a chance to sleep. He was taken to the county hospital a mile or more out of the city, and I learned that he ate heartily.

In the afternoon of the same day I went to see him. He had been laid upon the bed but had not slept and was now sitting on the edge of the bed. In the presence of several doctors experiments were tried for about an hour, of which there is little record. At the time I was inclined to think that two or three words uttered were understood by him, since he shook or nodded his head, but later I reached the conclusion that he was simply imitating chance movements of the persons before him. Finally I directed him to rise, and he did so, but doubtless really in response to the language of gesture, which he had already begun to learn. Pointing to the bed caused him to move forward until his knees touched it, but he did not seem to know how to proceed. He seemed willing, but non-comprehending, as though a bed were quite a strange object to him. By pressure and gesture I got him to help a little, and soon he was lying on the bed. Not being yet assured that he understood no words, I attempted to put him to sleep by suggestion in the usual way, and in fact he soon stretched himself and began to show signs of somnolence. But it is probable that he was very tired, and that the soft monotony of my voice was soothing. His eyes closed, but opened to look at the doctors, and he smiled for the first and only time he had done so in my presence, presumably in response to the smile of one of them. He was left alone, and when, about twenty minutes afterward, I looked in, he had turned over on one side and seemed to be sleeping.

I made no record of the visit of Saturday, February 21st, except that during it, whether through the chance association of some gesture of mine or not, Meyer suddenly sprang from his chair and went through

some curious pantomime, evidently trying to tell me the story of something which had taken place, running along the side of the room, stooping, rising, making gestures with his hands. It was, of course, something which had happened in the hospital, but I quite failed to comprehend.

Sunday, Feb. 22. Paid my third visit to Heinrich Meyer in the County Hospital this afternoon and spent about an hour. Discovered that my first impression that he understood some words was wrong. It was the gestures and facial expression solely, which gave him his clue to the meaning.

There is amnesic aphasia and aphonia. He does not remember the meaning of any words. Assuming that he talks English—and he does not look like a lately-imported foreigner—no words whatever are intelligible to him. But he retains his motor-memories, attends to his bodily wants, spreads his butter on his bread, etc. This was forcibly illustrated when I put my watch in his hands. He opened all three of its covers, looked at the machinery, and *blew into it*, a memory, doubtless of the attempt in times past to start a refractory watch in that way. [I retain the sentence which I wrote at the time. But I came to the conclusion later that it needs modification. Apart from reaction to mere sensory stimuli I do not believe that he had immediate motor-memories, though these lay, as it were, just under the surface, ready to be brought into speedy readjustment. Judging from all that I saw, and so much as I heard from attendants, he needed initiation for every act which calls for design. It is probable that he spread butter on his bread when he first was placed at the table, purely in imitation of someone else or that it was first done for him, and that, while he experienced hunger, he did not know how to satisfy the craving until he saw someone else eating. His predominant instinct was imitation and his mental craving was for the satisfaction of curiosity as to what everything he saw, and especially acts, meant. I suspect that he had seen someone open a watch and blow into it before he did it himself.]

It was not so easy as would be supposed to get information from nurses and attendants. His acts of imitation, as I afterward learned, came so swiftly and naturally after seeing an act performed that in the case of his first meal after the collapse, for instance, little note would be taken of the glances which he cast at others taking up their knives and forks before he took up his own. But any once-familiar act brought up its motor-memories so quickly that within a few minutes after he first began to perform it in his new life, it was done as expertly as it ever had been.]

Yesterday I got him to expel breath from his mouth forcibly, but without sound. Today I was gratified, on repeating the effort, to hear a low hollow sound when I, with an impulse that he could see and imitate, audibly expelled my breath from my mouth. I had taken a number of pictures and I showed one of a man, who was represented as laughing. He smiled broadly when he saw it as he did yesterday on looking at a picture of a laughing girl. Then it was not because it was a girl that he smiled, but in response to her smiling countenance. Also he is not at the infant level of seeing only meaningless blotches of color. He recognized and responded to the pictured smile. On Saturday when I said "good fellows!" and pointed to the doctors he smiled, but I now see that it was because one of them was brightly smiling. Today after getting the sound referred to, and having him repeat it, I pointed to the picture of the man and said "man." He watched me narrowly and attempted to shape his lips like mine. I put his hand to my nostrils and let him feel the breath emitted in making the sound of *n*, then placed his hand to his own nostrils. The time he got "an" I let him see me place my lips for *m* and waited until he had placed his properly, then pronounced the word. This time he produced a passable "man," pronounced in a low, hollow, breathy voice.

I pointed to the picture as I pronounced the word, and pointed his finger also, until I thought he understood. I proceeded with the girl's picture naming her "girl." This was hard for him to get, but by letting him feel the impact in the throat, then feel of his own throat, he finally said the word pretty well. With a few repetitions he was able to distinguish the man from the girl by name. A picture of a dog was used in like manner and I did not leave him until he could invariably call each by the right name. Then I nodded and said "yes," and trained him in this and afterwards in "no," making the appropriate movement which he faithfully imitated. I am not sure that he attaches meaning to the last two words. His manner was very grave except when I would smile broadly, when he would often do the same. He watched my vocal organs keenly, turning his head to get the best view. Then I left him with his vocabulary of five words.—I do not think he is now anesthetic, if he is, it is only slightly so. I did not make any tests at any time that proved anesthesia to me, though Dr. O. said he was anesthetic. I found on my first interview that he felt on the cornea, over the white of the eye. I doubt if he has been anesthetic.

The imitative instinct is illustrated by the fact that the nurse, under the impression that he was deaf, wrote some questions. He took the pencil and copied the sentences. I wrote a few words. He took

the pad as though it were an agreeable task, and slowly copied, glancing every second at the copy and imitating every turn and every break made in the writing.

After my return the nurse called me up in some excitement saying, "The man is talking." I found he was repeating the vocabulary and pointing at the proper pictures. But, she said, "I told him to turn on the light and he did it." I asked, "Didn't you motion toward the button?" She admitted that she did, so again we have a mere imitative movement. He had seen the light turned on and had interpreted the gesture correctly. I noted this afternoon that no word elicited any response unless accompanied by some visible sign. I now think it was a mere coincidence when he yesterday hopped out of bed and went through a pantomime, pointing at different heights and making various angular and circular motions, after I had pronounced the words "sister Martha." Some movement picture was in his memory, which he was trying to express, but it may have been a picture from his experience since his attack, for aught we may yet know. [It undoubtedly was.]

Monday, Feb. 23. He greeted me with a smile. I found his little vocabulary intact, and that he had also learned to wave his hand and say "good-by" to the nurses as they left. Besides he had been shaved and had learned "Man shaved me," and certainly associated the sentence with having been shaved, as he put his hand to his face in saying it, but whether he clearly discriminated "man" and "shave" I don't know. It is not likely that he understood "me," in fact the nurse said that she tried to teach him "me" and "you" and he couldn't seem to get these right. She had set him a hard task indeed, and one which should come later, since "me" and "you" stand for the same person or for different persons according to who is the speaker. I proceeded to enlarge his vocabulary. I had brought four pencils, black, blue, red and green, and made marks with each on a card. Beginning with black I taught him to say this word, and then showing a black hat and placing the black mark near it I pointed to the hat and said "black," then showed other black objects and made him say the same. We took up the other colors in turn and practised on them. He easily remembered what word stood for a color but had to be shown several times how to shape his vocal organs to pronounce them. Generally on coming back to a word after having left it for a time, it would take a quarter of a minute for him to remember how to shape his lips after tentative movements, but generally if let alone he could arrive at the correct result. By various devices I got him to discriminate between the name of the object and the name of its color. This was enough of

adjectives for one day; and now for a few verbs. Having taught him to say "orange" and "bread" always showing the object to him, I made the movements of chewing and swallowing and taught him to say "eat" whenever he saw it. Then I made the same movements with my mouth close to the bit of bread, and said "eat bread." Holding up the orange, he said "orange," then I made the chewing and swallowing movement, he said "eat," and when I pretended to bite the orange, to my gratification he said "eat orange." He had got the idea of the verb. He learned the names of "hat," "eye," and "nose." Then I grasped the hat and taught him "take hat." Repeating the verb in connection with the names of other objects with the accompanying movement, and then going over the series again, I found that he remembered, though so many new words had been crowded into a short time that in some instances he needed a second or third lesson. But he understood that the words "eat" and "take" designated acts! Tapping each I taught him that each was "pencil." Showing the color of each in turn, beside the corresponding color on the card, I taught him "black pencil," "blue pencil," and then "take black pencil," "take blue pencil," and so on until he could go through the series in any order correctly. Then came "comb," "hair," and the sentence "comb hair" with the appropriate movement. Then "water," "drink," and "drink water," then "cup," "water in cup," "orange in cup," "pencil in cup," suiting the facts to the phrases, and he seemed to get the idea.

So, besides the five words I taught him yesterday and several words which the nurses had taught him afterwards he had added twenty words this afternoon. He now has:

Fourteen nouns: *man, girl, dog, hat, bread, orange, water, cup, hand, eye, nose, comb, hair, pencil.*

Five verbs: *shave, take, eat, drink, comb.*

Four adjectives: *black, blue, green, red.*

One preposition: *in.* Also *yes* and *no.* Twenty-six in all.

Besides he can construct from these a number of little phrases. Truly a rapidly learning "baby."

Tuesday, Feb. 24. Spent about an hour and a half with Heinrich this afternoon. I found that he had retained all that he had been taught, and most of it came to his lips readily. In addition to what I had taught he had learned a few words from the nurses, including "good-by," "pillow," "stand" and "nurse." I found him walking the floor. He sat down on the edge of the bed and we began. After putting him through a review we proceeded to "pastures new." In the course of the interview I taught him to designate by name *chin,*

ear, glass, window, door, bed, watch, foot, finger, thumb, chair, key, spoon, sound, book. So his list of nouns is now thirty-four. He learned new verbs *lie, put, shut, open, sit, hear*, total of eleven; pronouns *I* and *you*—two; adjectives *big, small, white*,—total seven; preposition *on*, total two; *good-by*—one. Grand total fifty-six.

The greatest difficulty was in teaching "I" and "you" but it was successfully accomplished by means of directing him to do things, as "You take orange" and causing him by signs to do it (motioning to his lips) "I take orange," and then reversing, signing him to give me the orange and drilling him to say "You take orange" then myself taking it saying "I take orange." We went through the changes of "I shut (or *open*) window," "You shut (or *open*) window," "I (or *you*) open (or *shut*) door," "accompanying the words with the action; "You (or *I*) put orange (or *bread* or *spoon* or *pencil*, etc.) on bed (or *pillow, chair, stand*)." "You (I) lie on bed." "I (you) sit on bed (or *chair*);" "I (or *you*) comb hair;" "I take big (or *little*) pencil (orange, etc.)," little finger, big finger. He then learned the difference between "*pencil* and pencils, *eye* and eyes." Then he learned to respond to the question "Pencil (or *orange, bread, etc.*) in glass?" by "Yes, pencil (or orange, etc.) in glass," or "No, pencil (*et al.*) not in glass" as the case might be. Various combinations of the foregoing words were made; he learned to employ them correctly. One attempt I had for the present to abandon, I rose and said "I stand." He pointed to a little table which he had been taught to call a stand, and I thought it best not at present to embarrass him with different meanings of the same word.

The picture of any object which he has learned the name of is recognized as the semblance of that object and named without hesitation. For example, after learning the name of a watch and being later shown a picture of a watch, he said "watch" as soon as he could remember how to shape his lips. It seemed as though his process of remembering a little-practised word was by motor-memory; that is, as if he recalled the movements of his vocal organs, for he slowly and attentively places his lips in position before emitting a sound. His manner is intent and serious. He rarely smiles, and this almost invariably when I smile—not always then. He smiles when I first come in but shows no regret when I go.

The nurses tell me that he sleeps well at night, and has a good appetite. He shows no sign of recent illness—no emaciation or anything of that kind. He is rather thin.

[This was written before a portrait of him taken a few months before the breakdown had been seen. There his face is shown well-

rounded, but now his cheeks were somewhat hollow, though not "emaciated." See Figures 1 and 2.]

Wednesday, Feb. 25. Spent about one and a half hours with Meyer in afternoon. His face certainly looks differently than it did on Saturday—almost as of a different man. It was then dull, dejected, unintelligent, it now shows deepening intelligence, though still solemn it is not quite stolid, and its lines are nobler. I cannot endeavor to keep pace in description with his improvement today. He has been picking up some bits from the nurses and somehow, no one whom I saw knows exactly how, had learned to count to five. While I was with him he learned a number of new names of objects, besides "up" and "down." I taught him to supply "the" before nouns, and it was extraordinary how quickly he did so. I got him to comprehend the possessive pronouns "my" and "your" and to use them correctly. He learned the distinction between "are" and "is." I taught this thus: "Four pencils *are* on the table (pointing), three pencils *are* on the table, two pencils *are* on the table, one pencil *is* on the table." He did not need to be told twice. He learned to answer such questions as "Where is the nurse?" by "The nurse is out there" (pointing). He learned what it means to hear a sound, to feel the wind or a touch. In short we changed places in asking and answering a variety of little sentences regarding things in the room. I would say that he now knows about eighty-five words. But this does not measure the extent of his progress today, because he learned to fill out his sentences with articles, possessives, etc., and to frame sentences for himself in answer to signs which he readily interprets or to questions. Perhaps the most encouraging feature today was that when I asked him "Are there three men here?" he answered, "No, there are two men—*one nurse.*" That shows that he has begun to make independent excursions in the attempt to express himself.

His speech is still very slow, his voice low and rather hollow, his manner very intent and solemn. He puts forth all his powers to attend and learn every moment I am with him, without elation, without reluctance, as if he felt it his duty.

Thursday, Feb. 26. Today advance was made, new words added, sentences filled out more with the connective particles. He knows several nurses by name and has been told (not by me) and has learned my name, "Mr. Prince." I asked, "who are you?" and he thought, then answered in low lifeless tones "Heinrich." I asked, "Did the nurse (pointing to the corridor outside where the nurse had gone) say (pointing to my lips) that you (pointing to him) were Heinrich?" He did not seem sure of the idea, but on repetition he caught it. Or more

likely he was hesitating how to frame the sentence for a full reply. I took him to the window and asked him, "What do you see out there?" "Color green," he replied. There was a field at some distance. A long way off were three cows grazing. I wanted to see if so small objects on the retina would attract his attention. I imitated the switching of their tails just visible, pointed and asked, "How many?" "Three," said I, "Yes, three cows, three cows." He has got used to adding *s* to form the plural. I pointed to his feet and asked, "Have you one foot?" He looked down from one to the other of his pedal extremities and answered, "No, I have two foots." Of course this was the answer I had expected. I said, "One hand, two hands; one nose, two noses; one foot, two *feet*." He will not forget. To illustrate how *de novo* his acquirement of knowledge is I asked, "How many eyes have you?" He put up his hand and felt his eyes gravely and answered, "I have two eyes." "How many noses have you?" He felt of his nose and groped about to find if there was another before answering. "How many heads have you?" This time he glanced at my head and then a slow smile grew on his face, as if he got a glimpse of the humor of supposing that he had more heads than I. It may, however, have been only the reflection from my involuntary smile, especially as before he answered he made sure by feeling his head. I find that during the last twenty-four hours he has picked up quite a number of words from the attendants, and doubtless the tendency will accelerate. The nurses have taught him to count to ten. "Have you ten fingers on one hand?" He looked at his hand, evidently mentally counted the fingers and replied in his invariable toneless, slow fashion. "No, I have five fingers on one hand." In the endeavor to evoke a memory and bearing in mind the "Black Hand" story, I showed him the drawing of a hand and he named it. I darkened it with pencil and asked, "What is it?" "Black hand," he replied. It seemed to me that his expression became more solemn and his eyes looked introspective, but this may be fancy. There was no evidence of fright—which I even hoped for, for it would mean that a memory of the past was dawning.

[There was no truth in a rumor which circulated to the effect that he had been attacked by the "Black Hand" gang. Heinrich's deeper solemnity and "introspective" look were probably caused merely by effort to figure out what I was trying to teach him now.]

Friday, Feb. 27. Spent about one and one half hours with him. I taught him the meaning of "remember," by hastily naming a new object, passing on to other things, then later showing him that object and asking, "What is this?" and as he is slowly recalling the name, "You don't remember?", but as he pronounces the name adding, "Yes,

you do remember." A little drill of this nature gave him the idea, as I learned by tests. Then I asked, "Do you remember Los Angeles?" He shook his head and made the same response to, "Do you remember Sister Martha?"

I taught him the terms *night* and *day*, by coupling "light" and "dark," which he knows, respectively with the present and with his lying on the pillow with his eyes shut. I put my head on the pillow, said "dark," "night" pointed to my shut eyes and said "asleep." I asked him if he saw anything while asleep, and he said he did not. My object was to see if picture dreams of his past life had begun, as I expect they will. Some tests were made of his senses of taste and smell and it was found that he smells and distinguishes between different odors. He likewise distinguishes between tastes. Candy is "good," orange peel is "not good."

He had been taken for a walk and spontaneously informed me of the fact. I got him to relate what he had seen. He recollected the things slowly so far as he knew them. He had seen medicines (probably bottles which he asked about on the way out); "a man took him." He saw a "bicycle" and was interested when I told him I came on one. He saw "birds" and made a motion to signify flying. I said, "You saw birds flying in the air," made an air current with my hand so that it impinged on his hand and said, "You feel the air." He evidently got the idea. Presently he solemnly asked, "Where do you sleep?", not knowing the word "live." Delighted that his mind was beginning to go on excursions of inquiry, I told him the best that I could. I think he got the meaning of "yesterday," "today," and "tomorrow" imparted by various devices. As I rose to go he rose and shook hands and said, "Come again"—doubtless taught him by the nurses. Previously he had in response to my question said, "I like to talk with you." "Loud" and "louder" he knows, and raised his voice in proof, hitherto and thereafter continuing low, monotonous, colorless.

Monday, March 2. I did not see him on Saturday or Sunday, being ill. Visited him today and the nurses told me that he watched for my coming both days and almost (or quite) cried when I did not come. He told me, "I waited for you, Dr. Prince, and you did not come." I found that he had picked up new words and phrases and taught him more.

Tuesday, March 3. He has been asking the nurses all sorts of questions as well as he can frame them. Evidently he has seen a dead man and was curious. "Will he live again?" "Yes," replied the nurse. "Where will he live?" "In the sky." "How will he go there?" The nurse was nonplussed and told him to ask me. He wanted to know

how far it was—pointing—evidently struggling with the question of space, or how big the world in which he finds himself is.

Dr. C—— accompanied me on this visit and thought the man had received some old injury which showed on the left frontal lobe, and that back of the left ear were signs of another, but I suspect that it is only natural asymmetry. Dr. C. also noted the “glassy” look of his eyes and said it was regarded one of the physical signs of dementia.

[It is not worth while to reproduce more of the piquant remarks of this physician, which I set down in the diary because they amused me so. Of course the supposition that Meyer’s was a case of dementia was absurd, as his mind functioned in normal and rational fashion, so far as it had knowledge to act upon. The good doctor was quite sure that in his experience in army life he had seen a number of such cases, not knowing anything in particular about abnormal psychology.]

Perhaps it was the presence of a number of persons which made Meyer forget, at least momentarily, the word “flying” which I had told him several days ago. For when I again asked him what the birds he had seen were doing, he replied, “I guess they were walking from one tree to another tree.” “Walking on the ground?”, I asked. “No,—and he made a motion in the air. I gave him the word flying again and a lesson on *air* and *wind*, by fanning the air, etc. I asked if he remembered Cleveland. He said, “No, the nurse told me I lived in Cleveland. If I lived in Cleveland some men there would know about me.” I don’t know if the thought was original. After mention of some other things which he failed to remember he said, “If the nurses talked to me more maybe I would remember.” He smiled and added: “I guess they don’t talk to me more because they do not have time.” I questioned him to see how far back in his San Bernardino experience he remembered. Apparently nothing of what occurred in the police station or going to the hospital. On his second day in the hospital he did not know nor could he now remember Dr. Owen [who, it will be remembered, saw him at the police station]. “I think I remember first Dr. Prince and the nurse—the first I remember you told me to lie down and go to sleep.” (“How did I tell you to go to sleep?”) “You put your hand over my eyes.” It was the gestures, as I had supposed, which he then understood, not the words. This telling him how to lie down belongs in my visit to the hospital on the afternoon of the first day.

[Here is one of the points in which Hanna’s case differed from that of Meyer. The former was able, even after the restoration of his primary personality—there took place a sort of welding of the memories of both the secondary and the primary states—to remember from

the moment that he awoke from unconsciousness, even before he first opened his eyes. But Meyer was not able to remember, on the ninth day after, anything of what took place in the station-house or anything that occurred in the hospital up to the close of my interview with him in the afternoon. We are to suppose that the psychical energy of the new personality had not, up to the point of my inducing relaxation and consequent sleep, by causing him to lie down and employing soothing touches and tones, developed to the point of retaining memories. Perhaps it was the relaxation that allowed the first permanent impressions to be made.]

He could remember nothing about getting out of bed and going through a pantomime the second day.

He had got some idea, mostly from me, what print and writing are and remarked that he wished I would show him how to read. I told him we would begin tomorrow.

Wednesday, March 4. The nurse told me yesterday that Meyer wanted to know where she lived and that she tried to show him on the map. I remarked: "That is rather confusing; he will think that you mysteriously live on a piece of paper." This morning the nurse confirmed this by saying that when he asked where the trains went and she showed him the railroads indicated on the map he asked, "Do they go on paper?"

I found that his range of knowledge has increased. He is picking up from every side. He has been taken to walk several times. His curiosity is awakening more and more and he asks difficult as well as easy questions to answer. Today I took him to a trolley car and then on the car into the city. When he saw the car and was told its name, he said, "There are men in it." When he entered and it started he smiled with pleasure and said, "I like this." His questions were frequent. "What makes women here wear violet and white dresses and the nurses wear white?" I explained that white enabled people to know that they were nurses, while outside women wore what they liked. He now remarked, "I never was in a trolley car before." He saw an engine and asked about that, and about the black smoke issuing from its stack.

When we alighted and walked toward my home he paused to see and smell some flowers with evident pleasure, stopped to examine things in shop windows and to ask naïve questions about them, oblivious of who might hear. He seemed pleased to see Mrs. Prince, was surprised mildly when the parrot spoke and asked, "Can a bird talk?" Another explanation ensued. I gave him a lesson in reading, first words, then their letters both in script and print at the same time. He learned

about a dozen words and half the alphabet in a half hour and is to practise on copies I set him. He asked if he could take back a rose Mrs. Prince gave him. He saw a couple of burros on the way back and called them "little horses."

With the increase of mental content, and the widening of the scope and variety of experience his voice has begun to lose its toneless monotony and to take on color and show inflections, though slightly as yet. His expression has a little more animation, smiles come oftener and more truly express feeling rather than being merely in response to the smiles of others. In a vague way he realizes that something has happened to him, that he can not remember as others do. But this is only in a general way and because he has heard it, for sometimes, when he sees something striking and has it explained, he remarks with the most evident lack of suspicion that it may not be so, "I never saw anything like that before." Of course he has ridden on the trolley-car thousands of times, but he beamed with pleasure as the car started today and said with most childlike simplicity: "I never was in a trolley-car before."

Thursday, March 5. I took Meyer out on a short walk and he asked many questions, stopped and examined things, and frequently when I answered was reminded of something he had heard from some other quarter. His thoughts are knitting together, running out and making comparisons, crossing and interlacing into a fabric rapidly. I showed him some new leaves on a bush and told him that a short time ago there were none there, and he wanted to know why there were leaves at one time and none at another. What the water tank was, what the young eucalyptus trees, what the wire fence was for, whether some fellows lying on the grass were sick.

I asked him as we neared the hospital if he wanted to go on learning to read, "O, yes," he said, "I want to; I want to read books." In a short time he learned nearly all the remaining letters in the alphabet and a number of new words in script and print. He had copied what I wrote yesterday over and over and knew all he had then been taught. Then I told him that I might in a few days make him sleep in his chair and talk to me asleep, that it would be pleasant and that he might remember some things while asleep and tell me. His first answer was, "Does a man talk when he is asleep?" I told him that he did in that kind of sleep. He then asked how he looked when asleep? He was very willing to be put to sleep, especially when told it would make him remember when awake, sooner. He asked with pleased surprise, "Will I remember sometime when I was in Cleveland," and I assured him he would. [Alas.] He said, "Mr. Rudnick said a letter said I was in Cleveland five years." He comprehends that that means

a long time—nothing more. I spoke of not knowing what his work in Cleveland had been, “Did I work in Cleveland?” he asked with interest.

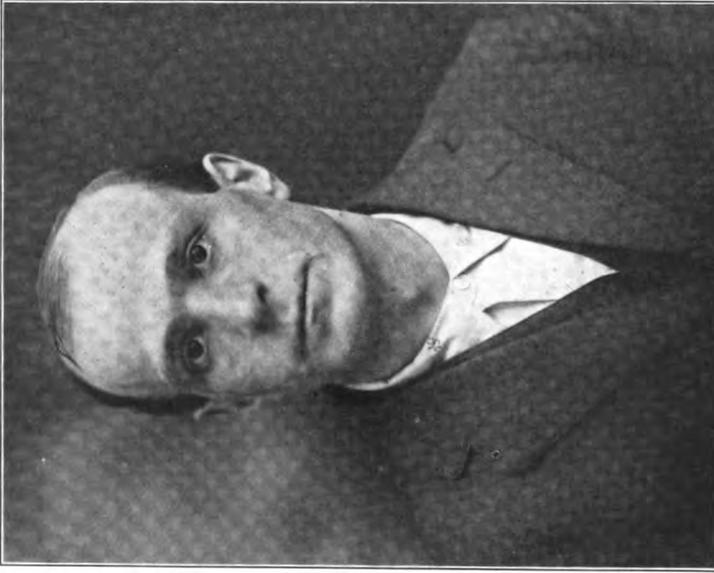
Then I judged it best to tell him all I knew about him, and set his brain at work on the problem. Explaining that he ought to remember from the time he was as little as the child he saw outside the window, I told him that sometimes a man is sick and it makes him forget—not remember. “Was I sick?”, he said. “I don’t know but I think you may have been. And sometimes he is hurt, falls, or a man strikes him, (illustrating) or he does not sleep for a long time—” “Why doesn’t he sleep?” “He is sick and can’t sleep or he worries (and then followed a successful effort to make him understand, at least somewhat, the word “worry”) or he is afraid (and I explained that by word and pantomime). Perhaps some man made you afraid.” I spoke of his coming from Cleveland. “Did I come on a train?” “Yes.” “Who took me?” The poor fellow knows that he cannot go out now unless someone takes him, and supposed it must have been so always. I told him he probably came alone but that he had written his sister that two men took him and kept him in a room and wouldn’t let him go out and wanted him to give them money. “Did I have money?” he inquired. I replied that he had some and told him that perhaps there weren’t any such men, that perhaps he was sick and thought he saw them, that sometimes men are sick and think they see a man and there is not any man there, etc. Then I took pains to tell him that whether there were such men or not it was all right now and he must not feel badly, must not worry. “O, I will not worry. But I would like to know what I did before I came here.” “That is all right,” was my reply, “think of that all you want to. But remember that you are all right now—no men can hurt you.”

Dr. Savage, Superintendent of the hospital, told me that the Lutheran minister, to whom Meyer’s sister’s pastor and his own pastor in Cleveland had both written, had suggested taking him on a ride. “I told him to talk to you about it, that I had in a way, turned the case over to you, and whatever you agreed to was all right.” All the doctors, Savage, Owen, Trott, etc., who have seen the case, and had anything to do with it have been most cordial in their relations with me.

Friday, March 6. To my astonishment Meyer was found today to know not only all the letters of the alphabet, lower-case, both print and script, and all the words he had been taught in print and script, but a considerable number more. Some of these had been told him by the nurses, but, remembering some little drill I gave him in the sounds represented by letters, he had studied words in a magazine and by making the sounds as well as he could and comparing (as I suppose)



**FIGURE 1.—Heinrich Meyer in 1913.
Primary Personality.**



**FIGURE 2.—Heinrich Meyer in February, 1914.
Secondary Personality.**

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the result with the sound of spoken word with which he is familiar, he thus made out a number—perhaps twenty. For about the distance of four inches in a column he had marked all the words which he previously knew or managed to guess. In a few instances he had judged wrong from my drill in the sound of letters, as when he pronounces of “off.” I gave him quite a course in reading and told him I need no longer give him written exercises to copy, that he could take any printed lines that he had read, and write them, looking at the written alphabet if he forgot how to make any letters. He asked, “Can you write all capitals?” I found that he meant to inquire if there was a capital form for every letter, and made him an alphabet of capitals, likewise told him that the first word of a—(“Sentence?” he interjected) began with a capital as also did the names of people and places like Cleveland. He was interested, as in all new information, asked questions in his own way until he got the idea thoroughly, then said, “All right.” When he found that “I” is written with a capital, he asked if that was the case with “you.”

Before going to see him I made of stiff cardboard a foot rule, with inches, halves and quarters marked. He was much interested, especially with the discovery that “one,” “two,” etc., are represented by marks called figures. The terms “one half” and “one quarter” and their meaning seemed to gratify him. I showed him how he could measure anything and how to read off the measurement, as one inch and three quarters. “You don’t say ‘One inch and a half and a quarter?’” he asked. I asked him to name a certain distance and he put it, “One inch and five quarters,” instead of two inches and a quarter. He asked me if I was going to leave the rule and when I assented seemed highly pleased. I then tried seeing if steady gazing into a glass of water could bring a vision, but it did not. Nor were experiments in hypnoidization successful.

He asked me, “Did you say, Dr. Prince, that I did not talk when I first came?” “Yes.” “Why didn’t I talk?” I told him he had forgotten all words. He looked very serious, and as I went on, I saw tears stealing down his cheeks. I was not sorry to see this first sign that I have of feelings of sadness, or whatever they were, though not wishing that they should become too strong or remain too long. I urged him to tell me why he felt badly—what he was thinking of. When he could command his voice he said that he did not know before what I had told him. It had for the first time dawned upon him how different he had been at one time from other people. Then he put his hand upon his head—on top near the front. I asked why he did so, “There is a pain,” he said. Though I had relentlessly told him about

himself since I wanted him to face the facts, to wonder and make mental explorations, I did not want that pain, and began to soothe him. He said, "Maybe I won't ever remember." I assured him that he would, told him that he was getting along finely, that it would all come back, etc.

He wanted to know when and I told him I did not know, but before long. To satisfy his desire to know how long it had been since he forgot I explained the word week—seven days. I told him it had been two weeks—fourteen days—and made it plain by showing him the twelve inches marked on the rule and pointing off two more. Several times he told me, "If you tell me that I will remember. I will not feel bad—I will wait."

Again I inquired to learn if he had had dreams. He said slowly that this morning when he woke he was laughing but he could not remember what made him. But he added what was probably the explanation, "I guess Miss Winkler laughed out there and it made me laugh." I judge that in the moment of meditation after his first statement some shadowy memory of Miss Winkler's laugh came to him. He could not understand what it meant to dream. I told him that some morning he would wake and it would seem to him as if he had been talking with someone, or walking outdoors, or something else.

"They don't let me go alone," he said. I laboured to explain that he would not really be out, or talking, etc., but would feel as though he were. "And shall I be in bed all the time?" he asked wonderingly. I told him he would be thinking while asleep, but found that he did not yet understand what *think* signifies. By turning his attention inward after putting little problems and saying, "Now you are thinking," letting him observe that when I asked, "How does Miss Lawson look?", he saw a sort of picture inside, etc., he was given the idea. "You say I think when I am asleep?" "Yes, you will," I replied. "Don't the thinks sleep?", he asked wonderingly. Telling him that the word was *thoughts* I replied in the elementary fashion necessary, that they slept some, but not all the time. He was evidently quite eager to begin dreaming and said, "It will be nice." He promised me to think every morning when he awakes and to remember to tell me his dreams, when they begin. As I prepared to go he asked anxiously if I would come tomorrow.

Saturday, March 7. Visited Meyer today and found him still farther advanced. He had spent much of the time today folding bandages, etc., very neatly indeed. Miss Lawson, a nurse, told me that he cried again last night for fear he would not remember. Today he said that I told him at one time yesterday, "Maybe you will remember."

I assured him that I could not have said that, but may have said, "Maybe you will remember soon," that I knew he would remember sometime. This cheered him. Told him I might not be able to visit him tomorrow, but would next day, and explained why the best I could.

Monday, March 9. Received today two pictures showing Meyer's sister, Mrs. K ———, of ———, Connecticut, and her family and friends, also very meagre data about Heinrich Meyer which she hoped I would not "misuse." The most important fact learned was that his trade was that of a cabinet-maker. So this afternoon I took him to a joiner's shop. When I arrived at the hospital I found him practising writing words in script, with the written alphabet before him to refer to. He was doing nicely.

Arrived at the shop, he looked at the boards, bench and tools, and recognized nothing—seemed rather bewildered amidst the profusion of unknown articles. Then a man, whom I had told what we were there for, started up a band-saw. Meyer looked fixedly at it and seemed abstracted for some moments, then said slowly, "I think I have seen something like that." I was on the *qui vive*, of course, and asked: "Have you seen it since you came here to San Bernardino?" He considered and replied, "No, I don't think I have." "You have *seen* something like it?" "No, I guess it is the sound, I think I must have heard that before." The planer was started up, but he said, "I have never heard that before." Then a small circular saw was started and he again said, "I think I saw something like that before," and again I found that it was the sound that seemed familiar. Once he varied the formula thus: "I think I must have been somewhere where they had that." This was the first time that anything had roused a feeling of *familiarity*—the sounds connected with his trade. It will probably be found that there were saws but no planes in the room where he worked, or it may be that the sound of the saw was the first to rouse the feeling of familiarity, but that the planes will follow. No object in the shop roused the feeling by its looks—it was the *sound* of the saws.

[A letter by the manager of the Cleveland shop, dated March 16th, stated: "He did not operate any machinery outside of hand-saws, planes, chisels, screw-drivers and glueing clamps, such as any cabinet-maker would have." That is, he used only hand tools. But the question is not what he himself used, but what sound was the more familiar to him, that of band and circular saws or that of the planing machine,]

From here we went to Dr. Boone's house where I wanted him to listen to the graphophone. He listened as if transfixed, was especially pleased by a song and recurred to it several times, "I liked the second

one best." Finally "Ben Bolt" was sung and he said, "I think I heard something like that. Maybe I didn't. I am not sure. But then I must have heard it somewhere." [If so, it was probably heard within two weeks.]

Then we went to my house. I played "Die Wacht am Rhein" with hope that this would seem familiar, but it did not. His eyes fastened on a music cabinet on the opposite side of the room, he looked at it for some moments then went over and examined it, especially the spray of roses painted on the door looking much like inlaid work, and again he said, "I think I have seen something like that." He examined the carved top of a chair and made the same remark and when an extension table was pulled open and an extra leaf put in he uttered it again. Then he inspected a mahogany table and said, "I think I must have seen that color." [It proved that his work in Cleveland had been the making of extension tables.] So certain sounds customary to his occupation and, afterward, certain objects of cabinet work, particularly those suggestive of carving and inlaying, roused a feeling of familiarity, the first beginnings of dawning memory—it appears to me.

I took him out to see the hens. They were not new objects to him but he asked, "What do you do with chickens?" "We eat them sometimes." He looked puzzled, so I explained that we kill them first. "Doesn't that hurt them?" I told him they died too quickly to be hurt and that we cook them on a stove. "We eat them," he said reflectively, and it almost seemed sadly.

The pictures of himself, his sister and her family, etc., were all unrecognised.

When I pointed out his sister he said, "Is that my sister?" I answered, "Yes." "What is a sister?" And I explained the best I could. He does credit to his training in manners at the hospital, greets people and parts from them very politely, always removes his hat on entering a house, etc. He does not manifest timidity or embarrassment on being taken into a strange house. His voice while still low is firmer and clearer than it was, his face while more impassive than most grows in mobility and expression. He is so gentle and guilelessly childlike that it is no wonder that the nurses make a pet of him.

Tuesday, March 10. I took him to the same joiner's shop and to another. The saws roused the same feeling of familiarity. He saw some bits of inlaid work and said repeatedly: "I think I must have seen something like this somewhere." His gaze fell on the end of a paper roll on the top of a cabinet and he stepped forward eagerly and took it down. On unrolling it he looked at the blue prints with corrugated brow and repeated his formula. Then, slowly, bit by bit, he made

guesses as to the meaning of the lines, plans of a house, front and side elevations, ground floor, etc., using no terms but those he has learned since February 21st, and sometimes in consequence employing round-about phrases, but almost always guessing right.

It seemed a process of reasoning from the lines to what he lately had seen in houses, but surely more rapid and correct than would have been the case had he not formerly been familiar with such plans and had the knowledge stowed away somewhere in his brain. I borrowed a small piece of inlaid work for him to take away to look at, and described the process of making it. Glue, and the fact that it is wet at first then hardens, etc., were unknown to him, but the smell seemed familiar. He asked me various questions on the way back about my trip to Los Angeles to be taken tomorrow, how far it is there, how long it takes to go sixty miles, if I am going to walk, how large Los Angeles is, etc. I told him I would go to the ocean in the afternoon, and that brought another list of questions. When I told him I would speak to the people in a church (he was taken to church last Sunday evening) he asked (before I spoke about the beach) if I would speak all day, when I would return, etc.

Thursday, March 12. He is frequently employed about light tasks at the hospital and seems to enjoy them. At times his sleep at night is broken of late, unfortunately, by the disturbance made by sick or delirious men. He was for the first two weeks in a private room, but these rooms are now filled.

Walking down town he told me, (1) that he "thinks more lively" in the morning, less so toward night, which is to be expected. (2) that his thoughts are faster and clearer in the afternoon on days when he has taken a walk out, and added the reflection, "I think it must be good for me to go out and see things." He notices that at times, particularly in the morning, he can talk faster than at others, and said that he guessed that it would be good for him to try reading aloud. I encouraged him to do so. He remarked that he could not understand much he read (in magazines, etc.), there were so many words he did not know the meaning of. Later in the afternoon I showed him a book adapted for children of say twelve, and found that, while there are many words that are incomprehensible to him even in that, there are whole phrases which he can read off and understand. I had him take it to the hospital to practice on. His eagerness to learn, but particularly to remember, is pathetic. He began to speculate a little as to what he would do if he never remembered the past, and says he cannot help sometimes feeling badly about it. He asked how long he had been here and learning it was two weeks and five days, added the days with

the correct result, nineteen. I told him this was a short time. He asked, "Is that a short time?" "Yes." "It seems like a very long time to me." He wanted to know how long it had taken others to get their memories back. He told of two men who talked in some way that he seemed to know was in some way wrong, because "the nurse didn't like to hear their talk." I told him he must never learn to talk like them and he said, "I don't understand them—they talk so fast." At the shop he again examined the blue prints and especially the linen sheet on which the plans are originally drawn. He had not seen one of these before and was especially struck, passing his hand again and again over the glassy surface and saying: "That feels as though I have had my hand on something like it." He looked into vacancy and evidently labored to recall—something haunted him, knocked for admittance to his consciousness. He said, "I will try to think mornings when I think best. Perhaps it will come to me." He broke out again, "Yes, I think I must have made something like this. I think I must—or perhaps I saw it somewhere. I don't know—I wish I could remember." Then he happened to put the linen sheet over the blue paper sheet and made the most significant remark yet, "I think it must have been made that way." This is as I understand it correct, and if so, we have a half-memory—a memory indistinctly glimpsed. And only momentarily, as by a lightening flash I think, for the conviction did not seem to last, as he spoke uncertainly about it afterward. [It was probably merely a motor-memory—the memory of an *act*.]

He told me that night before last he must have had a dream, for it seemed to him that he went downstairs and into the drug room, and some nurse there made him go back, yet he was in his room when he woke afterwards. Unless this was somnambulism partly remembered (I have not inquired, but it would be very unlikely) this was a dream—not, however, from his past life. But it is the beginning of dreaming any way.

We walked into town (one and one-half miles or nearly) yet he asked if we couldn't walk back as he preferred to do so.

While in the shop I bored a little into a board with a bit and brace and then gave it to Meyer and asked him to go on with it. To my surprise he started turning in the wrong direction. I would have expected him automatically to turn to the right. When the bit was through the board he hesitated, not knowing how to remove it, yet he seemed to feel that it must be turned in one or the other direction.

Friday, March 13. Took him on a walk. Went to two carpenter shops and a picture show. The main incident was that after seeing a man do work with a foot-power fret saw and being asked to try it, he

followed the lines, and in doing this and handling the wood he showed the skilled hand after a few minutes of practice. Still, he does not recollect though he says, "I guess I must have done something like this before."

[Invariably, when Meyer began for the first time in his new state to use any tool or perform any act which he must have been familiar with as a skilled workman in wood, he began slowly and awkwardly, after seeing the act done by another, made improvement within a minute, and within five minutes was showing the skill of an expert. With no intellectual memory of how the thing was done, attempting to do it rapidly revived the movement memory.]

Saturday, March 14. I heard him read in the book, "Beautiful Joe," and he read as well as the average boy of eight or perhaps older. But few words on a page that he cannot pronounce or explain. On the contrary, a newspaper paragraph usually has too many strange words for him to grasp the meaning. In this book he says he can often get an idea of what a strange word ought to mean because of the rest of the sentence. He says that he himself uses words which he hears, not being quite sure of the meaning. The other day I suggested that he try to write his own thoughts. He says he has tried once or twice. Today I set him a task of writing a sentence or two descriptive of his walk yesterday. This is a copy of the result:

"Dr. Prince and I went dawn tawn we wer in two Carpenter sops, and there I have seen searel diffrent kind of woot, but did not recognise them, then we were in a pikture show for a wile, and after that we come home."

He had tried to read a newspaper interview with me about his case. To illustrate how correctly his reason is working I set down that he hit upon a seemingly weak point in my contention that the sense of familiarity lately roused is an encouraging sign. He said substantially, "Didn't you say that when I came here I could walk and do things?" I replied affirmatively, "Well, isn't my being able to use the saw something like that?" That is, weren't his manifestations at the carpenter shops, etc., simply those of the motor-memories which have not been lost. I could not explain to him very well but there is a distinction.

1. The using of the saw, even placing the linen sheet over the sensitive paper, may be simply parts of motor-memories. But there were other incidents, as his being attracted by the *sight* of inlaid work.

2. The motor-memories which survived superintended his movements, but automatically, or *instinctively*. He had no recollection of performing them before. Whereas the *sounds* of the saws, the sight of

the inlaid work, etc., roused feelings of something like it before, of familiarity.

3. None of his ordinary acts had sent him into fits of pondering, searching for a clue, groping for something yet hidden which nevertheless he felt was there. But these sights and sounds related to carpentry had that effect in very marked degree. It was when first taken to a carpenter shop that he first uttered a sentence like, "I must have seen something like that before.

He tells me that not until he had been here a number of days did he realize that he had lived years before coming to the hospital or had lived at all. He said, endeavoring to express it, "I thought I was born in the hospital." That is, he had not thought of the possibility that he had existed farther back than his memory extended. [It was probably about the eighth day that the realization came to him.] He has difficulty in understanding many people, they talk so fast.

Monday, March 16. At the request of Dr. Savage I introduced Meyer to Mrs. Manchester, a sister of Dr. Savage, interested in psychology, explained the case and talked some with Meyer before her. Then I took him to my house, set him comfortably in a rocking chair, had him close his eyes and tried to bring up pictures or words by the process of hypnoidization. I brought into my talk references to facts learned by means of the last letter from his sister, references to his plan for marriage, his business plans, his journey, his relatives' names, etc. He seemed to go into a sleepy state, but nothing was evoked. He did have, however, intense curiosity regarding his past, wanted to know about his plans for marriage, starting business, etc., and I told him in part. I asked him what he knew about marriage and he said that he heard that two of the nurses were married and he asked what it meant and was told that he would learn about it later. But he had gathered this much about it that it is "when a man and a woman live together." It was noticeable that while Meyer was sitting with his eyes closed, etc., his words came more slowly and continued to do so for a little while after.

On the way back he said I had given him something to think of. I asked if he had had the pain in his head since letting me know about it and he said he had not. He would try not to worry about what he would do if his memory did not return, but it was hard to avoid it when he was alone and got to thinking. But he guessed it was not good for him. I told him he had better not mention to the nurses about his former plan of marrying. "Don't you want them to know about it?", he asked, evidently not comprehending that the subject was one that he should feel any sensitiveness about. He is very curious as to why

it is warmer here than in Cleveland. I had told him something about the relation of the earth to the sun and the reason of different temperatures in different latitudes previously, but someone had said it was colder on the top of the mountains. [This puzzled him since it seemed to contradict my previous teaching.] So I had to explain that the air is "thick" near the earth and retains heat as a stove does after the fire is out, etc., and higher up is thinner. He got the idea without much difficulty. I found that he supposed that Connecticut was a city as well as —— and was puzzled how one could be in the other. I taught him several short German sentences and think he retained them as readily, but not more so, than English. [But see page 270.] He spontaneously remarked that he ought to, if he had been familiar with it as I had said.

Tuesday, March 17. According to an arrangement with me, the Rev. Mr. Rudnick, Lutheran minister, went for Meyer and took him to his house where I met them. I had arranged for Mr. Rudnick to have a bottle of beer, as I wished to try the effects of this after the Hanna precedent and because of another case that I had heard of where the man offered beer seemed to be in a mental conflict (he was a clergyman and it is to be supposed that both personalities glimpsed the bottle, one opposed to drinking, the other not) and the primary personality suddenly returned. But when Meyer had taken a taste he made a wry face and was about to put the glass down, saying, "It is bitter." I persuaded him to take another swallow and this time he did put the glass down, repeating: "I don't like it; it is bitter." But I told him to drink the whole quickly and he obeyed though it required evident effort. It awakened no sense of familiarity and was very distasteful, on the other hand it produced no apparent effect upon his speech or faculties. Mr. Rudnick and I smoked a cigar each. It was the first time he had seen me smoke and he looked at me curiously and asked why I did it. I replied, "I suppose because I like it." He asked, "Doesn't your mouth smell it?"—probably meaning *smell of it*.

He told me he had thought of what I had told him yesterday (about his intended marriage, etc.), before going to sleep as I directed and that he felt four or five raps in his forehead (pointing) that it did not hurt and lasted but a short time—perhaps "half a minute." I inquired, "Did you keep on thinking about what I told you?" "No, because I was thinking of the taps, and wondering what they meant. What did they mean, Dr. Prince?" I told him [using the true-in-a-sense language that one employs when trying to explain to a child] that his old memories were trying to get out, I thought, and that when he felt the tapping again he should keep on thinking unless it produced pain.

He has had no more dreams. He thinks there have been nights when he had dreams but he could not remember them. [A feeling of something having happened in his sleep.]

Mr. Rudnick sang a number of familiar German hymns which I played. He enjoyed them very much. He instantly recognized "Holy Night" as being the piece he heard me play at my house a week ago. "The Star Spangled Banner" when played, he recognized as the "National Hymn" which he heard at the hospital. He was curious to know how we knew what to sing and play and the notes were explained. He spontaneously noticed that the half note on the staff was longer than the quarter. Very quickly he picked up considerable about staff, notes, rests, etc. He asked about the pedals and was told that they forced wind up to the reeds which vibrated as the cords in the throat do to produce voice. Suddenly he said, pointing to the keys, "Do they open like this?", opening his mouth. "Precisely." We then asked him to sing the syllable *la* with us and he readily kept with us on a simple air, and then on the bass. He proves to have a good bass voice. He said, (we had already told him that he used to sing) "Yes, I must have sung before." Some wood carving at Mr. Rudnick's was shown him and elicited his formula: "I think I must have seen something like that before."

Wednesday, March 18. Took Meyer to the Y. M. C. A. with the purpose of getting his present personality tired with sensations new to it, with hope that it might sink and the old come. The idea was borrowed from Sidis. He saw boys jumping and swimming with noise and splashing in the swimming pool. Then he watched volley ball played by sixteen men, for an hour—a pretty exciting game. While Meyer must have been familiar with gymnastics and games at the Turnverein, he has no memory of this game, of course, or any other. He has played checkers since coming here, only. But he was very soon picking up points of the game from the acts and exclamations of the men. When he heard them say "one" or "that's one for us," etc., he seemed to divine the import at once, for he explained to me that when thus-and-thus happened that "counted one for that side." He watched eagerly and laughed at misses, appreciated good play, and specified who did best and who worst.

After this I took him to my house and into the kitchen where I showed him a revolver [having in mind the letter he sent from San Francisco. See pp. 222-223.] He manifested no dread but curiosity and put out his hand to take it. But I stepped to the door and fired. The loud noise and burst of flame did not seem to jar his nerves at all but only to excite his curiosity. "How did you do that?" he asked.

Took him then to one of the churches to hear Mrs. Maud B. Booth, who spoke for one hour and fifteen minutes. He listened spell-bound and as we were returning said he would have liked to hear her longer.

Results negative. Not even dreams followed.

Thursday, March 19. I was not with him long today. He gave me the letter directed to me and describing his first memories here which I had asked him to write. Spontaneously he said, "I write different than I did a few days ago." And it is true. At first his writing was in conscious imitation of the copies set for him, but as the forms of letters and words have become familiar the motor-memories have asserted themselves and his writing has swung back to its former characteristics until now there is little if any difference, as measured by letters of his sent by his sister.

SAN BERNARDINO, March 19, 1914.

"DEAR DR. PRINCE:—Twenty-three days ago as far as I can remember it was in the afternoon, when somebody covered my eyes and told me to go to sleep. The next morning I woke up when Miss Lawson brought my breakfast in. She talked to me but could not make out what she meant. In the afternoon Dr. Prince came and taught me a few words. Later I had supper and went to sleep. So it went a few days. I felt as if I were a child who just began to live, it seemed almost funny to me, when visitors or my nearest friends the nurses were laughing about something. I could not realize the nature of it. the second Thursday afternoon Dr. Prince came again to see me, of course he came every day, and by that time I found out, he is a very kind Gentleman. The very same day Mr. Rudnick, Rev. of a German church came to see me, among other remarks I understood when he said, "I should learn German as well as English in case I don't gain my memory back." In the afternoon Dr. Prince came, and made a remark equal to the above, so I have found out, that no one can tell if I will get my memory back, besides that I learned I was living long before I came here, but lost my memory and came out west instead of going east, this gave me a bad feeling and started me cry, because I saw other people could read, write and talk, and I only knew a few words, but was told I should not worry about. Since than I chances to see more, because Dr. Prince takes me for a walk every day and tells me about things I want to know. Two weeks ago I began to write and read, and study every day an hour or two, sometimes the nurses help me. I only like to know, if I will feel still happier, when my memory returns. Yours truly, 'HEINRICH MEYER.'"

Friday, March 20. Data have been pouring in from several sources in the East, mostly in response to my letters; from

Mrs. ———, Meyer's sister, ———, Connecticut, Two.
[Others later.]

An officer, of the Turnverein in Cleveland, of which Meyer was formerly secretary, One.

———— Company, for which he worked, Two.

Mrs. ———, his landlady in Cleveland, One. [Others later.]

Rev. Mr. Fischer, Lutheran pastor in ———, Connecticut, One.

Besides which, letter from Meyer to his sister, January 25, announcing his intended visit to ———, Connecticut, February 2nd.

Meyer's "Black Hand" letter of February 10th, from San Francisco to his sister and her husband.

Letters sent by the landlady. Letter to the lady he was engaged to, in his own hand. Letter to the lady he was engaged to, in the hand of another person who is supposed to have helped him in English composition.

Also recent letter from his mother and sister in Hungary. [Other letters were received later.]

The Turnverein sent an article of wood which he made and a photo of a lady he knew.

The landlady sent two family snap-shot pictures.

The ——— Company sent booklets with pictures of the shop, full size plans of extension-table from which Meyer had worked, plans of a show-window from which he had worked, and photos of two men friends.

None of the articles or pictures have been recognized by him. A picture of part of the very room in which he worked seemed to make no impression, except the gratification of a desire to know how it looked.

The plan of an extension-table was of such involved and technical characters with details here and there fully displayed and lines crossing each other in seeming confusion that I could make little out of it. But with very little inspection Meyer proceeded to name (so far as his present vocabulary allowed—of some parts he had to say, "I don't know the name of that"), and to describe all the parts of the table. He could locate every detail without difficulty and made Mr. Rudnick and me understand. Yet he does not consciously remember any of this. He seemed to deduce his description from a quick study of the lines. Of course, however, he could never have done so without his previous expert knowledge,—there was a bubbling-up, as it were, from the sub-consciousness where all these facts were packed away. He likewise interpreted the drawings of the show-window though this time, in spite of the fact that it was a drawing of the entire structure as completed and not a mass of lines and isolated details, it required more time and

inspection. [It should be remembered that he had been chiefly engaged, in the Cleveland shop, in making extension tables.] One spot on the drawing he pointed out, which to me looked merely the continuation of the panel design and remarked, "That is the door where they go inside."

He was pleased to hear how complimentary his employers, the Turnverein, etc., were concerning him, and said, substantially (after I had read one sentence he smiled slowly as the import dawned upon him and said, "That seems like a compliment"): "I am glad to hear that I was that kind of a man but I would like to remember." Two ladies from Redlands, sisters, formerly of Cleveland, one of whom had known him at least by sight, called and met Meyer. The one who had known him, Miss ——, claimed to recognize him and persisted in asking him, "Don't you remember" this person and that, and a hundred things. She also spoke very loudly as though she thought him deaf. He backed up and she followed him; he, at last penned in a corner, for a while replied to her questions, "No, I don't remember," but at length let her spout on with little more than a facial reply. As always, he was very gentlemanly, his manner grave and courteous, and he has picked up the forms of politeness until he seldom makes a mistake. Later he asked me about when introductions should be made and how.

We had a singing lesson when alone. He spontaneously proposed that he be gotten a job in a carpenter shop, saying, "I do the same things here, and perhaps if I got to doing different things I used to do my memory would come back sooner." I approved of the plan heartily, the only difficulty being what might happen if his memory should return when he is going to or from his work alone. But I think there would be little danger if I gave him a card to keep in his pocket telling him to go at once to Dr. Prince, giving address and saying that Dr. Prince is a friend who will explain all.

Saturday, March 21. Visited him for half an hour.

Monday, March 23. I made an arrangement with Mr. Johnson, a Swedish joiner, on Court Street, said to be one of the best in town, for Meyer to have a bench and use Johnson's tools. Mr. Johnson has a pattern for a stool which he says would sell for \$1.25, and proposes that Meyer make them and that we offer them for sale.

Got a room for him at the Y. M. C. A. and a place for his meals near by. Went to the hospital, told Dr. Savage the plan, which he approved, and then summoned Meyer. He said good-by to the nurses and patients individually. The nurses were quite sad to have him go. I furnished him with the card to keep in his pocket-book in case his

memory returns, and took him to his new boarding place and to his room and, after my own lunch, to Mr. Johnson's shop. Here he spent most of the afternoon. I think he felt some trepidation when starting in but this soon wore off. He had to ask Mr. Johnson questions about the use of the tools, etc., the latter allowing him to make things out for himself except when he actually needed information.

[Here is the first draft of the letter written by Meyer, spontaneously and unassisted, to the superintendent of the hospital, the day he left it, about a month after he learned his first word. The date is evidently not correct; it should have been something like March 25th.

SAN BERNARDINO, CAL., March 23, 1914.

"DEAR DR. SAVAGE:—Last Monday morning, when Dr. Prince came to the hospital to take me over to the Y. M. C. A., I was looking around the very last minute, but could not see you, so I write this letter to thank you for the —— I had in your hospital, where I started to live a new life, but hope not for long. I have here a nice little room by myself, and wish to find as good friends as I had in the hospital. Yours truly.—HEINRICH MEYER."

The missing word was not in his vocabulary.]

Tuesday, March 24. He reported that he dreamed something last night but could not remember what it was.

His picture was taken today for an article which a reporter is preparing for a Los Angeles paper. He has about finished his first stool. Mr. Johnson was much impressed by the skill displayed, especially in the absolutely perfect fitting of the joints. As the sides incline inward toward the top it is a difficult thing to make them fit perfectly true. Mr. Johnson said, "No one could make me believe that that man had not been a skilful workman. Besides myself I know only two carpenters in the city (whom he named), both Germans, who can do such a job as that. Not one of all the rest of the gang can do it—not one."

Wednesday, March 25. Last night he reports he had a dream of walking about the outside of an unrecognized garden and picking some flowers from over-arching branches, and of an unrecognized man coming from a house back in the corner and saying something. Just then he woke up. I hope this is an incident of his old life reproduced, but there is no way yet of determining it. With my consent Mr. Rudnick asked Meyer to go to his church last night and practise Easter music. Meyer was quite pleased to go. About two weeks ago Meyer spoke about being afraid of his own voice. Today, when I remarked how greatly his voice had changed, being now forward [not back in his throat], deep and rich at times, he confessed that he sometimes feels that fear of his own voice now, and that when he does, it becomes more

as it was. As far as his memory is concerned his voice is a new thing—I suppose that has something to do with his feeling. He goes down early in the morning to the shop and keeps at it, except for the noon hour, until 5:30, about as he used to do, and seems to enjoy it. He has finished one of the stools and is constructing five more simultaneously. Something was said a few days ago about getting him a dictionary. Tonight he said earnestly that he would like one, so that he could look up words which he heard and did not understand.

Thursday, March 26. He reports he did not leave Mr. Rudnick's until 10 o'clock. Mr. Rudnick taught him some German, but most of the time they were singing. I judge from something that he let drop, that he has made much progress in understanding music and in ability to sing. But last night he did not sleep well, went to bed 10:30 and waking at about 3:30, did not sleep afterwards. I told him that would never do, that he must find out what prevented his sleeping and avoid that. He thought that perhaps he got a little excited about the music. I told him that at any rate he must not sit up so late and as a rule should try to get to bed by 9 or 9:30, and also suggested that perhaps he was working too hard in the shop for a beginning, for he goes down pretty early and works most of the day.

Friday, March 27. Meyer slept well last night. The other day (about Tuesday) he saw me typewriting and expressed interest, and I let him try it, and he has taken hold of it several times since, today for an hour or more, perhaps altogether two hours. He learns easily, though there is not that swiftness in learning that indicates previous knowledge. He remarked that he thought it would be a good way to practise spelling, typewriting from a copy. I engaged him to make a psalm-board for the church, promising him five dollars, the regular price, for it. I went over with him and watched him make measurements and note them on paper, together with cross section drawings of the mouldings, etc. The speed and unerring accuracy of his work in measuring and notation and his skill as a draftsman showed the result of long practise in previous years. He was only given a few hints in this kind of work by Mr. Johnson, and after that all seemed to come naturally. I asked him how he was able to do this and the question evidently puzzled him—he said that he just put down what he saw. I told him that he could not have done it with such ease had he not previously been familiar with such things; he thought a moment and said that he guessed that was so.

The "Black Hand" letter, which I had told him about, I now read to him for the first time, and he had me read it twice again—the broken and agitated character of some of the sentences bothered him. I then

asked how the letter impressed him. He began to calculate with my help, how much it would have cost for two or three men to have crossed the continent, and I reminded him of the cost of board, etc. He then said, "I don't believe a man or two men would have taken me to California for \$200, and they wouldn't have made \$60. I don't believe they would have taken the risk for \$500, or for \$1,000." He added reflectively, "Unless they thought I had a lot of money with me—and who would have told them?" He expressed a desire to know how much money he had with him and whether there was any left. I said there might be in a bank, and that if he drew some before leaving there would be a record of it. He suggested that one might write to each of the banks in Cleveland and see if he had any money in any of them, etc., and asked how many banks there would be there.

We talked about his engagement to marry—he manifests no feeling of sentiment about it, or consciousness that such a matter is different in quality from ordinary ones—and he said, "If I got letters from Mrs. —— (the fiancée), they belong to me. If they were sent for, we might find out something in them." Sure enough, I hadn't thought of this. He also suggested ascertaining if there were other boarders at Mrs. ——'s and if so, asking them if they knew anything about his leaving, if he appeared differently than usual at the last, etc. I said that probably his sister had made these inquiries—the landlady and she would almost certainly have talked it over with them—but it is possible that they did not transmit to me any details which they learned. [This information was afterward acquired, and has been given in the introductory sketch.] To think that he had business plans followed by a heavy disappointment, was fond of a woman and engaged to marry her, with probably some agitating interview between them toward the last, and depression so great on his part that if the report is true, he threatened suicide, and all this knowledge of the facts and emotions in consequence are as it were utterly erased from the slate, leaving him wondering and trying with the rest of us to puzzle out what it all means! [There was, it later appeared, no such interview with his fiancée.]

Saturday, March 28. Nothing important.

Sunday, March 29. Meyer went to my church in morning and to the German Lutheran church in evening. He has gone to church several times before.

In the afternoon he paid a visit to the hospital. Has made six stools at the shop and other work, and jobs are beginning to come in.

After supper he asked me a great many questions as we had the atlas before us, about different countries, governments, climates, etc.

The difference between a king and a kaiser, why one empire is so large and a certain kingdom is so small, what "government" means, how ships go from England to Australia, whether Peary went to the North Pole by railroad. (This was the worst slip in his logical processes I have heard, since I had told him that Peary's party was the only one that had ever reached the Pole. Possibly he did not notice the "only"). Mrs. Prince says he noticed in the dining room a picture of Napoleon and related what one of the men at the hospital said about him. It seems as if he almost never forgets what he hears said, and not only that, but he is able to tell in a remarkable percentage of cases from whom he first learned the facts.

Monday, March 30. I asked him how he slept last night and he answered and added, "O, I had a long dream last night." He related it and it was as follows: He was in a large lofty hall, its walls a light color. He was seated on a platform at the left of three desks. There were, he thought, two or three hundred men seated in chairs in the hall; they were coming up to the left corner of his desk and passing him blue slips of paper, which in some way meant money (not checks such as he has seen since) and he had a small book—he measured off about three inches by three and one-half—in which he made entries as each passed in a slip. After this he walked in front of his desk and spoke to the audience and got pretty loud, and finally pointed to a man on the right, a tall, dark man, and said—he seemed to be Meyer's predecessor in the position he occupied—that he had stolen money. Then the man shouted, "You are a liar," and about twenty persons made cries like: "You don't know what you are talking about." Then he—Meyer—turned to his desk, and took up a big book—he measured off some fourteen inches—and began turning over the leaves. The names of different men were at the top of the leaves and there was down what they had paid. He declared that the man had failed to pay over a dollar or two out of what each man had paid, amounting in all to \$470. He was much excited. A man got up and called the man at the middle desk, "Chairman," and seemed to be asking if he could say something. Afterwards the man called Chairman said he would have two or three men look into the matter. At this point he woke. He thinks he must have been waving his hands and that he hit his nose. He found the bed clothes thrown off. The dream is so ordered and consecutive, so full of elements unfamiliar to Meyer's experience since February 20th, so unintelligible to him in some of its parts, and so consonant with the facts that (1) he was secretary of a German organization in Cleveland, (2) the buildings are so large (as shown by a picture sent me) that the Society must contain several

hundred members, and (3) have a large hall, (4) the arrangement of desks with chairman at the middle one and secretary at his side is so correct, and (5) the small book for entering payments temporarily and the large ledger for entering permanently have such verisimilitude, that I am convinced that he has dreamed an incident from his subconscious memories.

The only counter-possibility was that he might have lately read or heard some incident of this character. It appears from his testimony, however, that he has not. The nearest to it was an incident of the relations of Rockefeller to some man, which he read, which he related and it was not at all similar. I asked if he had previously known the word "Chairman." He said he had read a reference to a chairman the day before. Responses to my inquiries developed that he gathered from what he read that a chairman was somebody who "ruled," but that he did not know that he presided over a gathering of men. It is barely possible that the word "chairman" started the dream, though probably it was a mere coincidence that he had the dream the night after reading about one. He spontaneously suggested the seemingly weak point in my theory that his dream was the transcript of a real incident and that is that in his dream the language spoken was English. But it seems to me likely that by the necessities of the case in order to produce the same effect in his upper consciousness, that was produced in his dreaming subconsciousness, the German was transmuted in its emergence, into English.

I am very much pleased that he has reached, as I believe he has, the point which I publicly predicted would come, when incidents of his past life would come in the form of dreams, to be unrecognized by him on waking.

Inquiries of friends in Cleveland showed that the dream was well founded.

The fact proved to be that he was secretary of two organizations, and it was in the hall of . . . [it is perhaps better not to say here which] that the incident occurred. But I will say that the language used in the meetings proved to be English.

Mrs. K., next door neighbor, wanted Meyer to make a chair for a dressing table from some wood which she had and proposed two perpendicular oblong ends to serve as legs. But he swiftly drew, with excellent draftmanship, a design for handsomely sawed ends in curving lines. It seemed that he had invented it at the moment, but his old skill served him. As he said, "It seems as though my hands did things of themselves."

Saturday, April 4. No changes in Meyer case. Have seen him

every day and he keeps on working at the shop. Occasionally hears an address in the evening. He learned to ride a bicycle in about ten minutes—undoubtedly he has ridden it before. He has ridden it several times since and evidently enjoys it.

Meyer has had no dreams since Monday, that he remembers. Usually sleeps well, hardly waking in the night. Perhaps it is his getting tired from work and his dense sleep that has prevented his having dreams, or at least such as he remembers.

Thursday night he slept but little, he reports, but lay awake thinking about his case with sadness and apprehension. Last night he slept soundly. Today he had no more work on hand and said he was worrying about it.

In the evening I suggested that he see how he liked a cigar. My object was that I wished to watch his movements, and reactions of taste, etc., and also my thought that if he had formerly smoked it might help to restore his memory if he took up the old practice. He did not demur—was, I think, a little curious to know what fun there was in smoking, as he had asked me that more than once. He removed the top just as he saw me do it. After a puff or two he removed the cigar and said, "It bites my tongue." A few whiffs more and, "Is that all the pleasure you get from smoking?" He had some trouble from the smoke getting into his eyes. In short, in all respects, so far as sensation is concerned he appeared like one who had never smoked before. But presently he was holding and handling the cigar in a manner that does not betoken the greenhorn at this business, but rather the accustomed smoker, and I would be very much surprised if I learned that he was not at least a moderate smoker. [It proved that he had been used to smoking.]

Sunday, April 5. As is his custom, he attended St. John's Episcopal Church as the service in the Lutheran Church is in German in the morning, and he understands too little German yet to follow the service. As there was confirmation in the Episcopal church he attended that also.

[The following letter is exactly as Meyer wrote it on my typewriter, except that a pseudonym has been substituted for the name of his sister. The *naïveté* of the mode of addressing a sister and of other expressions in the letter, such as that, he felt "homely" at my house, will be obvious. A part of the errors in spelling, etc., are attributable to the unfamiliar typewriter, no doubt.

The letter is of value also, to show how a man feels in such a strange situation as that in which Meyer found himself.]

SAN BERNARDINO, CAL., April 5, 1914.

"DEAR SISTER LUISE PASCH:—All the information, and letters from you, what Dr. Prince, and Mr. Rudnick received, has shown very plainly to me, that we are, brother and Sister, and as such, I wish to write to you about my conditions, in which I am at present, and was a very short time ago. The last two weeks, I was busy working in Mr. Johnson's Carpenter shop, to pass time, and to handle tools, the kind, I made a living the time I was in Cleveland, may be well and happy, as some of the boys I am living with, at the Y. M. C. A. I made six foot stools, of which four are sold, a hymn board for Dr. Prince's church, mad a very fine job, and think he will have to order another one, so that the old one don't need to be ashamed, then I made a piano stool, and finished them also. Evenings, Dr. Prince gave me the privilege of using his tip writing machine, on which I practice very often. This week I learned how to right on the bicycle. I think I make very good progress, in every thing I have started, except in trying to get my memory back, without any result, to this date, but hope and wish to regain same again, without it would only be a half man, and my be discouraged in many ways. Mr. Rudnick, Rev. of German church, asked me two weeks ago, to sing with his church quire, been practicing twice a week songs for Good Friday, and Easter sunday, but is hard for me, to read German, while I have not practiced enough, before I left the hospital, I had no chance to learn german. Mr. Rudnick gives me a lesson every Monday evening, but don't know enough to write a letter. English I picked up sooner, because I hear it all day. think it was so much harder for Dr Prince to teach me, while I did not speak at all. I think very sel-dome back on those days, because it makes we feel bad. I go to see Dr Prince two or three times a day, he is a very kind Gentleman. Mrs and Miss Prince are also very kind to me, and I feel homely at their house.

"Will now close for today, also hoping to receive a letter real soon. I am Sincerly Yours.—HEINRICH MEYER."

Monday, April 6. In the afternoon we went into the cabinet shop and machine shop of the Santa Fé Railroad. On return I gave him *cannabis indica*. No effect on the circulation was indicated by his pulse which remained pretty constant, about 68. It seemed to me that he laughed more than I had ever heard him, but there was not enough hilarity, definitely to assign it to the drug. He was conscious of no effects until after supper when he said he felt somewhat dull and sleepy.

[This drug, otherwise known as Indian hemp, or hasheesh, was administered as in the case of Hanna ("Multiple Personality," Sidis and Goodhart, page 176), to the amount of two grains within four hours.]

Tuesday, April 7. He had a dream last night (due to the drug?) at about midnight. It is described in his own words.

[The dream I had the night, April 6-7th.

“Some patients of the County Hospital and myself, were playing catcher on the ground near the Cottages, occupied by tubercular patients. We ran around in our night shirts, and after we were all tired, went into the center swimming pool. Because there were trees, the two others were smaller, the water was warm, in which we swam. We kept our shirts on, the swimming pools lie one higher than the other, and around the pools was grass growing, after we had the bath, we went up the back steps and then I woke up.—HEINRICH MEYER.”]

But inquiries show that he has read into his account after-judgments. He did not think in the dream that it was the grounds of a hospital that he was in, or that the men were patients of the County Hospital, but judged so after he woke, because they had what appeared to be night shirts. One of them, however, *was* the man who was next to him in the ward. He did not recognize any others. Nor did he in the dream think that the cottages were for tuberculous cases. By “playing catcher” I find he means that one man would run to overtake another. He does not remember any such game.

He failed to state that he swam without difficulty in the dream. “But I can’t swim,” he says. He is skeptical as to there being swimming pools of such description anywhere. “Why should there be small ones near a larger one,” he exclaims, “and why should one be higher than the other.” It may be that this feature was suggested by a picture in my residence which he has seen, of a cascade at Yellowstone Park, where the hot water runs from one basin to another, on different levels. In his dream also the water was warm. The cottages he describes as several hundred feet from the pools, about three or four in number and only a few feet between each adjacent couple. [This appears to be an ordinary compounded dream. There are features in it which are unlikely, viewed as reproductions of a real incident.]

Monday, April 13. No change in case beyond his increasing knowledge and skill at his trade. German accent still more pronounced. This afternoon I administered *cannabis indica* a second time, about three grains altogether. No result perceptible and no dreams during night. [Perhaps the drug used was impure.]

Tuesday, April 14. But on the night following this day he had a dream in which he and a number of patients some of whom he recognized, played ball, then about fifteen patients and male and female nurses walked abreast down a street and out into the country, drank water from a spring in a field and sat on the grass.

Thursday night, April 16. Had the striking dream of a trial described by him in writing, with accompanying diagrams, etc. What was the origin of this dream? I feel sure from questioning him that the details of judicial proceedings never came to his knowledge in this personality. Possibly it is a scene from his life in Hungary. It sounds melodramatic enough to be from a novel or play. But he has read no story and seen no play representing such a scene since February 20th.

My dream. The night from April 16-17.

"After the dream I woke up at one quarter after two o'clock and thought my memory came back, pulled the string above my head to light the room and felt happy, but thinking of what I dreamed, soon found out, it was not so, and was disappointed as never before.

"I had my breakfast in a little house, it seemed as it was out of town, before I left, two strangers came in talking, and one said, she is not guilty, and ought to be freed. I went out, and in front of me was a great building, and lots of people were going in, so I went too. In a good sized room, filled whit [with] strange men and women, I sat down on the sit [seat] in a corner for the rest was all taken, and start to listen. A man stood in front of the sits, with several sheets of paper in his hand, and read; that man became rich, but throw [threw] his wife on the street, while [because] she done wrong, later she comes to see her child, which was sick, but her husband won't let her in, and she left, never to return again. Years later, she got married to another man of very bad habits, one day she told him, her children and former husband are whealty [wealthy] and she has to lead such a miserable life, where nobody know her, the husband got mad, and said, he will search for him and kill him. She begged him not to publish her former life, but he disobeyed, so she shot him, and went to jail, a young man got up, and spoke for a long time, before he got true [through] talking turned around facing the sits, and said, these men will judge right and just, to free that woman, he pointed to a lady, sitting back of his sit, which was dressed in black, than the lady was asked why she shot her husband, but refused to talk, three men entered the door, and all the folks present got up. I could not see any more because I was to short, but I heard her voice saing this is my son, and my husband, than I stepped on my sit, but fel down and woke up."

The diagram made by Meyer apparently represented a court room, the judge sitting on a platform enclosed by a cord running from post to post, and a jury box by the judge's platform. Apparently, the dreamer entered the room in time to hear the prosecutor (?) *reading*

a statement, and the lawyer for the defense followed him. When the latter declared that "these men will judge right," etc., he motioned toward the jurymen. Whatever produced the dream, the fact that there were so many elements in it unfamiliar to Meyer's new existence shows that it must have had its origin in something witnessed or heard of in his old life, probably the former, as he found himself sitting with the audience, mounting his chair and slipping off.

The narrative is included here partly to show how far the secondary personality had progressed in English composition in less than two months.

The diary stopped April 16th, and as Heinrich Meyer became more engrossed in his own work and my own professional tasks claimed my attention, little light was thrown upon the case thereafter. Somewhere about this time attempts were made to hypnotize Meyer. It is probable that they were successful to a superficial degree, as indicated by the colorless monotony of his voice, but no memories of his primary state were elicited.

On October 23rd, 1914, Meyer had a dream which was almost certainly the reproduction of his old life. It was the first wherein he distinctly knew himself to be in Cleveland. But it brought no sense of recognition or familiarity upon awaking. This is the dream as written by himself.

Dream of Oct. 23rd, 1914:

"It was in Cleveland when I was dressing in my room. A friend of mine, stepped in to ask me to go to town with him. we both went out in front the house and waited for a street car, which was very near. we boarded to car toward town. As we arrived there I said Lew where are we going to? he said come on we are going to Niagara falls, it is not far from here. When the car stoped in front the depot, we walked down a stairway which had three little platforms, the stairway was covered with a roof, on the end of the steps my friend went into a room on the left side, to secure tickets for the train. I stood outside, and waited for his return. As he came, we went to board the train, he got on first, and I was going to follow, but go frightend and wake up. My friend was a heavy set fellow with broath shoulders and about half head higher than I, and well dressed. I seemed to me, that he was somewhat younger, than I am. He also had red cheeks.

"HENRICH MEYER."

If he ever after had dreams from the primary existence the fact

was not reported to me. It may be that he did, and did not care to speak of them, for as his secondary personality rounded out and solidified, he became more sensitive and reticent.

I continued to see him more or less frequently until I left San Bernardino at the end of the year 1915. By that time it was seldom that a stranger would have detected anything odd about him, because of the *naïveté* of his remarks and queries. But I remember that, perhaps six months after his arrival, I was showing a number of persons a book in my library, which is more than 400 years old, and he gravely inquired, "Was that printed in the United States?" It requires more than six months to renew all one once knew on history and other subjects.

Meyer gradually increased the scope of his business operations, and the last I heard was one of two partners in a firm engaged quite extensively in real estate and building adventures. He has now been married several years. The lady to whom he had been engaged in the East was, it was reported, quite convinced that his sudden departure was a scheme to get rid of her. This notion was a ridiculous one, but in his secondary personality Meyer manifested only curiosity regarding her, not the faintest interest otherwise. Besides her, there was another lady in the East with whom he had been on friendly and confidential relations. She wrote him a number of cheerful and appreciative letters, and he answered one or two of them, but then tired of it, saying, "She talks too much," meaning that the letters were too long-winded to suit him.

At the time of his marriage some of the Western newspapers brought up the old story of the lapse of memory. It is said that he met this with a denial, saying that this story was all a blunder, and that he remembered his whole life. If he said this, one can shed a tear of sympathy over the fib, and let it go at that. The facts are certain as facts can be, and if his primary personality had ever returned, there would have been the spectacle of an amazed and bewildered man, unable to recognize those with whom he had associated for years, and inquiring what had happened since he stepped from the train upon the streets of San Bernardino one—two—at any rate not more than twenty-four hours earlier.

The cases of dual and multiple personality which have been studied and reported, even to the extent of a half dozen pages, are few, but as one compares them he is struck by the variety of their types and manifestations. No two cases are quite alike, and a number seem unique in one or more particulars. Even in their origins there is diversity. In

Hanna's case the cause was falling violently upon his head; in Meyer's, anxiety and worry; "Sick Doris" was brought by the shock of the mother's death; "Mr. S." (Dr. Dana's case) leaped into secondary personality after poisoning by escaping gas; Mary Reynolds developed her alternating states after psychopathic illness.

The Hanna case is nearly or quite unique in the complete loss of sense of spatial relations, "Sick Doris" is unique in the fact that she got her principal education from another secondary personality, and Meyer is nearly or quite unique in that he lost all memory of how to produce vocal sound, and so on.

Meyer's case is one of dual personality as distinguished from multiple personality of three or more members. It is a dual case of the non-alternating type. That is to say, while in many cases the primary personality soon returns after the initial dissociation, and this and the secondary personality take turns in being the upper and manifesting consciousness, with Meyer the secondary state came to stay; the primary, though still existent, being locked up in the subconsciousness. Furthermore, Meyer's secondary personality was, as it emerged, of the so-called infant type, consciously bereft of all previously acquired knowledge, and only able to perform a few of the simplest acts, such as turning the eyes and the head to look, and walking. "Sick Doris" in herself was exactly of this type, and many analogies and some distinctions could be drawn between her and Hanna and Meyer, but the case as a whole is distinguished as being one where there were four other personalities including the primary, and four of these alternated. In fact, I do not at the present moment remember another recorded case which presents a close analogy, as a whole, to Meyer's, except that of Hanna. But it must be understood that the analogy continues only during the period that Hanna's secondary state reigned alone, for in only six weeks alternations began with him, but with Meyer never.

Cases of the rise of one secondary personality, with more or less amnesia of the past, are comparatively not very rare. Now and then we read in the newspapers of a person being taken to a hospital because found wandering in the streets, not knowing who he or she is, or being able to give any account of him or herself. But almost always the person is able to talk, and retains knowledge of most customary acts and of a large number of facts. It is sometimes hard to determine whether it is really a case of the rise of secondary personality, or a confusional state causing temporary amnesia. Usually the state dissolves and the memory returns within a few hours or days. But sometimes this is not the case, and there have been odd instances of persons who, on the coming of the secondary state, have gone to some other

part of the country and begun a new life in a competent way, though quite bereft of memory of their real past. Such are the Ansel Bourne and Brewin cases, and such the case reported by Dr. Osborne (*Medico-Legal Journal*, 1894) of a man who disappeared and two years later woke in his primary consciousness working at his old trade in a distant town, and cried "My God, where am I?"

A passage in Sidis and Goodhart's "Multiple Personality" (page 86) will show how rare a case that of Meyer is. "Until now [1904] the Mary Reynolds case has been the only case of complete double consciousness on record." Even that "has been drawn from second-hand sources." Nor was her amnesia so profound as that of Hanna and Meyer, for she could from the first utter words and sentences from her former life, without knowing their meaning. She retained her memory of spatial relations and could eat and drink. The authors continue, "The Hanna Case, described in the succeeding chapters, may be regarded as the first case of complete amnesia and double consciousness which has been under direct personal observation as well as under experimental control." Without being certain of the fact, I remark that, so far as I know, the Meyer case is the second.

It must be explained that the term "infant personality" applied to such cases as those of Hanna and Meyer, has only limited propriety. It means that the secondary personality on its rise has no conscious knowledge of words, objects or events—that practically everything has to be learned over again, not that there is an infantile intellect. The fact is that the reasoning processes are still intact and mature. Some psychologists have questioned the possibility of such a combination as that of competence to reason plus entire amnesia, but they are the psychologists who never met such a case. One of the skeptics is no less a person than Professor Janet, and he never had the opportunity to observe one. He says in his book, *The Major Symptoms of Hysteria* (Edition of 1901, pp. 97-8), "The intelligence of the adult is simply the sum of remembrances, of associations of ideas, of preorganized tendencies to pass from one image to another. The lack of intelligence in the child is precisely the absence of this organization." I do not believe this to be a correct doctrine. Intelligence, though originally developed along with and by these elements, is surely something more than the sum of them. It may be compared, as already said, with the skill that a mechanic attains by practice with tools upon materials of wood or metal. Take the tools and materials away, and he has no power to manifest his skill, but the skill remains. Thus Meyer had lost the materials (facts) and the tools (words) of reasoning, but the power and skill had not gone with them. Of course it is recognized

that indirect help is derived, in such a case, from submerged memories, but these aid him only as new acquirements do. As a matter of fact we do not find that the mental acumen develops gradually apace with the new process of learning facts, as would be the case if Janet were correct, but that just so soon as the subject gains any facts to talk about and any words to express himself he asks questions and makes observations which show adult and not infantile power of reasoning. While Meyer was yet ignorant of all but a fiftieth of his former knowledge and while he yet had to express himself in the simplest language, he showed intellectual keenness. In fact I never had occasion to remark any increment in his logical powers thereafter, making allowance for the paucity, at that time, of his facts and his vocabulary. If I were told that a new planet had been discovered and actually explored, many of my queries would sound naïve enough to an adept in the new knowledge and yet I would be able to reason from the first new facts given me in quite a different manner from that of a child, who also learned the novel facts. It was precisely so with Meyer, and with Hanna.

Finally, let us summarize some of the outstanding features in the Meyer case, at the same time making comparisons occasionally with that of Hanna, its nearest analogue, and that of "Sick Doris," which in its early stages was so similar, though but part of a multiple case differing much in its totality.

1. Meyer's rise of a secondary personality was due to anxiety and worry over business matters; Hanna's to a severe concussion of the brain; while the rise of "Sick Doris" was due to Doris's agony on the death of her mother.

2. Meyer, at the beginning of the new state, was unable to produce a vocal sound, and had to be taught as he afterwards was taught words; on the other hand, he retained his sense of spatial relations. But Hanna was able from the first to breathe loudly, then to repeat words without knowledge of their meaning, but lost the sense of spatial relations, so that all he saw was, as it were, a pattern of variously colored and sized blotches, close to his eyes. "Sick Doris" was at first dumb, and sound was first produced in the throat by another secondary personality subliminally acting, but she retained her spatial judgment.

3. Meyer spontaneously turned his eyes and head to see, put out his hand to investigate, and walked. It is probable that nearly all other acts were the products of imitation. That is, he had the power to direct his limbs, but except for the most elementary bodily acts did not know what to do until he saw it done. "Sick Doris" was about

the same in this respect. Hanna needed to learn even to walk, but this may have been induced by the fact that he was kept in bed two days.

4. Hanna retained the distinct recollection that at first his attention was riveted upon movements. The same was the case with "Sick Doris," and especially her curiosity was busied with the question why similar objects acted differently. When first seen, Meyer simply gazed blankly into the faces of his questioners—probably watching the movements of their lips—until they made abrupt movements, and then his head and eyes turned to follow the movements. Very quickly he began to imitate movements. When a nurse wrote the question, "Where does your sister live?" (after we had heard of her) and gave him the

*Where does your
sister live.*

*Where does your
Sister live.*

FIGURE 3.—Nurse's Question and Meyer's first imitative handwriting.

paper, he reached for the pen also and carefully made a fac-simile of the sentence. It was by exceedingly attentive and minute observance of the movements of my vocal organs that he learned to produce voice and to articulate.

5. Neither Meyer, Hanna nor "Sick Doris" knew the meaning of a word, remembered a face, recognized an object, or knew a single detail of any past event. With Meyer a few sounds of machinery and the sight of a few manufactured articles of wood roused a sense of familiarity, but not recognition or memory.

6. Meyer and both the others learned words, names, and at least the ordinary facts and relations of life with marvelous rapidity, simi-

larly as to sequence but perhaps a hundred times as rapidly as in the case of an infant. From this it is argued that the old knowledge is not annihilated, but subconsciously remains, and that the new teaching gets its roots down, so to speak, to the buried deposit, thus accounting for the amazing memory and progress manifested. The ease with which Hanna worked out arithmetical and even geometrical problems, is an illustration and proof; so likewise is the facility with which Meyer interpreted the complicated lines of a carpenter's blue-print.

7. With Meyer the motor memories lay so near the surface that no matter how awkwardly he began a formerly familiar act, in a very short time, generally but a few minutes—he was performing it with his old expertness and ease. This was tested sufficiently by information received concerning his former modes of life to be found possible to tell very quickly whether he formerly was used to this or that action, smoking, rowing, exercising with dumbbells, playing a musical instrument, using the typewriter, etc. Whatever he had not formerly been accustomed to do had to be learned as a normal person learns it. Hanna, in his secondary state, learned to play the banjo, to which instrument he had been unaccustomed, with truly phenomenal speed. "Sick Doris" learned to do embroidery, with which the subject was familiar, with phenomenal speed and nicety of execution, which ceased with her absorption into the primary personality. It is not known that Meyer either learned any formerly unfamiliar set of movements with more than normal rapidity, or acquired extraordinary skill in it, although he achieved, in time, greater business success than he had ever experienced in his primary personality.

8. It was shown in Meyer's case that with the change of psychical control—I mean with the change from the primary to a secondary personality—an accustomed stimulus experienced by the same body may bring quite a different emotional reaction. He had drunk beer daily in his former state. But when first in the secondary state he drank beer it was distasteful to him, he pronounced it "bitter" and set the glass down. Therefore, when Dr. Sidis draws from the fact that the new Hanna liked his first glass of beer the conclusion that he must have been familiar with beer in his primary personality, he is too hasty. He thinks it "rather improbable that a man tasting beer for the first time should find it 'all right.'" If Dr. Sidis will make inquiries he will find men who liked beer the first time they ever tasted it, including the present writer. It is well established from the classical multiple cases that one personality may differ greatly from the primary or another secondary personality in its tastes regarding food and drink.

I see the man and the nurse and a dog.
 I see the man and the nurse and a dog
 I see the man and the nurse and a dog

The nurse gives me my dinner. I am a man
 The nurse gives me my dinner. I am a man
 The nurse gives me my dinner. I am a man

FIGURE 4.—Copies by Meyer of Dr. Prince's writing. Thus the Secondary Personality formed its first style. (See pp. 237, 270.)

San Bernardino Cal. March 23-1914

Dear Mr. Savage,

Last Monday morning, when Dr. Prince
came to the hospital, to take me over to the Y. M. C. A.

FIGURE 5.—After Meyer's motor habits had begun to re-establish the handwriting type of his Primary Personality. (See pp. 252, 270.)

9. By comparison of the three cases of Hanna, Meyer and "Sick Doris," a fact of very great importance in the treatment of such or similar cases becomes apparent, and that is that the systematic re-education of the secondary personality should be begun as soon as possible. Meyer mastered necessary speech sooner than Hanna, probably because systematic teaching along psychological lines began with him earlier.

The best proof of my proposition is the fact now to be stated. Meyer's re-education in English began on the third day. Within 40 days he could express himself with fair fluency in that language, as the examples already given show. His re-education in his native language, German, did not begin in earnest until the 40 days had passed. In consequence he did not attain to such mastery of his native language as he had of English until at least a year had passed. For months he found difficulty in understanding sermons at a German church to whose choir he belonged.

Again, it appears that Hanna, in the sixth week, did not know how to write all the small script letters, and knew only half of the capitals. Meyer, however, learned one-half the small script letters in half an hour and the rest in another session next day. Yet Hanna had been much more highly educated. Why the difference? Probably in this, that seemingly no attempt was made to teach Hanna to write script until he was some weeks old in the new state, while Meyer's instruction in script began on his 12th day.

10. The writing of Meyer was at first purely imitative; at the first essay, of that of a nurse who wrote several inquiries thinking he might be deaf, and then habitually of mine, when I became his writing-master. But little by little, doubtless as the latent motor-memories associated with writing asserted themselves, new forms of letters began to appear, the tails and stems to lengthen and other characteristics differing from the copies set to appear, until, on March 19th, but fifteen days after he began to learn, he had practically recovered his original penmanship.

11. It is highly probable that Meyer's first speaking voice was formed largely in unconscious imitation of my own. This tendency is operative in normal human beings more than is usually realized. I was once a student in a small professional school where one of the teachers was almost adored by a number of the young men. He was naturally a stammerer, and to guard against this tendency, or in consequence of it, was accustomed to make marked pauses in his sentences uncalled for by the sense. Several of the young men, though not stammerers, contracted the same habit in unconscious imitation. It was as if they

subconsciously thought, "I like you so much that I wish to do whatever you do." So to Meyer I was for the first weeks of his secondary life his fount of knowledge, model and absolute authority. But little by little his voice altered, lowered in pitch several degrees, until it was a deep bass, and increased in resonance.

12. Perhaps the most striking fact of all in connection with the development of Meyer was that, although a German by birth, but nine years in this country, and speaking English with a pronounced German accent, for a number of days after he began in the secondary state to learn English anew he spoke it without a trace of Teutonic accent. Up to the time when he had a vocabulary of several hundred words no one would have suspected that German was his native tongue. About the twelfth or fourteenth day traces of accent began to appear, and by the fortieth day it was so strong as to advertise to every hearer what his origin had been. Here was a feat accomplished for a time by the secondary personality, which neither before in the primary state, nor after that period in the secondary, could he have performed to save his soul.

13. Both Meyer and Hanna had dreams which were resurgences of incidents from the forgotten primary existence. In neither, after waking, was there any recognition or feeling of familiarity. Here again is proof that the old memories are intact, though shut off from ordinary inspection.

14. Hypnoidization, in the case of Hanna, acted like dreams of the type just mentioned, bringing up pictures, and even sentences learned by heart in the past, only to vanish again. But hypnoidization, in the case of Meyer, produced no such effects.

It was found impossible to hypnotize Hanna, and Meyer, if put into hypnosis at all, did not go below a superficial stage, and no past memories were elicited.

15. Hanna, after about two months, woke in the night-time in his primary personality. It does not appear at all evident that any of the efforts made in his behalf were productive of this result. The two states alternated for six days, then amalgamated, and Mr. Hanna was restored to continuous memory.

Meyer, on the other hand, though all efforts suggested by experience in the Doris Case and by reading were applied so far as was possible in a busy life, never recovered, even for a moment, his primary personality and today has no conscious memories reaching back of February 20, 1914.

Otherwise he is intelligent, competent and has been far more successful in a business sense than he had been in his primary existence.

If I am right in my theory, supported by many facts, that it is exceedingly important in such a case to begin the education promptly and carry it forward systematically during the first weeks, because it is afterward much harder to learn, then Meyer has reason to be thankful that he fell into the hands of a psychologist who had experience. Remembering that "Sick Doris" remained undeveloped in certain ranges of her mentality, owing to the limited knowledge and patience of her teacher *Margaret*, it is easily conceivable that the early education of a secondary personality might be almost wholly neglected, or that it might be utterly perverted from the patient being put with the insane or imbeciles, and thus that the subject should never acquire the knowledge and ability to grapple with the problems of life successfully.

III

THE CHARLEBURG RECORD A STUDY OF REPEAT TESTS IN PSYCHOMETRY

BY NELLIE M. SMITH

Psychometry is the name commonly given to a phenomenon which consists of the coming into a peculiarly endowed psychic's consciousness of a mass of congruent facts hitherto unknown to her, apparently induced by holding an unseen object, as a letter. The underlying process or explanation is yet entirely unknown.

This report, verified and corroborated as it is, and illuminated by many photographs and diagrams, will well repay study.—EDITOR.

THE CHARLEBURG RECORD
A STUDY OF REPEAT TESTS IN PSYCHOMETRY

BY NELLIE M. SMITH

PREFATORY NOTE

Both the psychometrist and the writer of this paper recording and discussing the psychometrical experiments have been long and well known to me. All that is said below regarding the qualifications of "Miss Dale" as an indefatigable and critical investigator and analyst of much experience is amply justified. The clarity of Miss Smith's intellect is equally apparent to me, as it will become to the reader. The immunity of the tests from leakage of normal information and from suggestion, it would seem, could hardly have been greater.

I was shown the original letters employed in the experiments and verified the statements made regarding their contents. My contact with the case began before Misses Dale and Smith made their trip to Europe in 1923, and I was apprised by letters of their progress in discovering further verifications of the psychometrical deliverances.

It may be added that, while I have had no formal experiments with Miss Dale, she has on several occasions given me spontaneous indications of a power to get possession of long past and far distant facts, notably when she uttered a complex of true statements which fit the graves of my dead relatives in a distant State, including their number, and the peculiarities of the location of the cemetery, the kind of soil there, and the fact, then unknown to me, that one building is visible from it as one looks in a certain direction. I append a letter received from Mr. Charleburg.

W. F. PRINCE.

Czecho-Slovakia,
November 27, 1923.

Dr. Walter F. Prince,
American Society for Psychical Research,
New York.

Dear Sir:

I beg to inform you that I have examined the psychometric readings made by Miss Joan Dale on my letters and on the one written by

my little boy and was amazed at their accuracy. It is so surprising, that one who never before was acquainted with this science must confess that all is most correct and causes such surprise as one rarely experiences in life.

In order to see clearly in this matter I must freely admit that prior to November 28th, 1921, I had never met either Miss Dale or Miss Smith, and that up to that time I had never even heard of Miss Dale, and that I had never any other correspondence with Miss Smith except after the death of her brother, my dearly beloved friend, and then only on matters of business.

You can imagine, dear Sir, what it meant to me to see, on December 1st, 1921, the psychometric reading of one of my letters and that I was quite puzzled, as I never could have had a chance to write so detailed accounts from strict Russian prisons.

The psychometrist mentions a Chinese driving madly about one of the camps. This fact and many others I never wrote to anybody at home nor to my dear friend in America.

Summing up I must say that if one had such striking proofs as I had one must be fully convinced of the great scientific value of the psychometrist's readings.

I am, dear Sir,

Yours very respectfully,

G. W. CHARLEBURG.

INTRODUCTION

The following report of certain repeat tests in psychometry is presented in the hope of stimulating discussion and encouraging further experimentation, fully recorded, as a basis for comparative studies of the psychometric faculty. Such material is not now available in sufficient quantities and no attempt whatever at standardized records for reports seems to have been made by students of this subject.

The Charleburg series of repeat tests was undertaken without any idea whatever of publication and was the first such series that I or the psychometrist, whom we shall call Miss Dale, had ever made. In fact I did not tell Miss Dale when the idea of repeating tests with the same letter occurred to me.

The impressions received by Miss Dale at the first repeat experiment were entirely different from those that had come to her during a previous test with the same letter. Whether the impressions described during either test had any basis in fact I did not know because my information concerning Mr. Charleburg was insufficient and I had no way of adding to it at that time.

The first reference that I recognized at all was in the third test with the Leysin letter when Miss Dale spoke of Russia and a prison camp. But I did not know whether or not the many details she proceeded to relate were even approximately accurate.

The next impression I was able to identify was that of the photograph of Mr. Charleburg and his little daughter, which I had seen but which I had purposely not mentioned to Miss Dale. It was these two recognized points that decided me to keep on and test after test, in which the same material was used, resulted in reports of impressions that were never duplicated but seemed somehow to be connected with each other. Investigation, covering a period of several years, has shown practically all of them to be applicable to the Charleburg family.

This experience, therefore, was contrary to that of Senora Maria Reyes de Z——, of Mexico, as reported by Doctor Walter F. Prince, in the *Journal* of the American Society for Psychical Research, January, 1922, as follows: "The third object presented was an ivory paper knife. This had some time before been psychometrized, and Dr. Pagenstecher suggested that it be used again as a demonstration of what he had often proved, namely that the same object calls up the same vision. . . . At the second trial almost the same details are given in almost the same order."

We soon decided to limit the material for our experiments to papers upon which there was some writing, if only a signature. This was done for two reasons: first, a piece of paper in an opaque envelope uniform in size, color, and kind with those used in all other tests, furnished no clues to the psychometrist; and, second, a written paper offered more opportunity for a rigorous checking-up than did objects which, in the majority of cases, had passed through a larger number of hands and which experience taught us it was often impossible to investigate exhaustively. Furthermore, the mere appearance or shape of an object was rich in suggestion to the psychometrist. Miss Dale states that such suggestions interfere with her power to discriminate between psychic impressions and the workings of her imagination. She constantly mistrusts all impressions received after she learns the identity of any one connected with material she is psychometrizing and often becomes so confused that she stops a test abruptly.

Miss Dale has always lived in an atmosphere of scientific culture and has herself made extensive investigations along lines far removed from psychic research. She has had unusual training in close observation and in reporting data that she has gathered. Statistical analysis of findings has keenly interested her and has aroused a certain regard

for accuracy in details that is useful in reporting psychic as well as other impressions. She has always possessed a degree of psychic development but she has an intense dislike for personal experimentation and has been too busy to pay much attention to it. It was as an act of friendship that she consented to undertake any psychometric tests with me. Indeed, it was only a short time before I gave her the first Charleburg material that she discovered that, by taking articles between her finger-tips and holding her attention alert, she soon began to receive psychic impressions of sights, sounds, odors, tastes, and other bodily sensations, while apparently in a perfectly normal state of consciousness. She also discovered that these impressions were curiously relevant to persons who had been in some way connected with the material she held. And after a test, new impressions would come in continuation of those she received during the contact—sometimes for a period of several days. It was largely because of this fact that she so disliked the work.

The methods used in the tests made during the period covered by the Charleburg experiments were these: The letter to be tested was placed by me in a plain, perfectly opaque envelope and taken to Miss Dale wherever she happened to be. The envelope was then put into her hands as she held them at her back. At no time, during any of the tests, did she hold the envelope where she could see it. Absolute quiet was essential.

She usually began to describe psychic impressions immediately, speaking slowly so that I could take down every word that she uttered. This continued for ten or more minutes, up to thirty, from the time she received the envelope. As the test proceeded Miss Dale rubbed the envelope between her finger-tips at her back, and sometimes, when impressions were slow in developing she seemed able to accelerate them by holding the envelope against the base of her spine or the top of her head or her forehead above the eyes. In more recent experiments the forehead and finger-tips alone have been necessary to secure results. And it will be noted that in the tenth test here reported the opening impressions came without her touching the letter at all and had to do with the contents of the letter.

Many other repeat tests, with other papers, were made between the experiments here reported. Sometimes months were allowed to pass before the same letter was used again in order that other psychic impressions and lapse of time might diminish or destroy continuity. Especially did I give her other material that produced impressions of different parts of Europe so that she did not associate foreign scenes solely with the Charleburgs.

The Charleburgs were two young men, brothers, who were in active management of a large manufacturing firm in Hungary with which my brother had business connections before the World War. Besides the business relationship warm personal affection developed between my brother and these two men, especially the older one, who was just my brother's age.

In May, 1914, my brother went to Hungary on a business trip and spent several days in the home of the older brother, who was married and had two children; a boy and a girl. During this visit my brother said to his friend, who was an officer in the army, "If there should be a war, what would you do?" and the answer came, "I should be obliged to drop everything and go."

Then suddenly the war broke out. No word came from either brother for several weeks. The first message was a cable from Tobolsk, Russia, asking that a certain sum of money be sent at once, and signed "Charleburg." This cable my brother took to the Russian consul in New York for an opinion as to its genuineness. The consul said that there was a prison camp at Tobolsk and that Mr. Charleburg might very possibly have been captured and taken there. So the money was sent.

Several weeks after this a letter came from Mr. Charleburg himself in which he told of having been severely wounded after his third battle and left as dead on the field at Orole, near Lublin, of being picked up next day by Russian soldiers and made to march to a field hospital. Later he had been sent to Tobolsk, spending twenty-two days en route by train.

From time to time other letters were received from him, dated from different prison camps. They told but little except as regarded his health, and were strictly censored. After a time there were only brief postals, written in French, as no other language was permitted in correspondence. Occasionally a letter was smuggled through or cables arrived stating the condition of Mr. Charleburg's health. Such news my brother immediately transmitted by cable to the anxious family in Hungary. He always sent Mr. Charleburg as much money as he asked for and was allowed to receive.

While Mr. Charleburg was in prison his little boy became ill with tuberculosis of the hip. It was impossible to secure adequate treatment for him in Hungary at that time, and Mrs. Charleburg took him to a famous sanatorium at Leysin, Switzerland, and left him.

Meanwhile my brother did everything in his power to secure the release of Mr. Charleburg on the ground of physical disability. To this end he went to Washington several times, offering to send a ticket

for Mr. Charleburg's trip to New York and to make himself personally responsible for his internment until the war was over. All this was, of course, before the United States joined the Allies. But no sooner did negotiations seem promising than an upheaval in Russia nullified the plan.

Mr. Charleburg spent more than three years in the prison camps of Russia, but was finally released because of his physical unfitness to enter the army again. He reached his home in March, 1918.

While he was in prison, with pencils that a friendly physician wrapped in the dressings of his wounds, Mr. Charleburg wrote a journal in English which he dedicated to my brother. He was greatly perplexed to know how to save this manuscript, because he knew he would not be allowed to take it out of the country. Finally he entrusted it to Sven Hedbloom, representative of the Swedish Red Cross at Chabarowsk, Amur Government, East Siberia. This man was later murdered by the Bolsheviks and all his possessions were pillaged. It has proven impossible to find any trace of the manuscript.

Although Mr. Charleburg reached home again in 1918, it was not until after the armistice that the correspondence between him and my brother was resumed. It then continued, as before the war, on matters of business with which the two men were mutually concerned.

When my brother saw Mr. Charleburg again it was in Montreux, Switzerland, in the summer of 1919. My brother never went to Leysin. The meeting was a memorable one, and it was the last time they were to be together, as in the spring of 1920 my brother suddenly died.

After this I had much to do with my brother's business. I had never before had any communication with Mr. Charleburg, and my first letter to him was to tell him about my brother's death and of new arrangements that would henceforth be necessary in the office. After that we corresponded regarding orders and shipments as he and my brother had formerly done.

I met Miss Dale in the summer of 1917. My brother had ceased his efforts to obtain Mr. Charleburg's release from Russia. Our entrance into the war and political conditions in Russia had made such action impossible. Few letters were received from him, and his experiences had ceased to be a topic of conversation. Miss Dale was extremely busy, and we met chiefly to discuss certain movements in which we were both active. It happened, therefore, that she did not hear of Mr. Charleburg until after my brother's death, and all that she learned of him came, of necessity, through me. It transpired later that she thought the little son was ill at home and I did not happen to tell her that he had a sister. She never heard the names of any of the Siberian

prison camps in which Mr. Charleburg had been confined, as I could not remember them and had no letters which had been written from them.

One day, when working on some business papers at the office, I came across a photograph of Mr. Charleburg in which he was seated in a chair with his little girl standing beside him. Purposely I did not mention this to Miss Dale. Nor did I tell her when I received a letter from him dated Leysin, Switzerland, but handed it to her to psychometrize without making any comment. To my surprise the impressions she described were unintelligible to me, the reference to men examining cloth seeming utterly wide of the mark—although later found to be a direct reference. I therefore decided to try her again on the same letter since I supposed the first test to have been a failure. Naturally I did not tell her that I was going to repeat the experiment.

This was the way the Charleburg series began, and after the third test upon it I mislaid the Leysin letter and told Miss Dale that I had lost the paper which we had used in the previous experiment. But, the following spring, I came across it again in the pocket of an old jacket which I had left in the country seven months before, and when Miss Dale and I went to Europe together, some months later, I took it with me. Of the recovery of the letter Miss Dale knew nothing. And it was exactly a year after the third reading that I handed the letter again to her, in an opaque, blank envelope.

Without any hesitation she started right in with a continuation of the description of Leysin which she had touched upon in each of the preceding tests. It was not repetition, but new material supplementing that which she had given before. This she did not recognize, nor did I, until I went to Leysin later on and discovered that the descriptions were unmistakably applicable to it. Miss Dale had never been in Switzerland until the fall of 1921, and although I had travelled there somewhat I had never been to Leysin.

In the hope of having an opportunity of meeting Mr. Charleburg, I had taken with me to Europe, in the fall of 1921, the reports of all the psychometric tests so far made on his letters. Miss Dale, who was with me, had no idea that I intended to test her again with Charleburg material. For the Charleburg tests made in Europe I added two new Charleburg letters. One, Mr. Charleburg had addressed to me at Paris, making arrangements to come to see me somewhere in Switzerland. This Miss Dale had read, but thought had been destroyed. The other was from his little boy, and of this Miss Dale knew nothing whatever.

Mr. Charleburg's utter astonishment when I read him paragraph after paragraph of the seven tests already made was exceeded only by

his keen interest in the phenomenon and his desire to tell all he knew about the particular things Miss Dale had described. I can still see him as he grasped the arms of his chair, threw himself back, and with his eyes fairly starting out of his head exclaimed, "But where did she get it? That description is totally exact!"

Although an extremely busy man, Mr. Charleburg has throughout the course of this investigation taken infinite pains to answer in detail all questions that have been sent him about any of the tests. We did not meet the members of his family till the summer of 1923, when we were in Czecho-Slovakia. This visit was made for the purpose of further investigation and full reports of the tests had been filed with Dr. Prince, of the American Society for Psychical Research, before we left America.

Mr. Charleburg took us through his factory several times and showed us the rooms in the old homestead and the several personal articles and photographs there that had been described by Miss Dale. Without his enthusiastic help and that of the members of his family the subtle references embedded in the psychic impressions here described would never have been unearthed. Only the most painstaking work carried on in a spirit of truth seeking could have revealed the plan clearly discernible back of this mass of material.

Why was it, for instance, that all of the industrial processes to which Miss Dale referred were concerned specifically with the particular product imported by my brother; noticeably two references to bone (paragraphs 47 and 48) and four to celluloid (paragraphs 41, 43 and 89)? The bone handles were originally connected with articles he imported, but later celluloid was substituted. It happens that the main production of the Charleburg factory is of articles made with wood. But to these Miss Dale made no reference whatever.

The calculating department (see paragraph 12) was, of course, concerned with all products of the factory. Mr. Charleburg does a large business in Europe, but the "cutting of overseas linen" was only for shipments sent across the ocean. All that were sent to the United States came to my brother.

Why was penetrating reference made to each one of the Siberian camps in which Mr. Charleburg had been imprisoned and the details which were given never mixed?

A comparison of all the tests here reported affords odd material for some interesting comparisons. It will be seen that the first reading of the Leysin letter describes "vibrations" "short and choppy" (see paragraph 7) and the second reading of the same letter describes "impressions" that are "very quiet" (see paragraph 20).

It will also be noted that it was not until the third reading of the Leysin letter that the interesting facts about Mr. Charleburg's life in a Russian prison camp were brought out. And, strangely enough, the impressions of Leysin which were only touched upon in the first reading (see paragraph 8), in the second (see paragraph 17) and in the third (see paragraph 34), were suddenly developed in the fourth reading. In the fifth reading, an impression of Leysin filled the opening paragraph but did not occur at all in the sixth and seventh readings.

In the fourth reading of the Leysin letter Miss Dale spoke of "half an oval—very grey," which she hesitated between terming a lake or a drive, but thought was a drive. In the fifth reading of the same letter she described the "other side of the oval," which she then called "an artificial pond." As a matter of fact both these descriptions applied to a grey stone tennis-court at Leysin which, when wet, looked like a lake, and when dry looked like a road. It had paths at both ends, and Miss Dale seems to have followed one end in the fourth reading and the other end in the fifth. She described the impressions as they appeared to her at different times. The short cut to one special clinique, which she described, cannot be shown by any photograph of Leysin. There are some thirty-five different cliniques thereabouts and many roads and paths lead in different directions. Neither Miss Dale nor I had ever been in Leysin, and the route she described, the short cut, buried at places under trees and between close growing shrubs, was the one that the writer of the letter took from the station to the building where his little boy lay. This route led up hill and made several turns to the left, just as Miss Dale had said.

The erroneous statements made by Miss Dale are very interesting in analysis. For example, the first observable error is in the third reading of the Leysin letter (paragraph 22), where Mr. Charleburg was said to have straight hair, a bald head, and to be under medium height. These statements were not true of Mr. Charleburg, but they were exactly true of the man in New York in whom Miss Dale noted a striking facial resemblance to Mr. Charleburg. This facial resemblance existed and both men are Hungarians.

Occasionally Miss Dale made errors of deduction without being conscious that she was straying from the content of her psychic impression. An illustration of this is found in the third reading of the Leysin letter (see paragraph 31), where she stated that the man had been wounded between the elbow and the wrist, because she saw that he carried his arm in a sling. He did carry his arm in a sling, but the injury was in the shoulder.

The three tests made on the letter from Mr. Charleburg's little boy

are grouped by themselves. The impressions that came to Miss Dale in connection with the child's letter afford interesting material for discussion as to the whys and wherefores of the psychometric faculty. Not a word did Miss Dale utter about Leysin, where he had spent between four and five of his ten years of life, nor about the approaching Christmas, of which his mind was full. What she did get was fact after fact about happenings in Czecho-Slovakia and the location of articles which Mr. Charleburg states was not known to any one. He has had these articles photographed for the purposes of this report.

Such insights as these can be gained only by the highest quality of help from those associated with the material used in the tests. No amount of zeal from any other source will serve as a substitute for that.

Mr. Charleburg believes that further investigations should be made in order to solve the mystery surrounding the laws back of psychometric impressions. "I have no objection whatever if the records are published," he wrote, "as they are so excellently true and may be helpful to other students of this subject."

The reports of the Charleburg tests are presented in chronological order. A digest, or copy of each letter precedes the first test made upon it, followed by a summary of the test and the statements made by Miss Dale, numbered consecutively by paragraphs. Each of these paragraphs is immediately followed by explanatory comment.

Digest of the letter from Mr. Charleburg, dated Leysin, Switzerland, September 23, 1920.

1. He states that he is writing from Switzerland because letters sent from his home might be examined by the censor.
2. Is staying at Leysin for three days on his way from England to see his son, who is improving.
3. Passing through Montreux called to mind his last meeting with my brother. Tells how frequently he speaks of my brother and sends thanks for a photograph of him.
4. Refers to business conditions in Germany, Belgium, and England and compares them with conditions at home.
5. Refers to political and economic conditions in Czecho-Slovakia, stating that they are very difficult for residents of other nationality.
6. Speaks of the unrest noticeable among factory workers.
7. Says no one may forecast the future nor the fundamental readjustments it may require.
8. Speaks of my brother's friendship and of the way he had stood by him in his troubles during the war.

9. Asks if a certain business arrangement which does not concern me personally, but in which I am a determining factor, would be satisfactory.

10. Sends greetings to my brother's widow.

FIRST TEST

First test of the letter dated Leysin, Switzerland, September 23, 1920, made in New York City, October 2, 1920.

SUMMARY:

In this first test there are plainly observable two sets of impressions that appear to have been shuffled together like cards in a pack. Six of the sixteen paragraphs apply definitely to a wide range of situations in Mr. Charleburg's life which are strangely connected with emotional experiences to which the other ten paragraphs may be interpreted as referring. Their meaning is conjectural, however, and one may interpret them according to any of several possible theories. But considering that allusions to streams of water of varying widths appear in several of the seemingly symbolic paragraphs it is relevant to state here the fact that streams of water have, as the result of certain powerful, emotional experiences prior to the date when the psychometrized letter was written, come to symbolize in the mind of Mr. Charleburg obstructive and thwarting influences such as Miss Dale described these streams to be.

Interspersed between these impressions which are obscure in meaning are found references applying apparently to Mr. Charleburg's apprenticeship period in Czecho-Slovakia, to someone in mourning, to the clinique at Leysin, Switzerland, from which the psychometrized letter had been written, to activities distinctive of Mr. Charleburg's apprenticeship in England, and finally to a significant scene in the factory itself. Repeated tests of this letter from Leysin, and of one from Czecho-Slovakia, written by Mr. Charleburg to me, carry forward the story, rather gropingly felt out in this first test, which closed with reference to a voice such as Miss Dale had mentioned in paragraph 1. This voice she had described as trying to make itself heard across obstructive water. Mr. Charleburg accounts for what might almost be called a complex concerning waterways as follows:

"During a battle in Russian Poland, just before I was wounded, I saw many of my soldiers jump into a narrow little river and try to swim across it. But when they reached the middle of it they suddenly began to sink. I could see the heads above the water, then only the eyes and forehead, and lastly just the hands stretched up for help. Gradually they disappeared from sight. Not one of them survived.

It was one of the most terrible sights I ever saw. I think there must have been quicksands."

The next deep emotional experience in which a river served to thwart him was when, in his first attempt to escape by means of a boat, the river, prematurely frozen, rendered his plan impossible of success. As he wrote me after I asked him to recount his attempts to escape: "The first camp that I was sent to was at Tobolsk, Siberia, on the Fetish River, a four days' journey by boat from Omsk. I tried to escape from there with a passport as a wounded Russian lieutenant. My plan was to reach the Caucasus and get home via Rumania, which was neutral at that time. But we missed the last boat leaving Tobolsk for Omsk on account of the snow and ice setting in sooner than was expected. So we had to use a sleigh. There is no railway connection between Omsk and Tobolsk, only the Fetish River, which is navigable from May 10th to about the middle of September. All at once some Cossacks rode over to our sleigh and, after a short examination, dragged me out and made me walk to a Cossack settlement, using at times their whips. Under the Russian uniform was my old army uniform.

"There was the Amur River also. It flowed past the Siberian prison camp Krasnaja Rjetchka, near Chabarowsk, East Siberia, and I could constantly see it from the punishment camp, and later from the officers' camp—both buildings being on small hills. The hospital at Chabarowsk was some 200 yards from this mighty river, and its windows permitted a full view of it. The river is very swift and so wide that the opposite bank could be seen but dimly. It was patrolled by Russian boats. There were so many boats going up and down that river! It stood between me and freedom, because I had friends on the other side who would have helped me to escape could I but have reached them. Even from that closely guarded camp I could have escaped if I could have gotten across the river.

"In fact, one time several of us did manage to leave the camp. One day the surgeon wrapped a little shovel in the bandage that he put upon my arm. With it we dug a hole under one of the beds in our one-story barracks, taking turns at the work and putting a dummy in the bed of the man who was digging so that when the guard inspected the rooms, as he did at regular intervals, all of the men would be accounted for. We crawled out of this hole covered with sheets during a heavy snow storm and so escaped the eyes of the men in the watch towers. But before many hours had passed, the guards discovered our absence and a searching party found us and brought us back. If only we could have gotten across that river our freedom would have been assured!

"It is not generally known that the short, damp summers are more dreaded than the long, cold winters in Siberia. In them I longed to walk and bathe in the river. At night we were forced to close our windows even in the closest heat. If we did not do so the guard fired, because we might have escaped. Our wounds troubled us and always we longed, those nights, for the cool air from the river. But it was not permitted us."

Another emotional experience connected with rivers came when, after the signing of the Treaty of Versailles, his own river, as he felt the Danube to be, formed the dividing line through Hungary, his native land, leaving him behind in that part renamed Czecho-Slovakia. In the letter Miss Dale held he had written wistfully: "We were belonging to Hungary before, and are, since the peace treaty, attached to Czecho-Slovakia. There are no schools in the Hungarian and German languages any more and those inhabitants who do not have Slovak sounding names feel that the former 'home' is no more."

Explanatory comment follows each impression described by Miss Dale.

TEXT:

1. I see a rushing torrent of water coming towards me, just a section of it, and a man trying to make himself heard across it. It seems symbolic. There is some crisis—some *impasse*.

It may be that the spiritist hypothesis applies to the above, inasmuch as my brother was strongly attached to Mr. Charleburg from a business relationship that developed into a rare friendship. But Mr. Charleburg's complex regarding waterways should not be left out of consideration.

2. There is a scene like a factory. Two men in shirt-sleeves, look like clerks, seem to be examining cloth. There are a great many factors in this that combine to make up a general situation. It is a vivid impression. There appears to be a loft, bottoms of windows level with floor, ceiling low; rough, vertical partitions across one side and end. I see one man silhouetted against the light. Another faced it. The latter was slim, younger, and had dark hair. (See Figure 1.)

Neither Mr. Charleburg nor his brother could recall any factory process or any situation to which Miss Dale's references to "cloth" would apply. They said that there had never been any cloth in the factory. Miss Dale, however, felt there must have been some objective reality back of an impression of such photographic distinctness. She mentions the cloth twice more in this same reading, stating, in para-

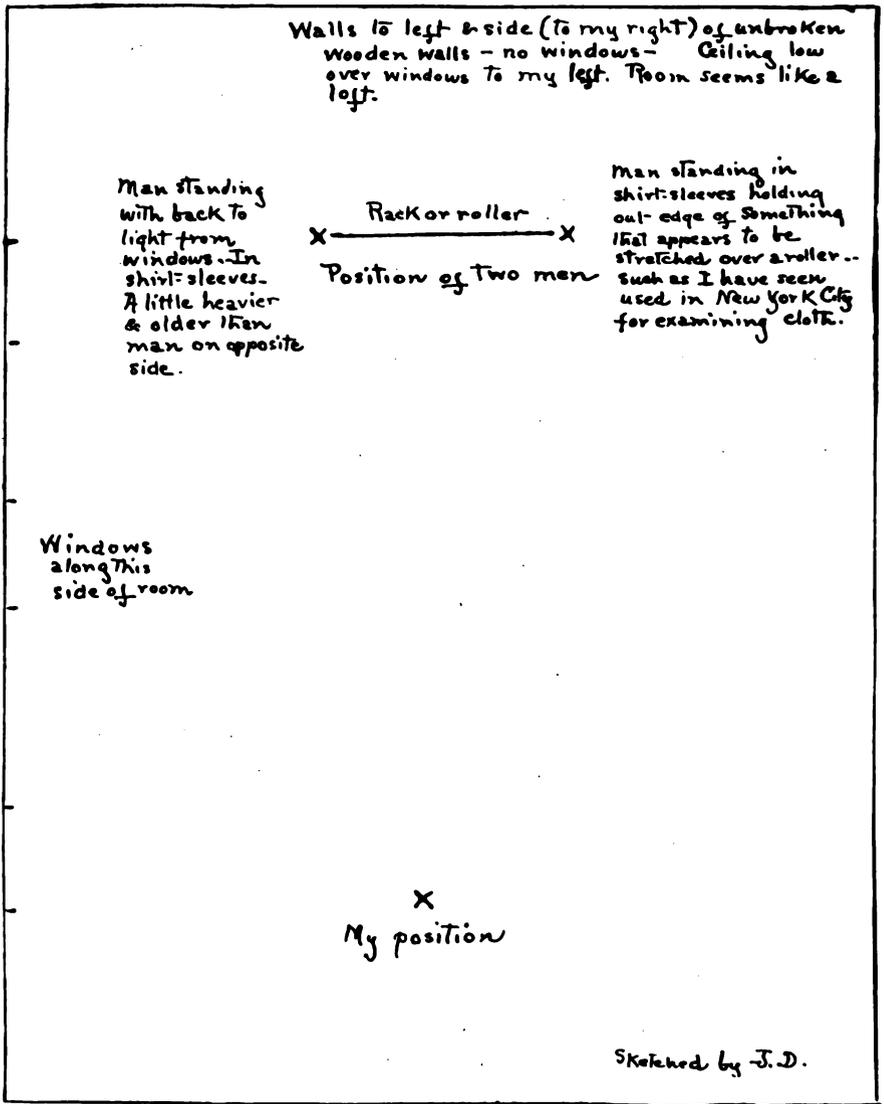


FIGURE 1.—Sketch showing room where two men examined cloth.
(See paragraphs 2, 10, 13.)

graphs 10 and 14, that "this seemed to be in the past," and that it was "combined with other factors." She had seen one man silhouetted against the light and the other she had been able to describe as the text shows. When in Mr. Charleburg's old home in Czecho-Slovakia recently, Miss Dale recognized a framed photograph of a slim, dark-haired young man as that of the person whom she had seen examining cloth. "But that is a picture of me when I was a very young man," explained Mr. Charleburg, "and I have never examined cloth." He showed Miss Dale photographs of his uncles and other relatives who might possibly have had experiences of which Mr. Charleburg did not know, but Miss Dale simply said: "This other is the one I saw." The point was given up as impossible to check. But later on, when we were passing through the one-storied, loft-like room in the Charleburg factory, where cases for export are packed, Miss Dale suddenly pointed to a large roll of paper, that lay horizontally on one of the cases with several feet of it hanging over and, taking up one edge of it, said: "Get on the opposite side and hold up the other edge. There! That is what I saw—the two men holding out something like cloth, just this width between them. And this is the room, only the rough partitions don't go all the way around and the windows do not go all the way to the floor, and I didn't see any skylight. But this is the place."

Mr. Charleburg's face suddenly lighted up. "Yes," he said, "and throughout my father's time, and up to 1918, when it became impossible to obtain it any more, we used a coarse-meshed waterproofed, orange colored fabric called "overseas linen," to line our export boxes instead of the heavy paper that is here now. It came in great rolls and to cut it two men held the unrolled end between them, facing each other, and cut off the proper amount to line the boxes. The linen came in thirty metre lengths, was one metre wide and was cut into metre lengths as needed. As I had to learn how to pack and nail a crate I worked in this department some three weeks, and also cut the overseas linen paper in the first year of my apprenticeship. This process was carried on only in this room—never in any other. The skylight has been put in lately." Mr. Charleburg's apprenticeship was some twenty or more years ago. He wrote further:

"The room has been altered since some eight years, but in general it is still the same. The windows were not level with the floor, but the finished crates were pushed against the outside wall and just reached the window's height. This made them look as if they were the floor. The crates were never placed on top of each other, else the light would have been poorer still. Formerly the wooden partitions were all along, even at the side where the wall is. The reason was to protect the wall

from getting damaged by the shifting of crates. When we found that mice liked to have their nests between the wooden parts of the wall, we cleared the wooden partitions out and left the wall unprotected."

3. There is connection with a business and there is a detachment on the part of this person that is singular. It does not seem to be a personal matter, but something he is caught up into.

Mr. Charleburg had been separated from his factory by nearly four years of imprisonment in Siberia. He had later been caught up into a vortex caused by political events.

4. A woman appears. I get only the lower part first. Now I have the whole figure. She is young and in deep mourning. Long veil. She walks as if she were looking for something she has lost.

This description might apply truly to the widow of my brother, to whom Mr. Charleburg sent his regards in the letter Miss Dale held.

5. I keep getting a stream of water like a brook. The man says, I get this clairaudiently, "Put a bridge across even though you can't see anything to support it at the other end." He seems to be shouting as if trying to be heard on the other side, but there is nothing to be seen but space. There is so much rushing down this river! The water comes towards me.

This may be symbolic or spiritistic or a direct reference. It is too vague for identification. But there may be connection between this statement and the fact that of the three rivers that stood for obstacles in Mr. Charleburg's war experience, as described in the summary of this test, the first was narrow like a brook, the second was wide enough for navigation, but only in summer, and the third was so wide one could scarcely see the opposite shore. "Always," says Mr. Charleburg, "I thought of rivers with the hope of escape and always they failed me."

6. There is something so agitated about it all! I am inclined to think that the writer of the letter has a nervous temperament—or it may be the subject of the letter only.

In the opening paragraph of the letter held by Miss Dale, Mr. Charleburg had said: "I intend to write from Switzerland, as all our letters might be examined when sent from — or —. I want to try to make you acquainted with the enormous obstacles we have to put up with."

7. The vibrations are short and choppy. There are little stabbing efforts to bridge this thing—to put something over.

As described in the letter being tested.

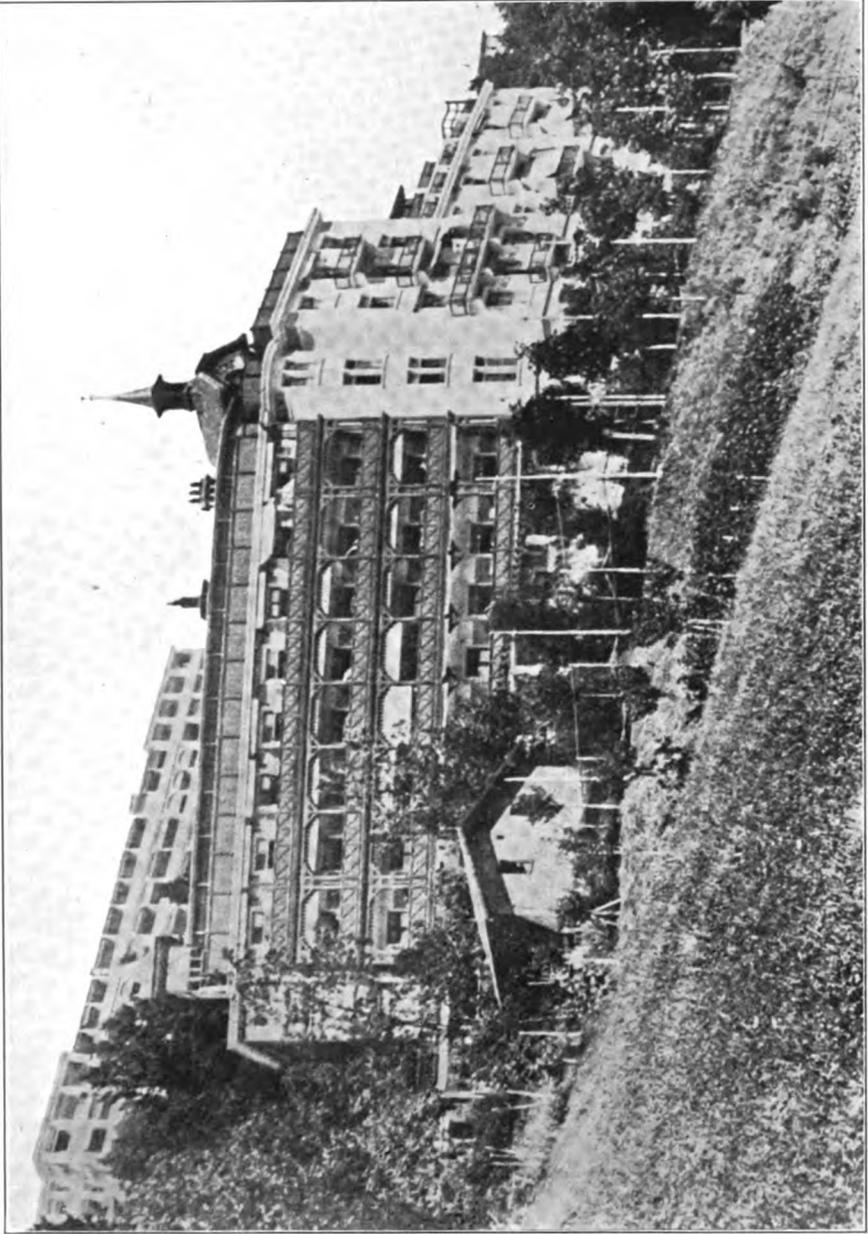


FIGURE 2.—The “showy, large piazzas” of Les Frénes. (See paragraph 8.)

8. I get an impression of an interior with showy, large piazzas. It looks like a hotel. (See Figure 2.)

I could not understand Miss Dale's use of the word "interior" in connection with "showy, large piazzas," nor any connection between this paragraph and the foregoing text. But the whole sentence was made clear when, a year later, I saw that it exactly described Les Frênes, the sanatorium at Leysin, Switzerland, where Mr. Charleburg had gone to see his little boy, who lay strapped to a bed on one of these piazzas and from which the letter Miss Dale held had been written. The entire front of this clinique is honeycombed with deep rather showy piazzas and gay with awnings. The piazzas are divided into separate compartments. From the outside one views the interiors of bed-rooms and the whole looks like a huge hotel, as the photograph makes clear. The supposed impression of Leysin suddenly broke off and Miss Dale returned to the vague references to struggle and a voice.

9. There is that man's voice I keep hearing. It says: "Tell him I can't make it but I haven't given up." This man who spoke was all around the outside of this situation. He shouts as if against tremendous obstacles. I get a sense of some one being pushed up against a wall.

Attention should, perhaps, be called to the fact that in addition to Mr. Charleburg's efforts to escape from Siberia my brother, who died five months before the psychometrized letter was written, had made continuous but unsuccessful efforts during the war to secure his parole to the United States. He had even gone to Washington to discuss it with the Department of State and the Russian Embassy. This Mr. Charleburg knew and, although much of the mail sent him was lost in transit, word did reach him of these efforts and of the repeated failures following them. In the letter held by Miss Dale Mr. Charleburg had written, "Somehow we cannot see what a few months may bring, and this uncertainty for a long time is awful. I want to try to make you acquainted with the enormous obstacles we have to put up with. It cannot be said when this will improve and the future therefore seems to us very dull. If this should continue for a very long time still we should make up our mind to work the factory in a country where one can feel at home."

10. I begin to get the other side of the river. There seems to be a person on the other bank. Some personality is being hideously, horribly squeezed towards this thing that the river represents. It is a queer situation. It is a combination of circumstances. The stream is quite a noble influence; it is like a dispensation of

law—not stopping for anybody. It seems to be back of the person who is being pinched that all these forces are ranging themselves. It goes back to two men examining dark cloth. That seems to be in the past.

Any comment on these paragraphs is purely conjectural. The other side of the Amur River had symbolized freedom and home to Mr. Charleburg. He often thought of his brother at home in the thick of dramatic situations, operating the factory against almost insuperable difficulties. Away back in the past these brothers had joined forces—back in the days when there were “two men examining dark cloth,” as described earlier in this report. (See paragraph 2.) The reference to the stream as “quite a noble influence” is inexplicable except in a large, cosmic sense as mentioned in paragraph 14.

11. Now there are new scenes. Much walking in a city. It is as if on errands in the city. It is like personal interests on one side and bigger ones on the other. What it is I do not know. There is something progressive about it as if I were following the life of a person and had seen a present situation and was taken back to things that would explain.

This applies to some of Mr. Charleburg's apprenticeship experiences. When he was twenty years old, he told us, he went to a place near Manchester, England, where he was assigned duties requiring much walking in a city arranging exhibits of commercial samples. He was obliged to travel a great deal in England and Ireland in his study of the export business. His personal interests had to be sunk oftentimes in the interest of the firm with which he was then connected.

12. There are many individuals in the picture that is developing. I have a strong impression of some business situation. I have a picture of many clerks all facing me. I seem to be given the idea of a situation developed by many people. It is along one line—mechanical.

The factory owned by the Charleburgs was started by a member of their family and has never been administered by outsiders. It has many departments, over all of which the two brothers maintain closest supervision.

The only department in which the clerks all face the same way is the calculating department. This department is distinguished by the fact that among all others, it is the one that has been most continuously sensitive to disturbances due to the war. The Charleburgs import raw materials from many foreign countries, and export the finished products to firms located all over the world. The constant vari-

ations in exchange between Czecho-Slovakia and all of these different countries cause an endless amount of calculation which is never completed, but which must be performed with great exactness. Therefore, this department has a special claim to attention.

The factory has many hundred employees. The articles manufactured are along one line.

13. I don't know where the voice comes from—

It seems to be developing into a crisis.

The voice says: "You didn't get that right!"

What this means is not known, since paragraph No. 12 appears to be entirely correct. But this last paragraph belongs to the set of impressions which is obscure. The last preceding paragraph of this type is No. 10, in which the stream, hitherto referred to as obstructive, is described as "quite a noble influence." Was it this that the voice said was not right?

14. What I have not made out is the nature of the pain the person feels. It is like business on one side and personal affairs on the other. It is like a cosmic force acting upon the person and he does not understand it yet. It feels dramatic but I do not feel as if the person were dramatic—he is the victim. There is something about cloth in it. The comprehensions and dramatic reactions are in the person who has the voice. It says: "He is not through yet!"

True, whatever the source of this remark. The intensely personal difficulties through which Mr. Charleburg passed precluded his seeing the march of events in Europe in their cosmic sense until after his release in 1918. The reference to "cloth" was apparently to his apprenticeship days when he was obliged to cut overseas linen for the export boxes.

15. There is a preponderance of business background—not professional.

Miss Dale was correct in this differentiation between business and professional interests.

16. The voice seems to be discarnate—as if it did not come from any one place. It is all around me—in the air.

SECOND TEST

Second test of the letter dated Leysin, Switzerland, September 23, 1920, made in Monterey, Massachusetts, October 26, 1920.

SUMMARY:

In the first test with this letter but one of the direct references

applied to the place from which the letter was written, and the rest to Siberia, and Czecho-Slovakia. But in this, the second test, Miss Dale started in with a description that applied to the sanatorium where Mr. Charleburg's little boy lay. Miss Dale then described the relationship of the writer to the recipient of the letter, proceeded to give a general idea of the tone of the letter, and closed by commenting upon the writer's mental fatigue and discouragement.

TEXT:

17. I see water and beautiful trees. A good many people around as if a resort. Quiet, as if it might be a sanatorium.

As hitherto described in the fleeting reference in the first test, (paragraph 8) Leysin has the appearance of a resort. But no water is visible there. Yet, in the fourth test on this same letter Miss Dale referred to "a lake or drive" when she was clearly describing the same place on the mountain-side although she had no idea that the letter was "a repeat." In a still later reading the connection between these references and a tennis court of dark crushed stone is made clear. There were many people around and beautiful trees and it was a sanatorium.

18. I see a pair of hands with mourning cuffs—someone who has handled the letter.

Nobody in mourning had handled this letter so far as can be learned, but in the letter being tested, Mr. Charleburg sent his regards to my brother's widow, who was in mourning.

19. The relationship with you is an impersonal one.

I think it is a man whose personality I am getting.

He is not very strong.

He has been repressed—probably self-repression although not altogether so.

Has the writer been spending some time in a sanatorium?

"No," I said, "I don't think so."

Miss Dale here correctly decided that the impressions had to do with a man. Our communications had to do only with business matters. His excellent health had been broken by his war experiences in which he had been much repressed. He had been spending several days with his little boy, who was a patient in the sanatorium at Leysin, where the letter in question had been written.

20. It seems as if he were preparing for a lecture or a book.

I see a woman typing.

There seems to be some connection with you—Oh, it is as if the

man were writing to ask you about something. That is what it is!

It is something intellectual.

My impressions are very quiet.

The feeling I have is that it is something that is desired to have happen, but you do not play an active part. You are just one of a number of factors. He seems to have one special thing in mind—not concerning you nor yet selfish.

Mr. Charleburg had written a book in prison, but the manuscript had been lost through a Bolshevik raid and murder of the man to whom he was obliged to entrust it upon his release. This book he had dedicated to my brother. There was a woman typist at the sanatorium and Mr. Charleburg had such operators at home, but this reference is not recognized, since the letter he had written me was in long hand. Miss Dale appeared to conclude that the letter to me was the intellectual effort she sensed. It was indeed with regard to something he desired to have happen but in which I personally played no active part. The digest Miss Dale made of the letter is entirely accurate.

21. I get a certain mental fatigue here. It is a lonesome sort of a personality.

This person seems to get very little recreation. It is an over-driven person, whoever it is.

My final impression of it is that it is very abstract, as if the person were very tired. The fatigue has been produced either through suffering or by overstrain—mental.

True. Loneliness had been the hardest part of the years of exile. And Mr. Charleburg found the readjustment to new conditions almost beyond his strength when he returned. At times he was almost in despair with headaches and mental fatigue. There seemed to be no end to the complications he was called upon to face. As to his strength he wrote: "I had great doubts. I often thought, 'I wonder if I shall be able to stand it all—there were such great changes.'" He has never been able to command enough time for recreation.

THIRD TEST

Third test of the letter dated Leysin, Switzerland, September 23, 1920, made in Monterey, Massachusetts, November 5, 1920.

SUMMARY:

The third reading of the Leysin letter may be summarized as follows: It opened with a description of Mr. Charleburg's personal appearance and then plunged into his Russian experiences. Russia was

identified by a fragrance associated with Russia leather and by an experience of Mr. Charleburg's when he was being transported to a prison hospital with typhoid fever contracted in spite of inoculation against it. The long ride over the snow then followed and reference was made to the thwarted feelings that tormented Mr. Charleburg while he was ill. Next came the return to the main prison camp—with a description of the entrance, the position of the barracks, and the primitive roads leading to them. A highly characteristic feature of the camp was then presented in the person of the careening Chinese and his grotesque little animal, with their menace of cholera and other infections. We meet, also, the confidant in the plan of escape. A memory of the little girl slipped in here, and later a photograph taken of her and her father together after he got back from war. And his wounds—he has told us how he had feared that his disfigurement would prevent her from recognizing him. We are told of the furs he had bought for his wife at Tobolsk and of his emotions over them. Then we learn something of the place, with its treacherous Chinese, that he had to avoid in planning his next attempt to run away from prison. At the close we are brought back again to Leysin, where the letter was written, with just one back glance at Siberia, where the prison authorities took that private photograph of him in the hat, for the prison files.

TEXT:

22. I see a man about middle age, round face, light eyes—blue or hazel, straight hair, bald on top of head. Slightly under medium height, inclined to be plump. Kind, gentle person. Has very much the same shaped head and face as the German or Hungarian with whom we have had business dealings at 9 West 32nd Street.

Miss Dale started right in with a description strikingly applicable to Mr. Charleburg. She was accurate with the exception of her statement that he has straight hair, is slightly under medium height, and is bald on top of his head. Mr. Charleburg has wavy hair in reality, although in the photographs described by Miss Dale later on it appears to be straight. He is not bald and is about medium height. Curiously enough, the Hungarian to whom Miss Dale likened him is slightly under medium height, has straight hair, and is bald on top of his head.

23. I see a red harness with brass studs. It is hanging on a wall. It is very foreign looking with spirals or points. It must be for

a sleigh. I think it is symbolic. I smell Russia leather. It means Russia! (See Figure 3.)

Here Miss Dale abruptly introduced Mr. Charleburg's Russian experiences, although they were not even indirectly referred to in the letter from Switzerland which she was holding. Her impression was of a harness of strange design, then she made what I thought was a deduction that it was for a sleigh. But was it a deduction? The next impression was of a ride through the snow.

She thought the impression of the harness symbolic to suggest Russia because she smelled Russia leather.

Mr. Charleburg maintained for nearly two years after reading this paragraph that he could remember no special harness of Russia leather. But in discussing the question with us recently he suddenly recalled the following incident: "I have a very vivid recollection of one red harness in Russia, but it was not made of leather." We then

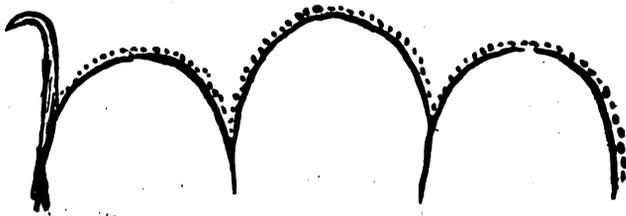


FIGURE 3.—The Russian harness, sketched by Mr. Charleburg. (See paragraph 23.)

consulted our notes and saw that Miss Dale had never said it was made of leather and we had all assumed it was because she smelled Russia leather at the time she described the harness.

"When I had typhoid fever with a temperature of forty degrees centigrade," continued Mr. Charleburg, "I was taken from the prison camp at Krasnaja Rjetchka in winter on a sleigh to a hospital fifteen miles away at Chabarowsk. I was guarded by two soldiers holding their rifles. I was covered only with a camel's hair blanket, and even with the fever I shivered from the bitter cold. They drove me to the office building, where an official had only to sign the papers already prepared by the doctor so I would be allowed to pass on. I was outside in the bottom of the sleigh. I lay out there waiting so very long staring at the harness that never moved. Perhaps it only seemed long because I was so sick and so cold, but the sleigh just stood there. To see when we began to move again I watched that part of the harness that I could see, the part that fits over the horses' necks. The harness had three arches, but we had only two horses. There was sort of a

spiral or curved horn which was needed as a resting place for the whip and to tie the sleigh from when we were standing still. The harness was covered with a material that was red; not leather, but a shiny cloth—oil-cloth, do you call it? It had brass studs all around it, not big ones. I observed this closely in my condition.”

It will be noted here that Mr. Charleburg lay in the bottom of a sleigh looking up at a red harness that did not move for what seemed to him an interminable length of time. It was all he could see. Miss Dale had described the harness as hanging on a wall—in other words, as stationary. It seemed to her to be hung on something stationary.

As a matter of technique it seems worth noting that if I had paraphrased Miss Dale's comments in a different way this impression of the harness would have been explained some two years sooner. My paragraphing during the tests was necessarily arbitrary, determined by the pauses Miss Dale made in her descriptions. I should have carried over the sentence, “I smell Russia leather, it means Russia!” to the next paragraph, which appears to be part of the experience Mr. Charleburg had at the time.

24. I see endless snow. I was taken over undulating country for miles and miles.

As soon as the harness moved Mr. Charleburg was taken over the undulating country for miles and miles to the hospital at Krasnaja Rjetchka.

25. There is great depression and an awful thwarted feeling connected with this letter.

The stay at the hospital was very depressing to Mr. Charleburg. He was losing time in which he had hoped to make his escape. His nerves were rasped by a rattling of the chain of a water-wheel outside on the banks of the Amur. The letter held by Miss Dale did not mention such a wheel. Neither of us knew such wheels existed. Mr. Charleburg had never seen one prior to his Siberian experiences, yet Miss Dale described such a wheel a year and a half later. (See paragraph No. 71.)

26. I am taken to a great prison camp. I approach from the left. There is a fence with barbed wire mixed up in it. The camp is irregular inside. The barracks have been placed at different angles. There is no military precision like ours. The barracks are on what are more like trails. (See Figures 4 and 5.)

The narrative is so far connected and continued in orderly sequence. From the hospital Mr. Charleburg was taken back to the

Russian Prison Camp

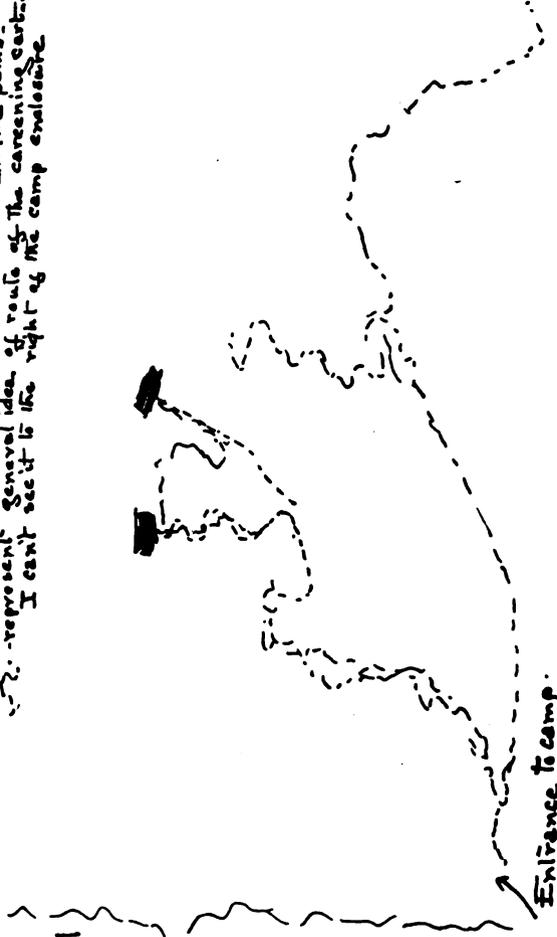
Sketched by J.D.

Legend

 represent barracks placed at angles at ends of trail-like paths.
 represent general idea of route of the careening carts. I can't see it to the right of the camp enclosure.

Undulating snowy country for miles & miles to the left.

Tence of wood and barbed wire



I get nothing here.

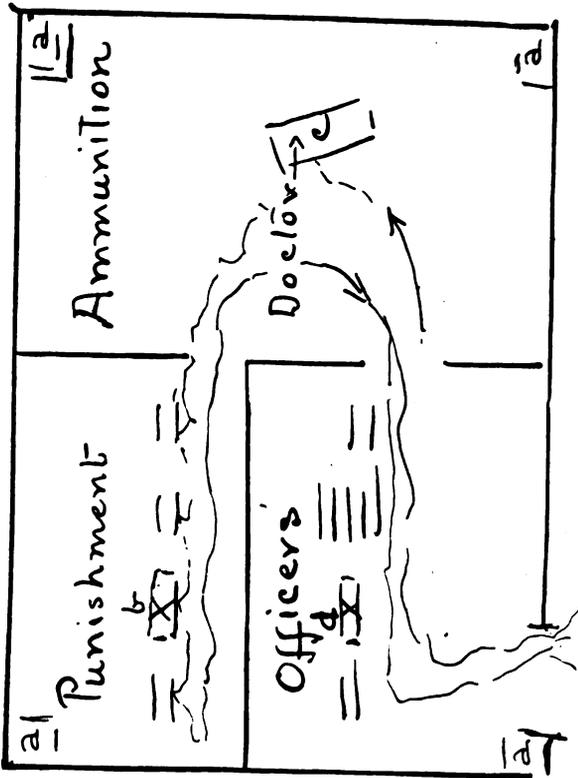
FIGURE 4.—Sketch of Russian Prison Camp, by Miss Dale. (See paragraph 26.)

great prison camp at Chabarowsk. Miss Dale here proceeded to describe the unusual lay-out of the camp by what Mr. Charleburg says is "a totally exact description." "The fence was originally of barbed wire. Later a tall wooden fence was built having a watch tower in each corner from which soldiers with guns constantly watched for escaping prisoners," he wrote. He said this description would not apply to any of the other camps to which he was taken, but just to this one. And then Miss Dale related an incident of daily occurrence there which he states is "the most typical that could have been named to identify that particular camp." He had never mentioned this feature of camp so far as he can recall in any letter. He could never get over wondering how Miss Dale could have learned these facts.

27. There is a man driving inside the camp—madly! He drives a two-wheeled cart drawn by a scrubby little animal—a donkey, or no, maybe a goat. I do not know what it is! I never saw such an animal before. The cart careens around as if it would go over.

This was read to Mr. Charleburg when he came to see me in Switzerland at the time of our first meeting, in November, 1921. Afterwards Miss Dale demonstrated to him how the driver, a little man, she said, bounced from one side of the seat to the other as the cart was recklessly driven around curves, and along the trails, first on one wheel and then on the other.

In trying to sketch a diagram of the route taken by the Chinese Miss Dale had found it impossible. After a vain effort she exclaimed: "Oh, it is impossible! It goes every which way!" When we showed it to Mr. Charleburg he said, "But how did you get it? I never told of it. It is exact." He then explained that there was a little iron cart composed of a large covered receptacle mounted on two large wheels into which a small Chinese daily emptied the camp buckets. He called for them at each of the barracks, driving up the neglected roads full of stones and building débris, by roundabout and devious ways—never following any one route, and going in such headlong and reckless fashion that the contents of the receptacle were frequently spilled. He would often drive on only one wheel, making it seem inevitable that the whole outfit, animal and all, would capsize. This sight got on Mr. Charleburg's nerves because of the typhus and other infections in the camp. The thought of dangerous germs being recklessly scattered broadcast held a particular horror for him at this time, since he had just recovered from the attack of typhoid fever against which inoculation had not proven effective.



- a. Watch towers for Guards
- b. X is barracks where Mr. Charleburg was.
- c. Doctor's office where Mr. Charleburg went for treatment-
- d. X is another barracks where Mr. Charleburg was put later.

FIGURE 5.—Sketch of Russian Prison Camp, by Mr. Charleburg. (See paragraph 26.)

The daily visits of this outfit caused much comment. Mr. Charleburg laughed at Miss Dale's inability to name the animal the Chinese drove, and said that although there were many Cossacks and cavalry men in camp none of them could make out what kind of animal it was, and it became a camp joke. It had been bred by the Chinese in Siberia. It had long ears somewhat like an ass, large, heavy feet like those of a dray horse, a long curly tail, and roughly resembled a large goat. It was small for a horse and went like the wind—its tail and the pig-tail of the Chinese flying out behind.

28. I get a man with a shock of bobbed hair sitting on something and sewing on either a sheepskin coat or a pair of boots. He seems to have something to do with the other man.

With regard to this Mr. Charleburg wrote, in 1921, that he did not recognize the reference as applying to any one person, but that he and his fellow prisoners were often so engaged in making coats and boots of sheepskins as ordinary prison work. But two years later he wrote as follows:

“The description of the man with a shock of bobbed hair is also clear to me now. He was a watchmaker at Rasdolnoje and emigrated from Germany. With him we could trust our plans to escape. He helped us a lot in small things. To some of the escapers he lined the coats with sheepskin, but I did not think this was necessary and had it not made. What occupied me was to find out a footwear which is suitable for the terrible cold we ventured our escape in. As a matter of fact, all my comrades who did not perish on the way lost a few toes from cold. It occupied me so much, and finally I had some high boots made, not of leather, but of dark brown felt, at least half an inch thick. They looked very clumsy and ugly but they proved to be good. The poor man still helped another party to escape, got discovered and was sentenced to death, his head being cut off in a most brutal way as comrades told me later on.”

29. I get an impression of a child. I have seen her before somewhere. She is about nine or ten years old—possibly eleven. She is dressed in a white cross-barred apron with straps over the shoulders. Her hair is lighter than her father's. It is brushed tightly up on the sides and front and tied with a bow on top. The rest is brushed straight down and falls below the shoulders. Her face is oval with rather high cheek bones, which her father does not have.

I could not understand Miss Dale's saying she had seen the child before, as she had no idea whose letter she held. I later remembered



FIGURE 6.—Mr. Charleburg and his daughter, 1919. (See paragraph 30.)



FIGURE 7.—Mr. Charleburg and his daughter, 1919. (See paragraph 30.)

that, prior to the first test recorded in this series, and long before the idea of repeat tests on the same letter or person had come to me, she had once psychometrized another letter from Mr. Charleburg, dated September 1, 1920. It was a brief business communication without personal references of any kind. I had handed it to her without comment, in a blank envelope, and she had promptly described a group of three children playing about a horse-block, two girls and a boy, and stated that the older of the girls was dressed in a white cross-barred apron with straps over the shoulders and wore her hair brushed tightly up the sides, back from the front, and tied with a bow on top.

As this description did not apply to any children known to me and reminded Miss Dale strikingly of a scene in her own childhood I, knowing nothing of the subtleties of psychometry at the time, made no investigation and preserved no report of the impression. I did, however, tell Miss Dale who had written the letter and added that I did not recognize anything she said as applying in any way to Mr. Charleburg. This recognition of the child she had taken to be herself in a letter written by Mr. Charleburg from Switzerland interested me. Mr. Charleburg writes: "This is an exact description of my daughter when she was ten years old. A cross-barred apron was worn then by her chiefly. Way of hair, bow on top, lighter hair than her father's, all correct. The oval face and high cheek bones the father does not have." Why did an impression like this break into a description of the prison camp?

30. I see a picture of a dark man with a dark-haired girl. He is sitting down with his arm around her. She is standing up beside him. As you look at the picture the girl is at your left. (See Figures 6 and 7.)

A fact of which Miss Dale had never heard was that in 1919 Mr. Charleburg had sent two new photographs to my brother in one of which his daughter, aged ten, whose face and manner of hair-dressing corresponded precisely with the description given in the previous paragraph, stands at her father's right. He is seated. His arm is not around her, but in the other picture the daughter stands at her father's left in the picture and behind her father with her arm around his shoulder. I had never had these pictures in my possession. From the photograph the girl's hair appears to be darker than her father's, and that was my recollection from my glimpse of it, but Mr. Charleburg says this was not so in reality. This was a post-war photograph, yet a description of it was slipped in between prison memories.

31. What happened to the man's eyes? I see slivers floating around

in front of me as though something happened to his eyes. He gets the impression of tiresome little dancing figures everywhere always in groups of about five.

He was hurt in his right forearm between the elbow and the wrist and wore a sling.

Mr. Charleburg stated: "One bullet caught me in the right side of the face. It tore off the right ear and broke the bones of my chin. For a few moments I lost consciousness. Just as I was reviving, another shot, this one coming from foes hidden in the tops of the trees back of us, got me in the right shoulder. While still lying on the field helpless, shrapnel from a battery of artillery found me and tore off my right eyelid and injured the eyeball. The latter remained practically whole, but I was left half blind." He stated also that he did have figures dancing before him, like stars, four or five to a group. Also, he did carry his arm in a sling, although the injury was higher up than the elbow.

32. There is something about grey fur that affects him! Something of grey fur that makes him desperately homesick; either a garment worn by someone he loves or a rug—quite a large piece of fur. It came to be symbolic of home and comfort to him. He was used to having it around and liked it; it might have been a carriage robe.

All at once we have a memory of an emotional experience he had while at Tobolsk, the first prison camp to which he had been sent. Mr. Charleburg recognizes this reference fully. He says that, thinking the war could not possibly last more than a few months, he bought several skins of white polar fox to take to his wife. They were grey with dirt and had evidently been cured at Leipsic as they were branded "Leipzig." The possession of these skins was a great comfort to him, as they brought him thoughts of warmth and home and of the pleasure his wife would have in receiving them. From this camp he attempted to escape with the aid of some French furriers, taking the skins with him. But he was recaptured by Cossacks, who stole the furs. And he says that in his weakened state and disappointment at being caught he could hardly bear the loss and mourned them much.

33. The nearest city to where he was was an industrial place. It is smoky—has something to do with a mine or the handling of metals. It is a horrible place! The people live under very bad conditions.

Here we appear to have Rasdolnoje, near Vladivostock, the second camp in which Mr. Charleburg was imprisoned. He had much more

freedom here than at the previous camp, and made quite a study of the surrounding country in order to plan his escape with care. The necessary route led past the coal and gold mines worked by the Chinese, who lived under terrible conditions. These Chinese were not trusted by the prisoners, and he had to devise a way of escaping without their catching sight of him.

All at once Miss Dale seemingly reverted to the place from which the letter was written, but seemed to know only of a change of seasons. The film showing Rasdolnoje was taken off the screen, as it were, and one of Leysin was slipped on.

34. Now I get a complete change of seasons with thickly leaved beech-trees. There is a huge St. Bernard dog barking on one side of a beautifully made road.

There are many heavily leaved trees on the mountainsides around the sanatorium and conspicuous in the shops at Leysin are pictures of St. Bernard dogs. One such dog greeted us there on our first visit, a year after this reading. In several Leysin impressions (see paragraphs 36 and 45) Miss Dale mentioned a road or drive which appear to refer only to the tennis court, and the walk which applies to the path around it. This path Mr. Charleburg followed on the short-cut he always took from the Leysin station on his way to the sanatorium to see his son.

35. I get a hat in a picture. I get a sense of a high, grey astrachan hat on him—not in the picture with the little girl, but in another picture.

Without pause or comment Miss Dale had picked up again the hidden thread of impressions true only of Mr. Charleburg's Russian experiences.

On the original record Mr. Charleburg wrote with regard to his hat: "I never had any other in Siberia. To protect my wound from the great cold such was absolutely necessary. I had my picture once taken in it, but this only for purpose of preventing escaping. Picture remained with number with the Russian authorities." Verbally he said nobody had ever seen this picture, as it was filed by his number in the prison files at Krasnaja Rjetchka. The hat was a necessary part of the picture, since Mr. Charleburg would have had to wear it in attempting escape.

FOURTH TEST

Fourth test with the letter dated Leysin, Switzerland, September 23, 1920, made in Lausanne, Switzerland, November 15, 1921.

SUMMARY:

In this, the fourth test with the Leysin letter that yielded so many Russian impressions in the test immediately preceding, Miss Dale promptly described with accurate detail the foreground of Les Frênes, the clinique where Mr. Charleburg's little boy was a patient for several years. In the next paragraph, she took the reader by a private short-cut to the very door of the building. Then she seemed to stand off at a distance again and to see a jumble of designs. This was followed by a closer view of flowers such as those we saw growing in the meadow previously mentioned. Then she abruptly stopped and made a rough sketch of the relative location of the main objects she had named.

It will be noted that in this and in the succeeding test, of the same letter, Miss Dale described the road taken by Mr. Charleburg in his walk from the station to Les Frênes; especially the short cut. This

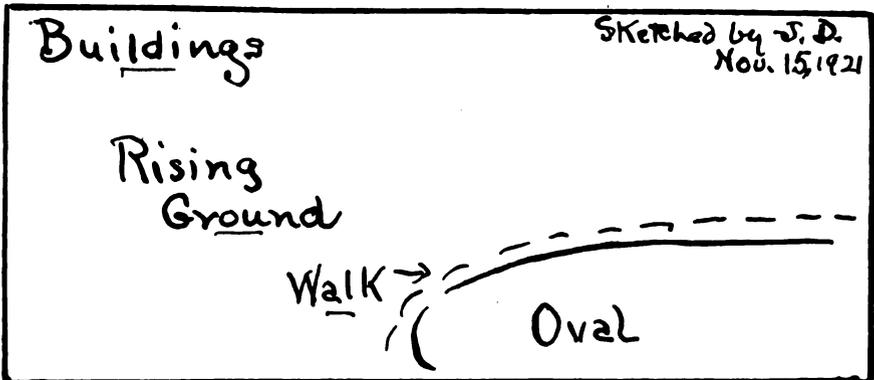


FIGURE 8.—Foreground of Les Frênes, seen from the front. (See paragraph 36.)

could not possibly be seen by an examination of the panorama or of any of the post cards on sale in Leysin.

TEXT:

36. I get a picture. In the lower right hand corner is half an oval—very grey. I am not sure whether it is a lake or a drive. I think it is a drive. At the extreme left of this oval is a wide expanse of sward like a meadow carefully looked after, with one or two trees and some bushes towards the top. Way up, at the upper left hand, seen through the trees, are buildings. (See Figures 8 and 9.)

By "picture" Miss Dale meant a pictorial impression. We were

amazed to discover later on, when we had met Mr. Charleburg and went with him to see his little boy, that this description not only applied to Leysin, but particularly to that part which was in front of Les Frêsnés. The only inaccuracy was that where Miss Dale had located a grey oval that seemed like a lake or a drive there was a grey crushed stone tennis court.

It is suggestive that some time after this reading Miss Dale pointed out "a lake" in the gardens back of the Grand Hotel in Vevey, but closer inspection revealed the fact that the supposed lake was really a crushed stone tennis court like the one at Leysin, wet with melted snow.

37. I get an impression of a flight of stone steps bounded on either side by grey stone walls finished on top with brown stone—rounded. At the top of each cluster of steps are iron supports—for lights, each light having a round globe. Each step is about ten feet in width. The steps do not seem to be attached to any house.

Mr. Charleburg was totally ignorant of these psychometric tests when he suddenly branched from the main road, on the way from the railway station to the sanatorium and turning to the left led us up just such steps, between just such stone walls as Miss Dale had described. Roads and cross-roads are numerous at Leysin, and the path we took was a private way, as announced on the square white iron signs on iron posts, which Miss Dale had apparently mistaken for lights on posts, and had described as "round." (See Figures 10 and 13.)

38. A great jumble of designs passes me. And there are a great many thistles, purple and white. I get an impression of lilac and white flowers growing together about the height of ordinary field daisies.

"Jumble of designs" exactly describes one's first impression of the group of cliniques including Les Frêsnés. The buildings are of different colors, many have exterior designs on the piazzas which cross the buildings from top to bottom and are festive with gay awnings.

When visiting Leysin last September we saw many lilac and purple asters and other purple and white flowers which grow to about the same height as the field daisies. But we saw no thistles.

Digest of the letter from Mr. Charleburg dated Czecho-Slovakia, November 3, 1921.

1. Acknowledges his receipt of my letter of October 25th.
2. States that my previous letter from America was not received.
3. Speaks with pleasure of meeting me in Switzerland.

4. Speaks of this as the best arrangement because of difficulty and fatigue of traveling to Czecho-Slovakia at that time. He wishes, however, to make whatever plan is most convenient for me.

5. Says his little boy is doing well at Leysin and hopes he will be allowed to leave his bed by Christmas.

6. Asks that I address a telegram to him at Vienna instead of to Czecho-Slovakia upon my receipt of his letter to avoid censorship difficulties.

7. Sends greetings from his family.

FIFTH TEST

First test of a letter dated Czecho-Slovakia, November 3, 1921, made in Vevey, Switzerland, November 18, 1921.

SUMMARY:

In this test of the Charleburg series, a letter written from Czecho-Slovakia was used to see if it would bring still nearer the local scenes referred to in tests of the letter written by Mr. Charleburg from Switzerland. The letter contained nothing that would directly or indirectly suggest any of the impressions received by Miss Dale, even had she read it. As always, the test material was in an opaque, blank envelope of the kind invariably used, and Miss Dale had no idea what the envelope contained.

The reader finds himself immediately ushered into a place which appears to be Mr. Charleburg's childhood home in Czecho-Slovakia, identified by a tree towards which his mother had entertained a special emotion, and is then taken to the factory, where he sees Mr. Charleburg seated at his desk attending to his papers in a characteristic way. The head of one of the most important departments of the factory is then presented, identified by a differential characterization. The general atmosphere of the office is next described and the test concluded by a statement concerning the letter itself.

TEXT:

39. I am apparently in an enclosure. I get a grey stone wall. Close up against this wall there is a scrubby tree. There is a terrible wind-storm blowing from right to left. Purple clouds hang very low. I see only a wall to the left and back. (Takes letter from envelope while holding it behind her.) (See Figure 11.)

There is an old grey stone wall enclosing the home and its garden. Against this wall is a tree, now tall and large, which Mr. Charleburg

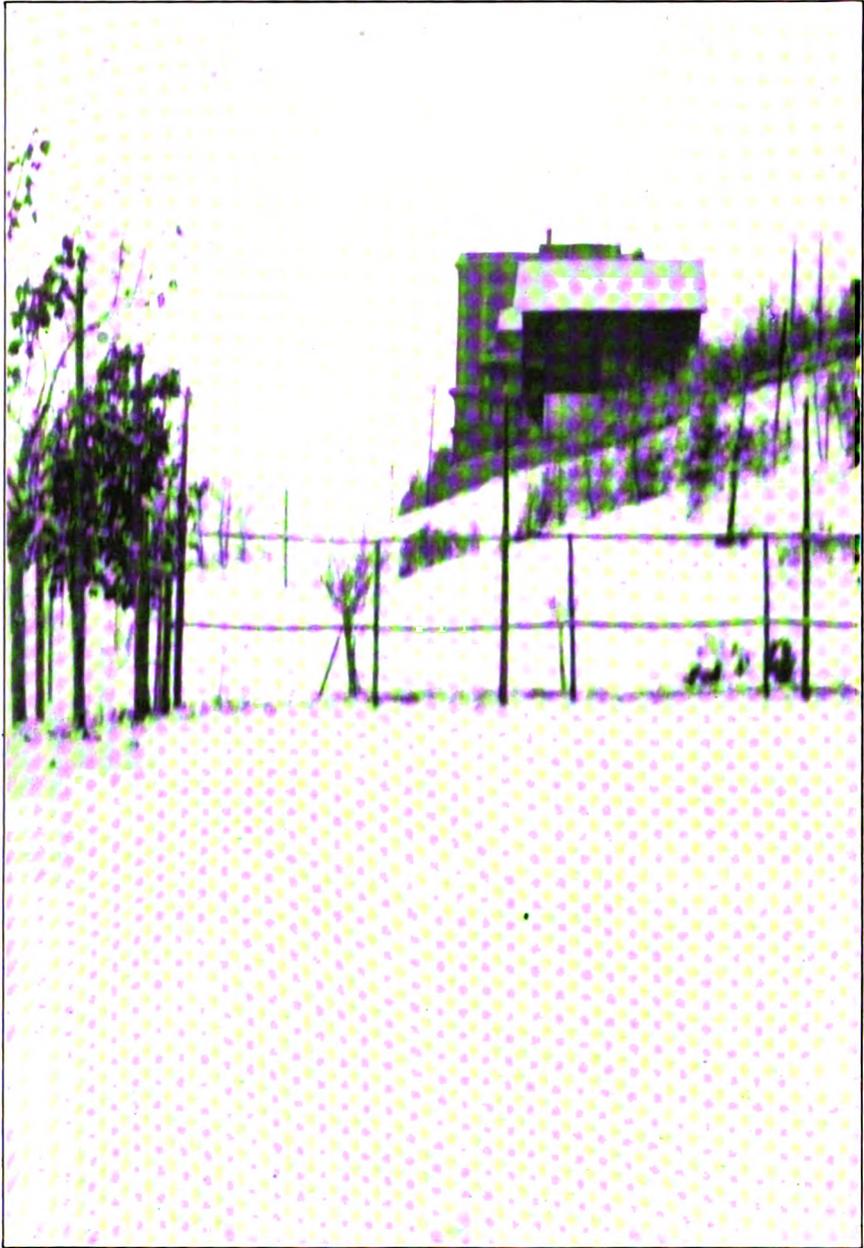


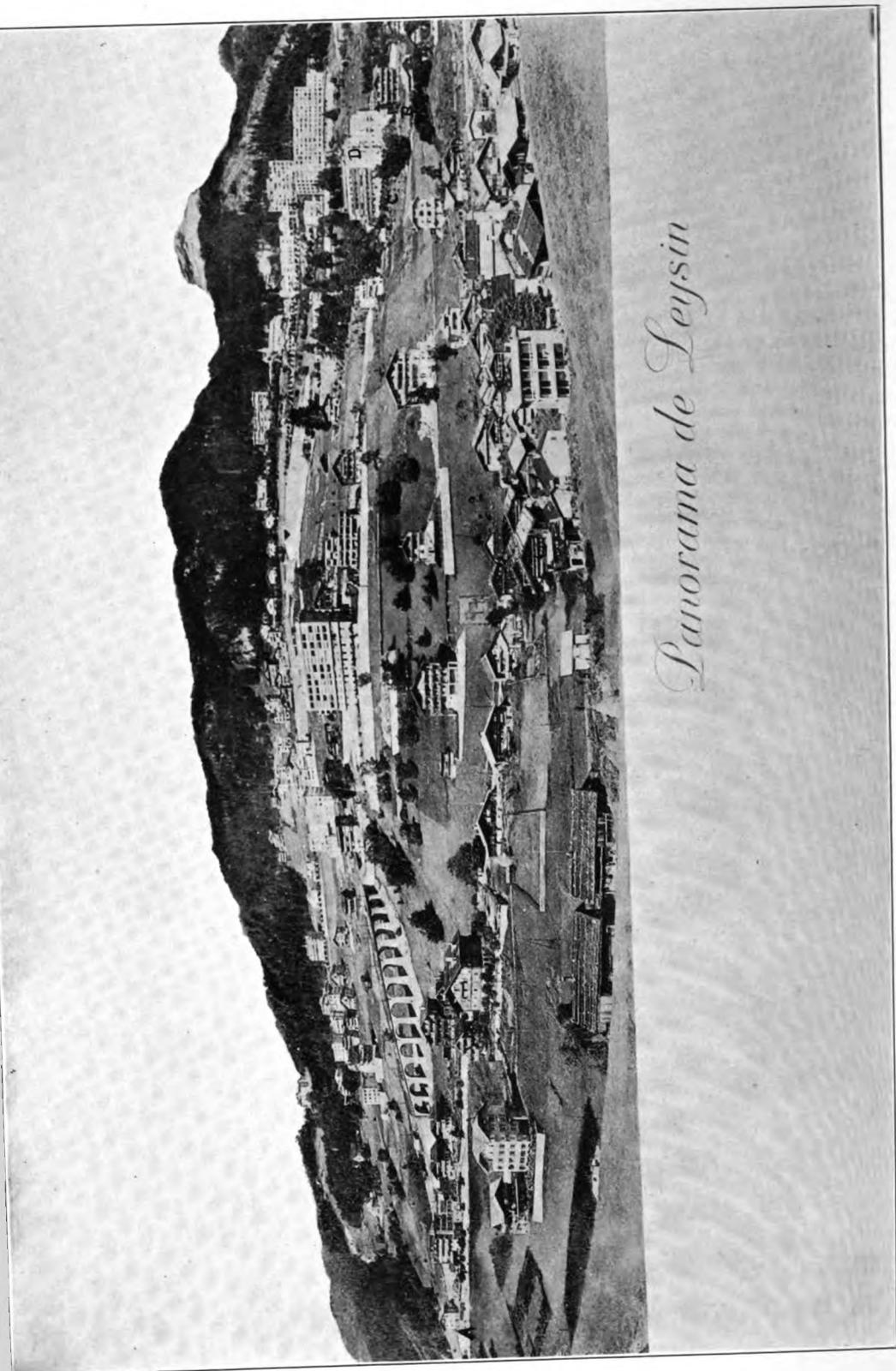
FIGURE 9.—Foreground of Les Frênes, seen from the side. (See paragraph 36.)



FIGURE 10.—On the private short cut. (See paragraph 37.)



FIGURE 11.—The tree by the old garden-wall. (See paragraph 39.)



Panorama de Leysin

FIGURE 12—Panorama showing—at extreme left, (A) station; at extreme right, (B) entrance to short cut, (C) tennis court, (D) Les Frénes. (See paragraph 45.)

believes is the one here referred to by Miss Dale. It is close to the windows of the house. "Mother had a great dislike for the tree near the wall," he said, "on account of the blossoms always being carried by the wind to the room. We call the tree an 'ailanthus.' There are very few to be seen about here. The leaves have a smell like vinegar." When one stands facing this tree, the wall can be seen only to the left and back, as the house cuts off any view of it to the right. It was the wind that carried the objectionable blossoms into the rooms.

40. I get a man facing me who writes very rapidly. He sorts out the papers as he signs them, placing some to the left and some to the right. He writes something on everyone. Stops to think. Waits a little while and goes off with the papers, returning after a while. Makes a short motion with pencil or pen on lower right hand corner.

It is Mr. Charleburg's custom to look over all correspondence and to place his initials in the lower right hand corner near the stamp showing the time each communication was received. He has submitted one such paper in illustration of this habit. The whole paragraph graphically describes his manner at such times.

41. Associated with this person is a man with very dark hair. He is extremely neat, very precise in his movements, bird-like in manner. His hair is very glossy. He brings his heels together frequently and bends from the waist when leaning over to pick up or sort out papers on a table. He has a lean face. I see him mostly from behind.

Having never seen Mr. Charleburg's brother nor heard him described, I thought he might be the person here referred to, but Mr. Charleburg said: "No, that is the head of our celluloid department. Bird-like is precisely the right word for him. It is he, and no one else." When Miss Dale rose and imitated the man's movements as she had seen them in the impression—walking briskly from one point to another as if with papers in her hands, and bending as if over desks, with heels together, Mr. Charleburg said, "Yes, that is an exact description. He walks just that way and brings his heels together when spoken to. His hair is very dark, while my brother's is lighter than mine. He is quite slim and looks younger than he is. That term 'bird-like' is peculiarly descriptive of him. He has been with us twenty-six years."

This man had recently left the Charleburgs, so we did not see him, but Mr. Charleburg showed us a full length photograph of him to prove the correctness of Miss Dale's statements.

42. I should think that that was a most matter of fact letter. I don't get anything personal in it. I don't get any emotional experience in it.

As previously stated, I had not met Mr. Charleburg at this time. The letter was a formal note.

43. I don't know what the man with dark hair has to do with the other person—it seems to be something clerical. It stresses just one subject—the person's mind seems filled with one subject. There is a break-neck speed about it and a monopoly of one subject. I keep getting some sort of connection between the person and the man with black hair.

The man with dark hair was head of the department that manufactured the particular article imported from the Charleburg factory by my brother.

44. That letter is limited to one thing, as if the person had just one thing on his mind when writing it.

True. It was written merely to make arrangements for an interview.

SIXTH TEST

Fifth test of the letter dated Leysin, Switzerland, September 23, 1920, made in Vevey, Switzerland, November 23, 1921.

SUMMARY:

The scene opens with a man toiling up a hill. One particular section, descriptive of the short-cut mentioned in the previous reading, comes out sharply. The place seems fully identified as Leysin. Then there is a reference to an outstanding characteristic of Mr. Charleburg and a full description of a by-gone scene and process in his factory in Czecho-Slovakia, of which neither Miss Dale nor I had ever heard anywhere. Certain of the workmen connected with the Charleburg factory appear to be identified. The reading concludes with a further description of the coat referred to by Miss Dale earlier in this reading—a coat such as Mr. Charleburg wore on the day we went with him to Leysin.

TEXT:

45. I get a man in a dark overcoat—looks like chinchilla cloth—the kind men used to wear. He is toiling up a hill and turning always to the left on a well-made walk around the other side of the oval. The trunk of a tree came out very plainly then! A rather young tree with elephant grey bark and an occasional

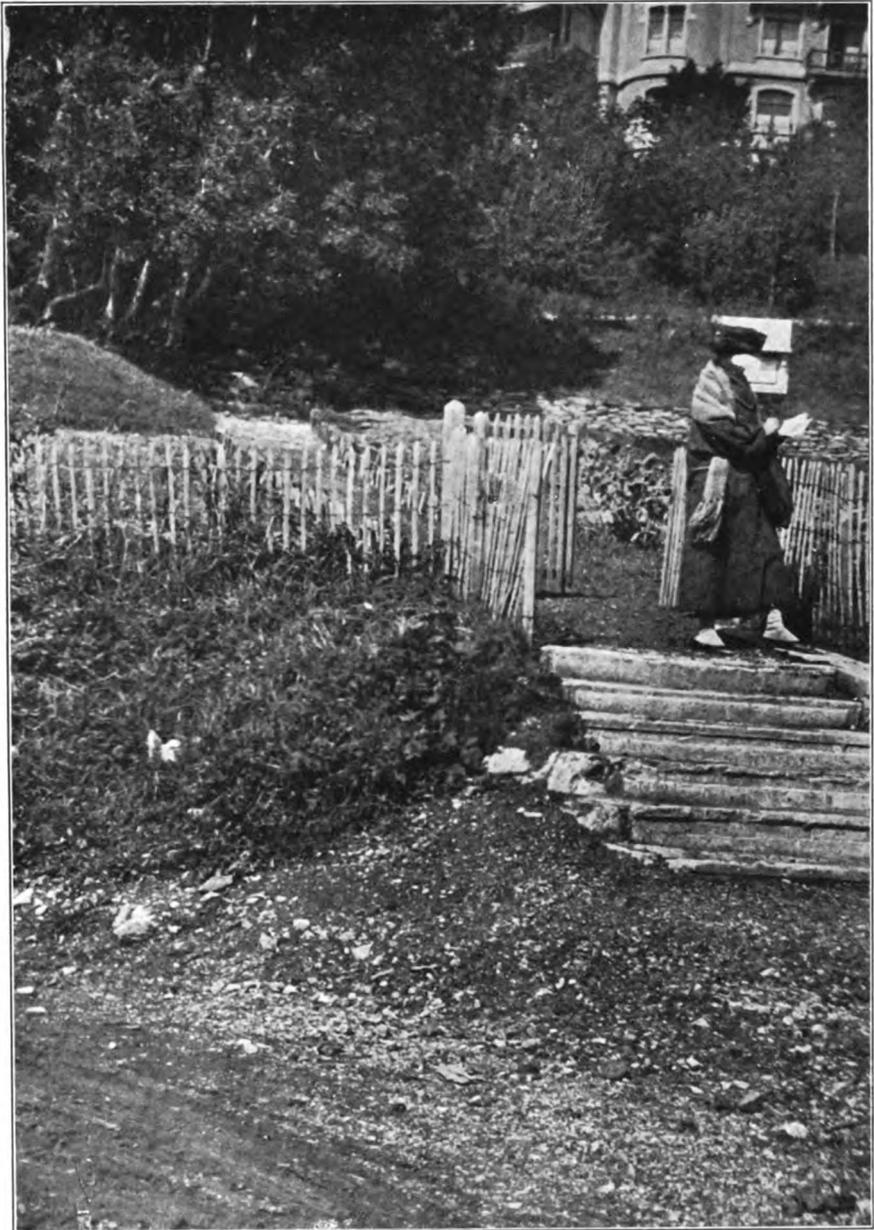


FIGURE 13.—Entrance to the private way which turns to the left under the trees.
(See paragraphs 37 and 45.)

knothole. There are several such trees and they are planted about 10 or 15 feet apart around an artificial pond. These trees seem too near the water to have their roots properly protected. The leaves are high up. I have a feeling that the whole place is a little bit raw in finish yet. (See Figures 12, 13, 14, 15 and 16.)

The coat Mr. Charleburg had worn to Leysin, the day we saw him, was of black, heavy smooth material lined with brown beaver and having a seal skin collar. The coat worn in Russia was sand-colored, rough material, with fur which he describes as "a shade of light grey kind of astrachan lamb, curled."

It should be noted that Miss Dale here referred to "the other side

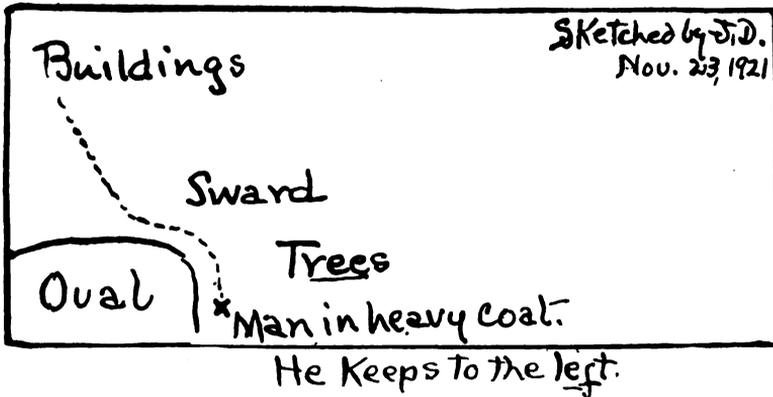


FIGURE 14.—Other side of "the oval." (See paragraph 45.)

of the oval" and proceeded to describe in detail part of the scene which exactly supplements the other half of the oval and its adjacent land, which she had reported eight days before. She had made tests on other papers between these two readings and was surprised to find herself referring to "the other side." Even when she realized that a picture seemed to have been sliced in two and presented to her in installments she did not recognize the letter as one of Mr. Charleburg's.

The short-cut by the private path, used by Mr. Charleburg when he went to see his little boy, does bear always to the left, but around the end of a tennis court of dark, crushed stone which Miss Dale referred to during the series as "the drive," "an oval," "a beautifully made road," and "water." The tennis court is surrounded with wire-netting and about six inches outside of this young horse-chestnut trees have been planted about fifteen to twenty feet apart. They have

smooth, grey trunks, occasional knot-holes and branch high up above the top of the netting. The hillside to the left is a sharply sloping meadow thick with flowers in season. The place is decidedly new in appearance.

46. I should say that this particular man had the habit of keeping one of his hands in his pockets most of the time. I should say it was his left hand.

Correct to a marked degree.

47. I get a sound of tearing in this man's factory. I have never heard it done, but I imagine it is the way leather would sound if it were torn apart. There is quite a long open room where the thing that makes the noise is being done at one end—the other end is not used. There are two or three jerks of sound and the man begins on another one. I can't imagine what it is! It is in an oblong room with people working at one end of it, which is lighted by direct daylight. One man in the foreground is doing something which makes this ripping sound. I enter at the other end at the side which seems to have a sort of skylight over it. The man who is making the noise wears a little workman's apron, it might be of leather, irregular in shape with a tape around the neck and other tapes low down over the hips. He is in his shirt sleeves. (See Figure 17.)

This whole paragraph was suddenly identified by Mr. Charleburg and his brother two years after they had first read it. We were discussing it quietly in Mr. Charleburg's office after a tour of the factory in which Miss Dale had failed to hear or see anything that afforded any clue to the impression that had come to her. All at once Mr. Charleburg raised a finger and said, "I now know what is meant by the ripping sound! We did not recognize it because it was of a process discontinued now since about 1906, but it is exact as things were then." He then stated that up to that time they imported bones from the Argentine for use in making handles of certain articles. These arrived uncleaned and were very unpleasant to have around, especially in hot weather. So a special shack, lighted by three windows and two skylights, was reserved for preparing them. The man who did the sawing worked at the end farthest from the door. The other end was not used.

The noise was caused by one man whose business it was to cut off the rounded ends of the bones with a circular saw. This had to be done one end at a time. Both brothers agreed that the noise made as the saw zipped through first one end of the bone and then the other, before the middle was tossed into one of the empty bags in which the

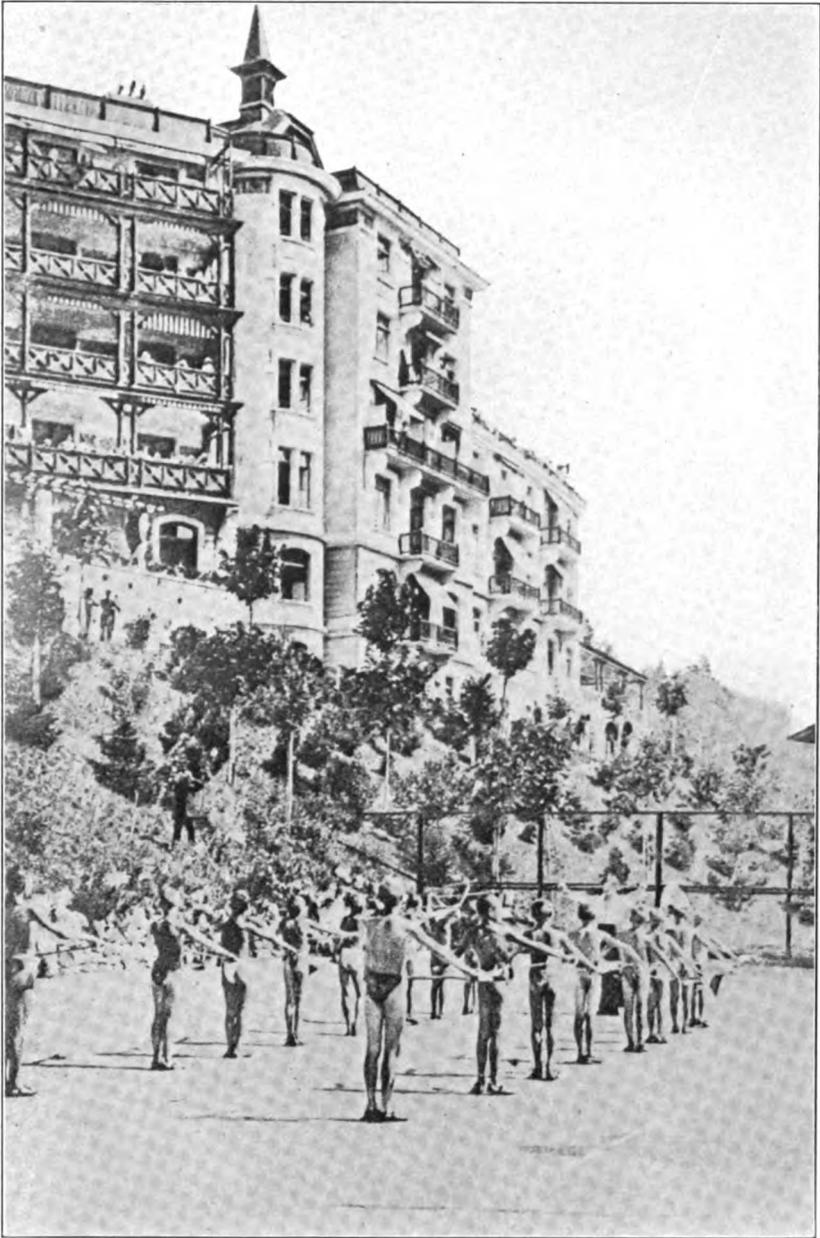


FIGURE 15.—Photograph of “the other side of the oval” in front of Les Frênes.
(See paragraph 45.)



FIGURE 16.—The tennis court, showing trees around "the pond." (See paragraph 45.)

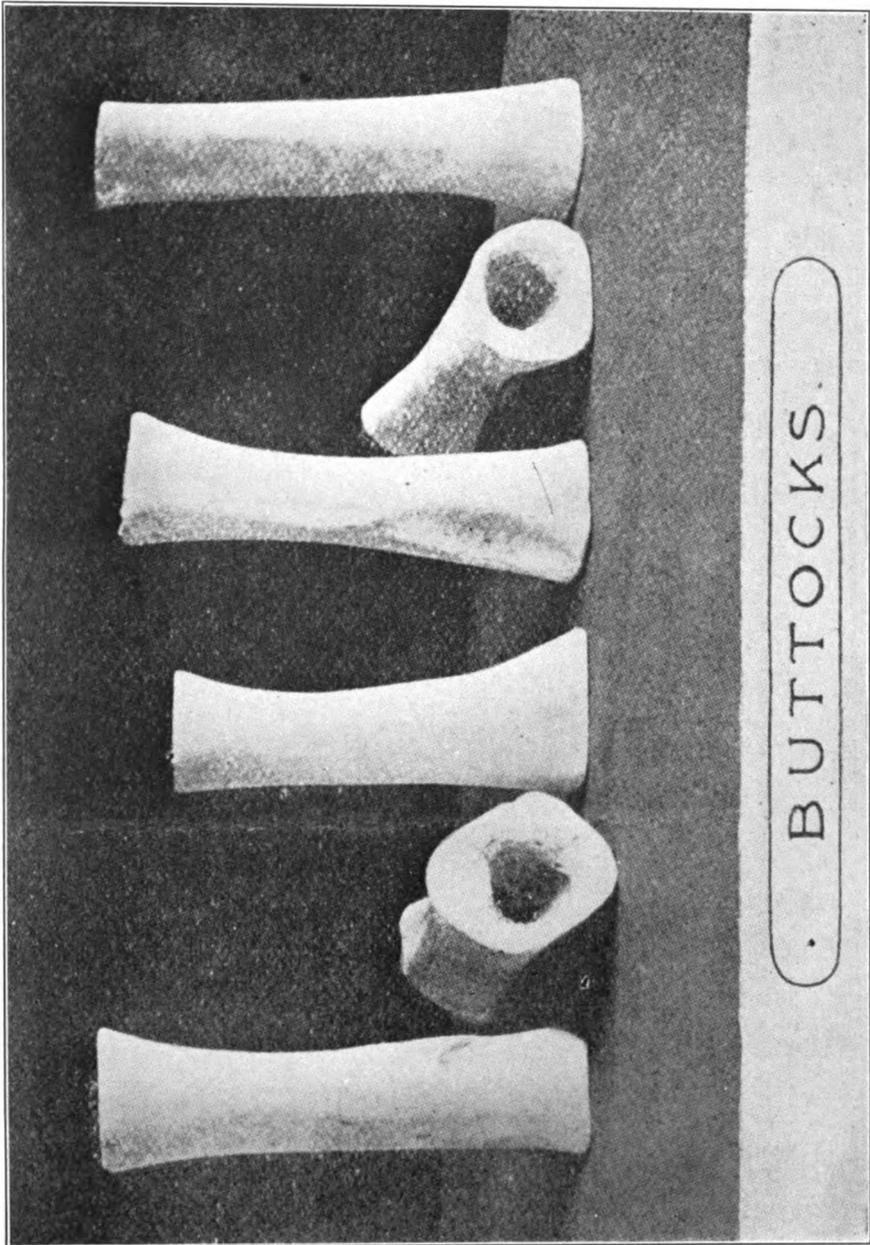
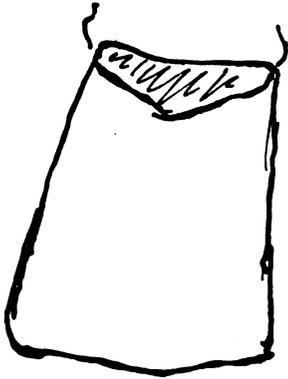


FIGURE 17.—The bones that were sawed. (See paragraph 47.)

bones came, was like a sound of tearing leather. Just one man was engaged in this process. As it was a dirty one, he worked in his shirt sleeves and wore a leather apron exactly as Miss Dale had seen. After the operations were given up the shack was torn down and another building was erected in its place.

48. I get an impression of quite a number of bags made of very heavy, coarse material, hanging by the places where the men work. The men seem to drop something into them. They are blue and white, like bed-ticking, about 14 inches wide by 18 or 20 inches deep. They are narrower at the top than at the bottom. The bags seem to be hanging on chairs. (See Figure 18.)

In speaking further about the bags used by the man who made a ripping sound, Mr. Charleburg told us that the Argentine firm from



Blue striped bag
that hung on back
of chair where man
made the ripping noise
Narrower at top than at
bottom.

FIGURE 18.—Miss Dale's sketch of the bags for the bones. (See paragraph 48.)

which they bought the bones sold a number of different kinds. These were sorted, for purpose of easy identification, into bags bearing different colored stripes. At first the Charleburgs bought both shins and buttocks. The shins came in bags that were striped with red, whereas the buttocks came in bags striped with blue. These bags were 15 or 16 inches wide by about 30 inches deep. As the Charleburgs found the buttocks to be of better grade for making handles than the shins they limited their orders to this kind only. So it was into bags striped with blue that the man threw the pieces of bone.

Miss Dale insisted that the bags she saw appeared to be narrower at the top than at the bottom, whereas both Mr. Charleburg and his brother said that they were the same width top and bottom. After leaving the factory Miss Dale made a sketch of the bag as she saw it

and sent it to Mr. Charleburg. In reply he wrote: "Something like a chair was used, with stones on the seat to hold it steady. The back of the chair had a bag fastened on it and in order that the empty bag should not close a stick was placed across to hold it open. This gave the impression of the bags being narrower at the top than at the bottom."

49. The workmen are middle-aged. Some have beards. One has a grizzled beard.

It was discovered to be a fixed policy at the Charleburg factory never to turn off a workman who had been with the firm for a long time when the hand process, which he had performed for years, was superseded by a machine. We saw, therefore, middle-aged and elderly men and women doing by hand the same work that was being turned out with infinitely greater rapidity by machines in adjoining rooms. Mr. Charleburg laughed at Miss Dale's reference to one of the workmen who had a grizzled beard. "Ah," he said, "that describes one of the foremen who was here for years. It was his duty to inspect the building where the man was working on the bones. He did not himself work there, but he liked to have a hiding-place where he could talk unobservedly!"

50. Do you know, I believe the coat I described to you some time ago is fur lined. Some coat has a fur lining with brown fur collar turned over—we use such fur but little in America, sometimes you see it on men's coats. It is straight and stiff, longer hair than pony skin.

See paragraph 45. The seal collar was of dark brown and not stiff but, of course, longer than pony skin.

SEVENTH TEST

Second test of the letter dated Czecho-Slovakia, November 3, 1921, and made in Vevey, Switzerland, November 27, 1921.

SUMMARY:

The second test of this letter yielded such strange material that I thought Miss Dale must be getting crossed impressions throughout. The reading seemed to be but a jumble of disconnected and improbable descriptions. The impression of the cemetery struck us as most absurd. It proved, however, to be psychologically one of the most interesting points in the series.

After much inquiry this reading fell together as follows: First of all, one of Mr. Charleburg's children was introduced and identified by

a pose characteristic of her and never taken by the other child. It described a position taken when she went to the old homestead with her father. She then was seen asleep. Mr. Charleburg's physical symptoms were next described, after which we return to the sleeping child, and later on find ourselves in the garden of the new home where Mr. Charleburg's two children had spent so much time. It became clear to Miss Dale that the sleeping child was a girl. The servant in the old home passed through the room where the child slept and was described, then the details of the room were mentioned. Next came a close view of the little girl and a revelation of some emotions felt by the servant. A comparison between the girl and her brother was then begun but was interrupted by the abrupt appearance of a tombstone in a cemetery. Little jerky comments crowded one another so swiftly that Miss Dale had difficulty in keeping her narrative straight. She became disgusted with the letter. But a detailed description of the sleepy child's dress followed, as well as further comment on the servant and the extremely depressing character of the subject of the test. Little did I suspect what curious applications lay in these disjointed remarks.

TEXT:

51. This person has a curious way of sitting—in a bunch, all curled up. Is it a child?

“I don't know,” I said.

Regarding this, Mr. Charleburg stated as follows: “It is a custom of my little girl to curl up in a chair after the meals.” She used to do this frequently when he took her over to the old home in the evening to see his brother, who had lived there alone since the death of the parents. Sometimes she would curl up in a rocking-chair, or sometimes in a low arm-chair with a high back, in which her grandfather sat most of the time during his last days. Sometimes she sat on the floor with her head on the seat of the chair. She would sleep so soundly that her father often had difficulty in waking her and had to pry her eye-lids open to get her home. Miss Dale said the chair she saw was like the one she used when she gave this reading. We have since seen the chair which the child liked best, and it is almost identical with the one to which Miss Dale likened it. Mr. Charleburg, who saw the chair at Vevey, affirmed this also.

52. It must be someone around this person who does it. It is like a fat child. Oh, I feel so very sleepy!

The vibrations are absolutely negative and slow. Emotional life seems suspended in this letter.

Here Miss Dale decided it was not the person of whom she was

receiving an impression who curled up, but someone else who seemed like a fat child. The statement that the little girl was very plump was correct.

53. I don't get anything but a fearfully tired feeling in the head—in the head and ears and all through the back of the neck.

The sensations of the child had now gone and Miss Dale described those from which Mr. Charleburg has suffered ever since he was wounded.

54. I have got to sit on the floor while I hold this letter—it makes me so sleepy. (Crouches on a low stool and buries head on arms in the seat of a chair, upholstered and with a high back and arms.)

What is there about a fat child who likes to be huddled up?

"I don't know whom you are getting," I truthfully responded.

Mr. Charleburg states that his little girl did this in just the way Miss Dale did it.

55. Now there are palm trees like the ones we saw being tied up in the hotel garden here the other day. Only the ones I see are bigger and I get water and a place where there is sand, pure sand. Are you sure this person has not been to South America or to Palm Beach? It might be anywhere where there is tropical growth. But there are mountains and water and Florida has no mountains. The tree has a rough bark that looks something like a pineapple.

"In our gardens of my new house," wrote Mr. Charleburg, "there is a fountain in the middle of the garden, seen from the terrace. To the left there stands a palm tree since ten years. Sand used to be near the fountain in 1915, then 1918, for the doctors said that our son ought to sit on warm sand in summer on account of his leg." There are mountains around the city where this home is.

56. "Do you see a boy or a girl?" I asked.

You know I get both a boy and a girl, but it seems as if it were the girl who likes to be all huddled up. She goes sound asleep—like this! (Sinks head deep in seat of chair.)

The action described was true only of the girl and was characteristic of her.

57. There is a medium-sized older person around somewhere. She is a woman in black who looks awfully hard working. Her hands have rather large knuckles. She has a large jaw and hollow cheeks.

Mr. Charleburg wrote: "Description is correct. A former servant, large knuckles, large jaw, hollow cheeks is all typical." Mr. Charleburg's brother recognized this also.

58. I get the little girl in a very comfortably furnished room. As I look at the child she is at my left. There is a door to the left. The woman keeps coming through that door and passes along the room, going out through a door at the front within four or six feet of the child who is asleep. I will draw you a sketch of the room. (See Figure 19.)

Miss Dale drew a sketch of her impression of this room, indicating where the doors were, where the child sat, the location of the heat, and where the woman walked from one end of the room to the other. Upon its completion I remarked that she had not put in any windows. She said, "I know it. I can't imagine how it is lighted, but I don't feel any windows and so I can't put them in." And this windowless sketch Mr. Charleburg pronounced as "correct in every particular." The mystery was cleared up, however, when we visited the old home and found that the room described has no windows opening directly out doors, but has a large skylight overhead and windows on either side of the door which opens onto a recessed porch from which little light comes. Because light does not come from this direction the room has the appearance of being lighted solely from above.

59. I here said to Miss Dale, "Can't you wake her up and tell me what she looks like?"

She has straight dark hair tied up on top of her head and hanging straight down her back—has a red ribbon on it, I think. She is quite stout. Do you recognize any of that?

"No," I said, "I do not know what any of this means."

Correct on all points, said Mr. Charleburg. I had never seen the child and, for the moment, forgot about the picture.

60. That woman I saw in the room coming in one door and going out the other past the sleeping child is very much suppressed. I don't know what she does, but she seems to have sewed a good deal. It is almost as if the woman kept a lodging- or boarding-house, and she seems to feel resentment about it—there is a curious detachment from this child and yet she has an apparent connection with her.

All true. Mr. Charleburg said that there was another servant, whom she did not like, sleeping in the house. The child lived a short distance away, but frequently went to the house where the servant was.

| Door |

Sketch of room where
the child sits -
Drawn by J.D.

X Armchair
where the
child sleeps.

| Door |

Front of house -

Heat comes from
this direction.

FIGURE 19.—Room where the child fell asleep. (See paragraph 58.)

61. The boy is very different from the girl in appearance and in temperament.

The two children are very different in appearance, the boy being blonde and the girl brunette, but in temperament they are said to be not unlike.

62. Why, I certainly see a monument in a cemetery! It is in the form of a Greek cross. It looks like black marble highly polished on the front. It has on its front a white carved wreath. I get a curious impression of what appear to be small white birds or flowers—something with points, on this wreath—carved on it. The ends of the cross are not straight, but are scooped in. It is about as high as to the chest. It seems to be on level ground. I am facing the monument. To its right the ground breaks off suddenly and it is rough down there, like a gravel pit. I get mountains all the time on the distant horizon. I do not get mountains just back of the grave. I get thick trees through which I see a lemon colored sky. (See Figures 20, 21 and 22.)

This impression broke through with a rush, demolishing the previous one which Miss Dale had just started to report. What could it mean? It was not like any monument that Miss Dale remembered to have seen. Mr. Charleburg said that, in most respects, the description applied to a monument erected over the grave of an uncle. So when we were in Czecho-Slovakia we went with him to the cemetery to see it.

What we found there was confusing and clarifying at the same time. That is to say, there was no one monument to which all the features of which Miss Dale had spoken, applied. But everything she had mentioned was discovered in connection with the graves of three persons buried there who had been closely associated with Mr. Charleburg in business. Was this pure coincidence, or had there been a selective process back of Miss Dale's impression, and was her impression truly composite?

For a discussion of these points it is necessary to take into consideration the following facts: Three brothers, Mr. Charleburg's father and two uncles, owned ground in a cemetery where they expected to be buried in adjoining graves. The two uncles had been buried as originally planned. Over the grave of the one who had not been connected with the business enterprises of the family had been placed a black marble pedestal surmounted by a white veiled urn after a design selected by the uncle himself. Miss Dale had reported none of the features peculiar to this particular monument. Over the grave of the other uncle,

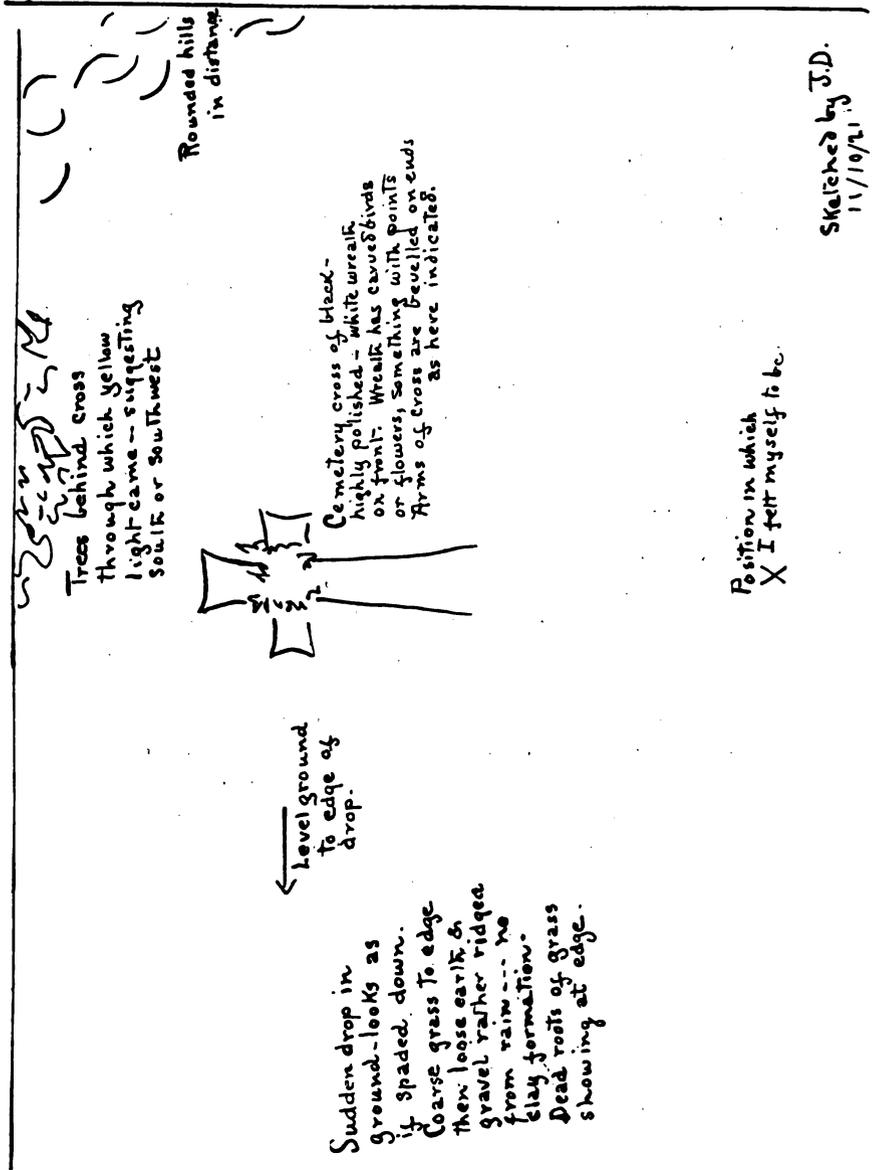


FIGURE 20.—The monument in the cemetery. (See paragraph 62.)

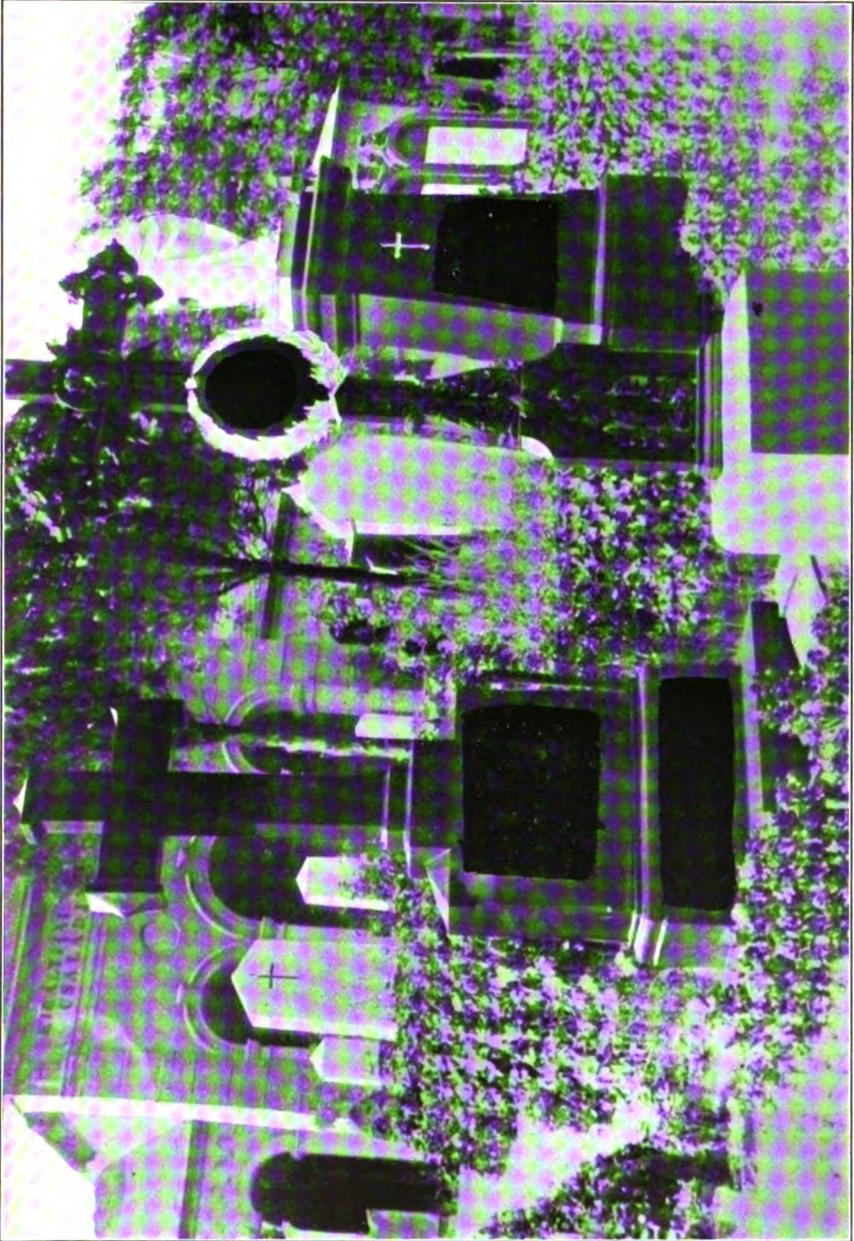


FIGURE 21.—The cross and the wreath. (See paragraph 62.)

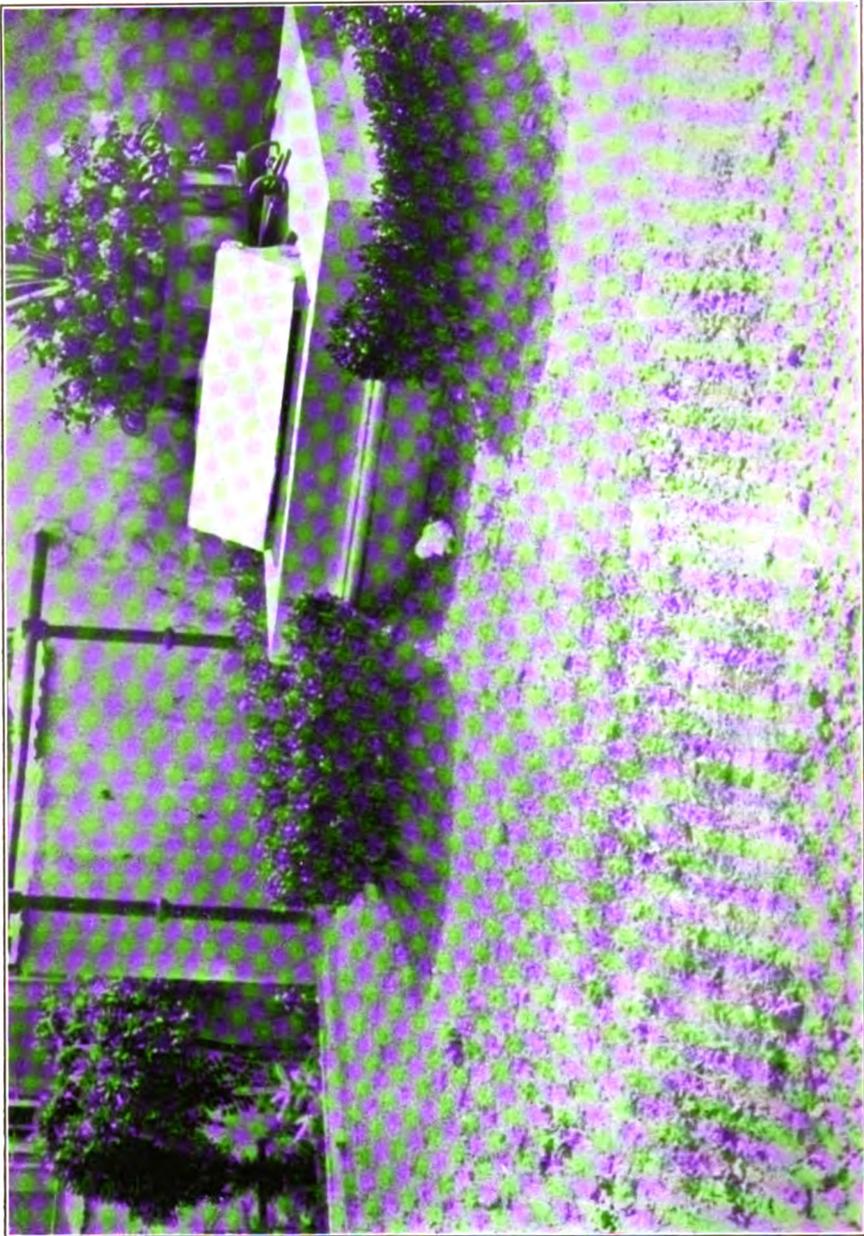


FIGURE 22.—Where the level ground breaks off. (See paragraph 62.)

who had been closely connected with the factory, there was a highly polished black Latin cross with ends that were "not straight but scooped in." Miss Dale had described the cross as Greek, but in her sketch she had made a Latin cross, as shown. It had no wreath. But it was on level ground.

"To its right the ground breaks off suddenly," Miss Dale said. This is strikingly true of the grave of Mr. Charleburg's father. It is on ground that suddenly rises to a little plateau to the right of the uncles' graves but a short distance from them, and up a flight of steps. As has been stated he was to have been buried next to his brothers, but had expressed such admiration for the beauty of this higher plot that after his death his sons had had him interred in it. Over the grave there is a low base, but as yet no monument. The plot is best identified, therefore, by its location on the little plateau where the ground breaks sharply for five feet or more into a steep, gravelly slope, "and it is rough down there, like a gravel pit." Ultimately it will be buttressed with masonry.

"I do not get mountains just back of the grave," Miss Dale had said, "I get thick trees through which I see a lemon-colored sky." Just back of the grave of the uncle who had been connected with the factory, as the photograph shows, there are thickly leaved trees. Behind them is the west, which would give the lemon-colored sky at sunset. The mountains are at the back, towards the right, just as Miss Dale had indicated in her sketch.

We remarked to Mr. Charleburg that, in a scattered sort of way, everything had been accounted for except the wreath with its points. "There is one with points on the monument over the grave my father was to have had, next his brothers," he said. Then he told us that after his father had been buried on the high ground the death of one of their faithful employees had occurred and they were glad to have the grave used for her, and had erected a simple monument to her memory. "She was in the factory most of the time for about twenty-six years."

Yes, there next the marble cross was one of black iron, of a type often seen in that part of the country, having on it a wreath made of pointed leaves painted white. But the date of Miss Dale's impression was November, 1921, whereas the date on this second cross was 1922. And strange to say, as the photograph shows, (See Figure 21) when one stands in the position in which Miss Dale had felt herself to be, (See Figure 20) the 1922 cross is superimposed on the larger Latin cross behind it and the white wreath "with points" appears to be on the front of the Latin cross as Miss Dale had described.

63. It is one of the most uninteresting letters you ever gave me. I can't get anything more out of it.
Here Miss Dale put the letter down.

Neither of us had the least idea that there was any truth in the medley of impressions so far received in this test.

64. The child's dress had tight arm-holes and she wore an apron. I can't judge ages, the child might be six or eight—a child of 12 would probably not be dressed that way.

The child was ten years old at the time her father wrote this letter. Her mother states that she was dressed as described.

65. That woman looked very hard-working.
See paragraphs 57, 58, 60.

66. The letter was confusing and unsatisfactory. It made me feel heavy and dull—as if I had spent the night in a sleeping-car. I have a little sore throat from it. I don't get a person—I get a condition. The letter has almost no vibrations at all.

A fact that neither Miss Dale nor I knew was that Mr. Charleburg had been obliged to sit up all the night, prior to the date of this reading, on the train and arrived at Vevey next day with a slight sore throat and a headache.

67. "Did you see the boy you mentioned?" I said.
No—the boy was not there. He was away. He is of different build from the girl. She is stout.

The boy was in Switzerland and the girl was in Czecho-Slovakia. She was stouter than he.

68. It is a depressing letter—no joy, just fatigue. I never felt as uncertain about a psychometric reading as I do about this one. The whole thing seems stunned as if there had been some terrible blow, and after that life went on mechanically. It is so deep that I cannot penetrate beyond it. It is like an area of fog. I don't know how big it is as I cannot get out of it.

Fatigue was not expressed in the letter, but speaking of his condition after his war experiences, Mr. Charleburg wrote: "It seemed impossible to gain enough energy to resume my work and make all the adjustments necessary to the radical changes I found all around me."

EIGHTH TEST

Sixth test of the letter dated Leysin, Switzerland, September 23, 1920, made in New York May 22, 1922.

SUMMARY:

At the beginning of this test there came a statement about defective vision and a comment upon somebody's heart, both of which are true of Mr. Charleburg. Then a reference which applies to a process that is conspicuous in his factory. A reflective strain was then noted and one of Mr. Charleburg's most treasured dreams was outlined. Two people were heard talking in low tones. Music was then heard and a piano was seen in a large room. Miss Dale became sleepy after mentioning this room. The reading ended with a reference descriptive of an incident in the life of Mr. Charleburg's little daughter.

69. There is something the matter with someone's eyes. There has been some protection of them for some time—dark glasses enclosing the eyes.

"I had to wear dark glasses for two years after my accident," said Mr. Charleburg. I had not known this, and it is not mentioned in any of the letters from Mr. Charleburg that I have seen.

70. This person has a strong heart.

"It was my strong heart that pulled me through," said Mr. Charleburg. "It had to pump very hard after my circulation had been so much interrupted by my wounds."

71. There is a long, rhythmic swing. There is a cradle or something that rocks. I do not know what it is. Do you recognize it?

"No," I said.

The following impression, received by Miss Dale after this series had been concluded, throws light upon the foregoing paragraph. She had been handling, one day, another letter written by Mr. Charleburg, knew from whom the letter had come and we had been talking about it because in it Mr. Charleburg referred to the prison routine in Siberia. But it contained nothing that bore in any way upon the impression Miss Dale described twenty minutes after she had laid the letter down. We were discussing an entirely different subject when she suddenly said:

Now I see a queer thing! It is a huge wheel—and it has some industrial function. It is something like a Ferris wheel but instead of cars there are teeth sticking out. I get a grinding noise in connection with it.

I get an impression of stone and rocks, something like pieces of stone, and a certain bleakness about the surroundings. I get

an impression of a placer mine—very distinctly there is placer mining here.

There seems to be a gravel pit and I am down in it.

I can't imagine a machine like the one I saw being able to crush stone—I never saw anything like it anywhere! Why, it goes in both directions! It goes backwards and forwards—both. Down at the base there is an iron cog wheel. There are two things I see very distinctly; one is the wheel that turns forward and the other is the thing that rocks. The wheel goes forward from the little iron cugged wheel.

No mention of such a wheel or such places are to be found in Mr. Charleburg's letters and at first he did not recognize any of the above references. In fact it was not until we were reviewing the matter with him in Czecho-Slovakia that he said: "I saw two such wheels in Siberia. They were used to lift water from the rivers. Each one had a little car or bucket that swung from the big wheel. The big wheel was about the width of the ferry-boat on the Danube, I guess five metres or more. The big wheel went one way to let the little car swing down into the water and then revolved in the other direction to lift it back up. The wheel at Chabarowsk, used for dragging the water, was in the Amur River, some thirty yards from the shore and could be approached by two small boards laid very primitively. The spikes stuck out like long teeth through the links of the chain. The whole construction being of poorest workmanship caused a noise which was often a nuisance to us in the hospital. The chains rattled and made a grinding noise when the wheel turned because they were too loose. Owing to the fact that after being put in the hospital I was not allowed to leave it even for a walk I could not see the kind of shore there was there—just the big wheel and its car from the hospital windows. But the wheel turned backwards and forwards on a smaller wheel that had cogs. I know there was placer mining near there, although I did not see it myself.

"The second wheel of this kind that I saw I remember especially because it served as an object of direction when we were escaping from the camp at Rasdolnoje. It indicated the location of a coal mine at Rasdolnoje. We carefully avoided getting too near it because this mine was worked by the Chinese—whom we distrusted always. Maybe they also contributed to it that we got caught by Cossacks later on. This wheel was near the stones and rocks where it was very bleak. Near the mines at Rasdolnoje I saw one coal mine which was simply a hole in the earth some two yards deep where they dug the coal out.

There was a placer mine here also where the Chinese washed for gold. This I have seen myself."

72. Was the person connected with this letter very reflective?

"I am not sure," I said.

Well, all I get now is that this person seems to have a dream—a very much treasured dream. It is a person who has a capacity for working along very quietly and prosaically for a dream that is not expected to mature for a number of years. In other words, he feels and lives for a dream future. It is a dream that has to do with occupation—with someone's personal activity.

I found that he was reflective and that he did have a dream that had to do with someone's occupation and personal activity. It was with regard to his son's getting strong and well and entering the business with him. Mr. and Mrs. Charleburg have often talked about this plan.

73. There are two people who are working together, and both have very low voices.

Not sufficiently definite for identification. Mr. Charleburg and his brother work in the closest co-operation, and both have very low voices.

74. Is this letter from Beatrice?

"No," I said.

It's quiet like Beatrice.

This question affords a glimpse into Miss Dale's mind, and shows she had no idea of the writer of the letter. Beatrice is a woman who lives near Miss Dale in New York. Miss Dale said later that it was the impression of "a cradle or something that rocks" that made her think of Beatrice, who has rocked babies many times.

75. There is something about music in it. I see a large grand piano and hear music. I get a sense of a large room in which this piano is.

"My mother used to play the piano, although not very often," wrote Mr. Charleburg. "The size of the room was eight and a half metres long and seven metres broad." The piano was as described. We saw it in the old homestead in Czecho-Slovakia later on.

76. The letter makes me awfully sleepy.

The room, above referred to, was the one in which the little girl had a habit of going to sleep. In two other readings of this series

Miss Dale became sleepy in referring to this room. See paragraphs 52 and 102.

77. I see a girl standing in front of a mirror which is on top of a bureau. She has dark hair and dark eyes, and she is tying something cream-colored across her face—like a mask—very girlishly dressed. She looks like the spirit picture we saw in the *Psychic Review*.

This has been recognized as an incident in the life of Mr. Charleburg's daughter, who is now about fourteen years old. Mr. Charleburg did not know the meaning of this paragraph when we saw him in Europe, but when he realized that it definitely applied to an incident in the life of his daughter he cabled the news to New York from Czecho-Slovakia.

NINTH TEST

Seventh test of the letter dated Leysin, Switzerland, September 23, 1920, made in New York City, May 26, 1922.

SUMMARY:

My complete misunderstanding of the following paragraph led me to abandon further experiments with this letter. Had I suspected that the impression here recorded had such significance as it now appears to have, I should have carried the tests further. "This seems like the end," I said to Miss Dale after she handed back the envelope. "Yes," she agreed, "the impressions seem to have petered out." However she seemed greatly perplexed over this and walked back and forth in the room humming and marking time with her hand to the rhythm that continued to haunt her and groping for the meaning of it. But all she could get were those beats in groups of four, over and over again, and their association with cold and weariness.

TEXT:

78. It is as if I were standing by the ocean and a line goes like this, in waves  rather slowly. Whether this indicates waves, or vibrations, or monotony I do not know. Here Miss Dale hummed over and over what the impression brought her in such a way as to describe a definite rhythm, but no tune. (Hummed u'm um u'm um u'm um u'm.) I get the impression also of water. And it is cold. It is damp and grey. But what is it—u'm, um, u'm, um, u'm, um, u'm? There is a ship. The boat goes towards this influence rather than away from it. (At this point Miss Dale took the letter out of the envelope

while her hands were at her back and lifted it to her forehead with eyes closed. Ten minutes later she continued.)

Won't you give me something else to start me off? This is the dearest thing! I get these lines over and over in groups of four—dronery, tiresome, cold, weary. Does it mean anything to you?

"Nothing that I recognize," I said.

"Can you make anything at all out of this?" I had written Mr. Charleburg.

And back came the answer: "A melody first heard when taken war prisoner in Russia—it followed me all the years spent in Russia. On the way to the hospital, right after the fighting lines of the Russians, I heard it first. On the way to Siberia, in Tobolsk, in Rasdolnoje, everywhere we heard this melody sung in a most savage way by seem-



FIGURE 23.—The Melody heard in Russia. (See paragraph 78.)
Manuscript sent by Mr. Charleburg.

ingly endless military transports to the Russian front. This melody made me often very sad. Hearing it at night it made me shiver—always thinking in Siberia of the wild hordes of nomads going to fight civilization; often wondering which will conquer—the masses of half savage peoples with best of nerves or a civilized, modern army? I sang the Russian song to a cousin of mine who interpreted the rhythm. Last I heard this melody in Finland, when frozen in the ice." (See Figure 23.)

As to this incident in Finland, it seems that on his way home after being released from prison as unfit for military service, the little band of war-wrecked soldiers, of which he was a member, was captured by the Reds, who were then active in Finland, and thrown into jail. Here many of their number, weakened by sufferings and privations and discouraged at this new misfortune which had befallen them, died. "Every day there was a funeral," said Mr. Charleburg, "and as their

custom was, bells had to be tolled. After a while it got on the nerves of even those hardened Reds," so they finally permitted the survivors to choose delegates to go to Sweden for the purpose of arranging to get their fellow-companions home. Mr. Charleburg was chosen to undertake this mission, and started across the frozen seas on a transport bound for Stockholm that was filled with people of all nationalities and preceded by an ice-breaker flying the red flag.

Before they had proceeded very far one of the passengers, an Englishman, overturned a chair and saw the name of an English vessel printed on the bottom. He became indignant that a boat of such an origin should fly the red flag, hauled it down and ran up the British flag in its place. When the Bolsheviks saw what had been done, they suddenly found it necessary to return to Finland, so they cut the tow-line and started off; calling back that they would return later. This proved, however, to be but an empty promise, for the transport remained alone, held fast in the ice, with a rapidly diminishing supply of food and fuel. Had it not been for some of the young people who crossed the ice to neighboring islands and brought back supplies and wood from the fisher folk, all would have perished. "It was cold, grey and dreary."

After more than two weeks had passed a Swedish Red Cross ship, carrying food from Stockholm to Finland, came into sight preceded by an ice-breaker. It managed to take the unfortunate transport in tow, but continued on its way to Finland. They had gone but a short distance when the Red Cross ship struck a mine and went to the bottom. Those on the transport rescued the survivors, and the ice breaker, turning about, conducted them safely to Stockholm. From here Mr. Charleburg made his way back home. The refrain was associated in Mr. Charleburg's mind with all the horrors of Siberia and the perilous fortnight in the Baltic.

He last heard it sung by the Bolsheviks on board the ice breaker that deserted the unfortunate transport in the frozen sea.

In comparing the rhythm hummed by Miss Dale with the bar of music sent by Mr. Charleburg it will be noted that Miss Dale speaks of getting the lines over and over in groups of four. The bar of music is written in four four time. In humming the rhythm, Miss Dale repeated um seven times with the accent on the first, third, fifth and seventh counts. She paced up and down the room marking time with her hand as she did so. The refrain sent by Mr. Charleburg is part of a marching song with the accent on the first, third, fifth and seventh counts.

TENTH TEST

Copy of letter from Walter Charleburg to Miss Smith:

Leysin, Suisse.

le 19 decembre 1921

Chère madame

J'ai reçu votre gentille carte du 17 décembre en m'annonçant votre arrivée et celle de Miss Dale.

Excusez moi de ne vous pas avoir écrit plus tôt, et je vous remercie beaucoup pour le cadeau.

Mon père après avoir été une semaine à la maison a dû partir subitement pour Londres parceque un de ses

(inside page)
amis est mort et il a dû aller à son enterrement. Je suis très content que vous venez pour Noël; je ne serais au moins pas seul. j'aime mieux que je ne suis pas seul. Combien de temps est-ce que vous allez rester? Beaucoup de salutations de votre petit ami

(signed) Walter.

Dear madam

I have received your kind card of December 17, announcing to me your arrival and that of Miss Dale.

Excuse me for not writing sooner and I thank you very much for the gift.

My father, after having been home one week, left suddenly for London because one of his friends

(inside page)
died and he had to go to the funeral. I am very happy that you will come on Christmas. At least I will not be alone. I like most that I shall not be alone. How long will you stay? Many greetings from your little friend.

(signed) Walter.

First test of a letter from Walter Charleburg dated Leysin, Switzerland, December 19, 1921, and made in Vevey, Switzerland, January 2, 1922.

SUMMARY:

As already stated, Miss Dale and I had accompanied Mr. Charleburg from Vevey to see his little son Walter, who had been confined to his bed at a sun-cure sanatorium in Leysin for several years. Leysin was a two-hours' journey from Vevey, where we were then staying. The child was about ten years of age at this time, but appeared to us to be four or five years older, so large and mature was he for his age. We became great friends with him, although the difficulties of language stood in the way of fluent conversation, and a few days later I wrote

him in French to say that Miss Dale and I were coming to see him again either on Christmas Day or the day before, and would bring some little Christmas gifts for him and his little friends.

This note called for no response, and I expected none, as the child was strapped flat on his back continuously. However, an answer from him came when Miss Dale was not with me, and thinking it excellent material for a psychometric test, I said nothing whatever to her about having received it.

We spent Christmas day with Walter and the other little boys who were on the same porch, but the time was given over to the festivities and we had but little personal conversation with him.

A few days after this I received a letter from Mr. Charleburg which he had expected would reach me before my Christmas visit to Leysin, but which had been delayed in delivery. In this letter he asked me to see the head physician when I was at the sanatorium and get his opinion on certain aspects of Walter's condition about which he and his wife were somewhat discouraged. This I planned to do in a week or so. Before going, however, I decided to make a psychometric test with Walter's letter. I therefore put it in a blank envelope and laid it on a table preparatory to handing it to Miss Dale when she came in. A few moments later, Miss Dale opened the door and entered from an adjoining room, but before I could pick up the envelope she said gently, glancing first at it and then around the room, "Leave the letter where it is. Someone has come in. Don't you see her?"

"No," I said, not expecting such clairvoyance without contact, "I don't see anybody."

But Miss Dale proceeded, as subsequent investigation indicates, to describe Walter's paternal grandmother who had died in the year previous. She next stressed one particular paragraph in the letter; describing its location on an inside page correctly; made further comments on the grandmother and accurately described the handwriting in the letter. She then gave me a message purporting to come from the grandmother and received clairaudiently, described the grandmother as she had appeared just before death and announced that the grandmother had disappeared from the room. The real psychometric test then began; Miss Dale not recognizing the connection of the letter with the Charleburg family.

The psychometric impression first received was one of high evidential value in connection with Walter's paternal grandmother, and to this was added a description of the grandmother's spectacles and of a noise peculiarly characteristic of the Charleburg factory and audible from the garden of the old homestead where the grandmother lived.

Pain, associated with Mr. Charleburg, then appeared and a vivid glimpse of a scene on the mountain railway to Leysin of which Miss Dale had particular dread. The pain and a sudden vision of the Rhone Valley falling away below, as it seems to do on the steep trip to Leysin, identified the letter as one that was connected with the Charleburgs. I then told her of Walter's letter and put it away out of sight.

More was to come, however, through a series of clairvoyant impressions of the grandmother. In these the grandmother appeared to be showing Miss Dale in pantomime certain personal articles which have been photographed for the purposes of this report and are shown below.

TEXT:

79. Before I gave Miss Dale the letter she said, "Leave the letter where it is. Someone has come into the room. Don't you see her? Is there anyone connected with this letter who has hair parted in the middle and waved on both sides?"

"I don't know," I replied.

It is a water wave something like Mrs. Ross's. (An old lady in our hotel.) Her dress is of soft black material. It is buttoned down the front—the buttons being about one inch apart. It has a standing collar with ruching. The skirt is full and long. I get an impression of a comb she wore in the back of her hair. It is a fancy comb with an irregular edge. I can't see the back of her head, but from the front, I see the top of the comb. Her hair is chestnut with occasional grey hair. Is she dead? Her feet are off the ground. Do you know her? She keeps going around to your chair.

"I think I know whom you mean," I said, although I had never heard Mr. Charleburg's mother described.

Mr. Charleburg wrote: "The psychometric reading of Walter's letter dated December 19, 1921, is fully correct and astonished us all in such a way that I can hardly describe it to you.

"Everything is just correct—comb, way of dressing collar with ruching, color of hair, spectacles.

"My dear mother had her hair parted in the middle and waved on both sides in her later life.

"Since my father's death, (March 22, 1918), my dear mother wore chiefly black dresses, buttoned down the front, buttons about one inch apart. The softer material she could get, the more she was pleased. Skirt was full and long. She was between fifty-six and fifty-nine when she dressed this way. She died in 1920.

“The shape of comb my dear mother used to wear was irregular on edge and could always be seen from the front. Chestnut colored hair with occasional grey is quite correct.”

80. There is a paragraph about five to seven lines long that she is stressing in that letter. She taps the letter in a certain place and takes it to you.

“Can you tell me what part of the letter it is in?” I asked.

I don't get it very definitely. I should say towards the close. It is not one of the opening paragraphs.

81. Once in a while she gives a shy little laugh in finishing off a sentence, as if she could not think of just the word to use. She shows amusement at times as if she had a delightful sense of humor.

“Can you describe her more in detail?” I asked.

She is a gentle sweet sort of person. She gives me a sense of being graceful.

“The shy laugh is quite typical,” wrote Mr. Charleburg.

82. The paragraph referred to is not on the first page, nor is it the last thing that is written. I have a sense that the words stressed are in about the middle of the inside page. The writing is somewhat angular and the lines of the letters are close together.

See the facsimile of Walter's letter, Figure 24.

83. The shell comb is fragile looking. She is a retiring person, but had a good deal of hidden force. She looks refined and gentle.

See paragraph 79 for previous reference to the comb.

“Retiring person with a good deal of hidden force is the best characterization of my mother,” wrote Mr. Charleburg.

84. She expects you to do something. It is as if you had a place in something—a very definite part to play. There is a definite request of hers; something she would like you to do. It is something that she would do if she were here, but it needs someone on the earth to do it. It is nothing unpleasant. “It would not be hard,” she says, and she thinks it would give you great pleasure to do it. It requires tact and a certain understanding that you have. She says that if you do it she will know and be with you, and that after you have done it, she will come again and give you a message of some sort.

One may only speculate as to the possible meaning of this. Did it

^{mon} est mort et il a été aller à
son enterrement. Je suis très
content que vous venez pour
Noël je ne serais au moins
pas seul j'aime mieux que
je ne suis seul. Combien de
jours es que vous allez rester?
Beaucoup de salutations de votre
petit ami.

Signature covered.

FIGURE 24.—The inside page of Walter's letter. (See paragraph 82.)



FIGURE 25.—The “Kredenz” and its little drawer. (See paragraph 94.)

mean I was to go to Leysin again to carry out Mr. Charleburg's delayed request? For the fulfillment of her promise to come again see conclusion.

85. Didn't you feel her presence when she came in? I was conscious of someone being in the room, and looked all around to see who it was. She looked very well; not like a person who had had a disease. I got her spirit and expression but not her physiognomy.

The grandmother died suddenly, of heart trouble, and is said never to have had the appearance of having a disease.

86. The impression that I get of her is that she is a sweet soul. "Will you tell her," I said, "that I know what she means and will be glad to do it, only I fear that I am not the best person for it."

She says that you are only the instrument; whatever is hard in it she will do.

"Tell her that she will have to arrange things," I said.

She says that they are arranged.

She did not strike me as being very old. She is very much alive; probably much more so than when she was on the earth.

She holds the letter in her hand. I would no more think of taking it than if a live person had it in her hand. She has faded out. I will take the letter now.

Here Miss Dale took the letter.

In my responses to Miss Dale I had in mind the conference that Mr. Charleburg had asked me to have with the Swiss physician at Leysin. I was not sufficiently acquainted with the treatment of such a case as Walter's to feel competent to discuss it intelligently.

Mr. Charleburg's mother was under sixty years of age when she died.

87. I get a crayon drawing. The paper seems yellow with age. It has drawn on it a great big tree with rough bark.

In amazement Mr. Charleburg writes: "Could this paragraph refer somehow to the engagement announcement of my mother in 1880? Such are printed on cream-colored paper with a great big tree with rough bark!" The brothers tried to find a copy of this announcement to show us, but have so far been unsuccessful.

88. I see a pair of old-fashioned spectacles; gold-rimmed.

"She had both eye-glasses and spectacles," says Mr. Charleburg.

"The gold-rimmed spectacles were old-fashioned, though preferred to new, modern ones." Both are shown in the accompanying photograph.

89. I hear a sound like a man pulling oars out of row-locks and dropping them into a boat. Does that mean anything to you?

"No," I said.

(A child in the hall imitating a cat so interfered with the reading that Miss Dale had to discontinue it. She put the letter down, complaining of a pain in her head.)

"For a long time I didn't know what the described 'sound of oars' could be meaning," wrote Mr. Charleburg, "although I hear it daily so often. One hot summer evening I sat with my brother in the 'old garden' near the factory (this is the place where he lives). All is quiet except the 'tubs' are running all night. In those tubs the celluloid handles get shaped. The sharp edges are taken away through a rotary process. The handles are in a chemical liquid, and by knocking against each other in a horizontal way during 36 hours, the first named result is achieved. Each tub is driven by a motor and belting, and contains 3,000 handles. All at once I said to my brother: 'Now I know what the meaning of the noise like "pulling oars" meant in the psychometry.'

"You must please bear in mind that we are so much since years accustomed to that noise that we don't find it extraordinary at all, although the sound is quite strong. My brother lived with my parents in the 'old garden' where they heard the sound described."

We have ourselves now heard this noise. Besides the clatter of the handles, is heard the swish of water which throws interesting light on Miss Dale's comparing it to oars falling into a boat, where water is implied.

90. I should say that there was a very strong magnetic man connected in some way with this person. I get that from the vibrations.

True of Mr. Charleburg.

91. (Miss Dale again took up the letter.)

Is there a journey connected with this?

"Yes," I said.

It is up a grade!

I have a hard thumping pain over the right eye, and at the back of the neck. I must put the letter down!

"From the wounds in the right side of the face and right shoulder I have always the described pains," writes Mr. Charleburg.

92. Is this a letter from Mr. Charleburg?

"No," I said.

But it seems like the Leysin trip. I get the impression of going up a mountain all of a sudden.

The climb to Leysin is up a steep mountain railway from Aigle.

93. Miss Dale was feeling the headache so keenly that I showed her Walter's letter and put it away. After this, referring to Walter's grandmother, she continued: She is a gentle quiet sort of person; I like to be in touch with her. My impression is that she is hopeful about Walter. She did not seem to be at all anxious about him. She was right around you. I saw her stroking your arm, first with one hand and then the other.

Miss Dale said the presence of Walter's grandmother was very clear and two hours later, as we were sitting quietly together reading, she said:

94. I see this woman now. She has a soft shawl around her shoulders. She walks up to something—it might be a bureau. She opens a box; a dark shiny box. It seems to be made of dark polished wood, or possibly leather, or it might be an inlaid box. Then I see her holding something at full length between her hands. I get an impression of gold links. It now seems to be a little shorter than a pencil. This she puts in the box, which she closes. From the fact of its having gold links and the length of it, and an impression I get of its being heavy, it might be a man's watch chain. She wants me to see it, and tells me that if I mention it to Mr. Charleburg, it will have some significance to him. There is something that she would like little Walter to have; something she left, I don't know what it is. (See Figures 25 and 26.)

Mr. Charleburg writes: "My mother always wore soft shawls in the cooler time. There is a large piece of furniture in the dining room which we call a 'Kredenz.' You will notice two drawers to the left on the photograph where mother kept many little things and her household cash. She opened these drawers daily a few dozen times. (See paragraph 105.) It seemed so strange to be going there to look for something that somebody who had never been there told us about and of which we ourselves did not know. I got my brother to go with me, after your letter came. Then, as both of us felt, well—so queer about it. we got our cousin and together we three went as the psychometrist told us. We opened the described piece of furniture, found in exactly

said box the golden chain with Saint Maria's picture which our dear mother wore unseen as a kind of 'talisman' during all her life since childhood. We found all. The little box containing the chain was made at our factory out of imitation ebony, glossily polished. It measures four and a half inches long. The chain is twenty-three inches long and was lying in the box in six rows, each row a 'little shorter than a pencil.' (See photograph.) This small box was in a dark, bigger box that has a diamond shaped piece of wood inlaid in the middle of the lid. The chain has large links like a man's watch chain."

ELEVENTH TEST

Second test of letter from Walter Charleburg dated Leysin, Switzerland, December 19, 1921, made in Vevey, Switzerland, January 12, 1922.

SUMMARY:

The references in this second reading of Walter's letter appear to apply to Mr. Charleburg's parents in the old home. They are joined by one of their sons as they sit by the fire. There is conversation about some matter which is not related. Then comes sudden reference to some of the toys with which Walter is identified—his little sailboats. They are at anchor now. The savor has gone out of the letter. The grandparents continue to sit before the fire. They are physically comfortable. Miss Dale becomes very quiet and sleepy. It happens that the open fire before which Mr. Charleburg's parents sat was the same one before which his daughter liked to curl up and go to sleep with her head in the low chair. (See paragraphs 51, 52, 54, 56, 58.)

TEXT:

95. There is a big person and a less big person in it, and the smaller person leans up against the bigger one's left side. Does it mean anything to you?

"No," I said.

"Father was always slightly taller than mother," wrote Mr. Charleburg. "In the last years mother suffered much from a crooked back. Between 1914 and 1918 she got some twenty centimeters smaller, leaning forward, walking getting more difficult constantly."

96. (Sits in chair leaning against a pillow,) "This is the way I feel. Is it Mr. Charleburg's letter again?"

"No," I said.

A memory of the way she felt when she received the impression of

Mr. Charleburg's little girl curling up in the low chair where it was warm is here expressed.

97. I get an open fire. He is reading aloud and she is sitting leaning against his shoulder looking into the fire. He has a smooth face and wears glasses and is rather blonde.

"I don't get anything out of it," I said.

"They both liked to sit in front of the fire," wrote Mr. Charleburg. "Although the tiled stove was built without any idea of being used with the door open and had plenty of draught with the door closed, such was constantly kept open by them and the burning wood gave them much pleasure. Often the fragrance of rose, satin, and olive wood—scraps from the factory—was quite agreeable. Mother used to sit in a low chair leaning against his shoulder while he read aloud to her. This was especially in 1917 to 1918, the winter when father got worse. This was just before I came back from war—my father died two weeks after I returned." The father did not have a smooth face and had dark hair. Miss Dale seems to have crossed impressions here with the subject of the next paragraph.

98. As they are reading, a tall slender young man comes in—nervous and active. His hair appears to be dark and wavy—parted on one side. They are very quiet and he is full of action. Do you know who he is?

"I don't recognize any of them," I replied, as I did not.

He has a plan that they haven't agreed to. Is it anything to do with Paul who keeps coming into my mind?

"No," I said.

Miss Dale took the letter out of the envelope while holding it at her back.

This description fits Mr. Charleburg's brother except that his hair is rather blonde. He is tall, slender and active. His hair is wavy, is parted on the side, and he wears glasses.

99. There is so much in this about an open fire.

"I don't know where it comes in," I said.

It may be he thinks of it. It seems like a very placid fixed situation up against a serious one.

Yes, there was a great deal about an open fire at this time as the father had become a confirmed invalid and spent much time watching the flames. The son, who lived with his parents, was carrying the whole burden of the large business while his brother was in Siberia.

They were in a fixed situation. Their son was facing every conceivable difficulty. It is not clear as to who is meant by "he."

100. Is this person fond of yachting?

"Not that I know," I answered.

I see little sail-boats at anchor in a harbor. It is a very negative letter as if the savor had been taken out of it.

Does "this person" refer to little Walter, whose letter Miss Dale was holding? And whose emotions are they, little Walter's, who was in the sanatorium writing that it was best of all that he would not be alone on Christmas, or Mr. Charleburg's parents'? Someone, at any rate, thought of the child's little sail-boats as anchored and the savor was gone. Mr. Charleburg is of the opinion that this reference is to Walter.

101. I don't get anything more than the man sitting quietly in a chair and the woman leaning up against him as if she were on a footstool or something. I get these people as comfortably well off.

Everything about the home bespoke comfort.

102. I feel very quiet about it. I got so sleepy holding that letter. (Gave letter back after fifteen minutes.)

I said I would give it some other time. Did not tell from whom it was until the whole series was finished. Again she had had the sleepiness in connection with the big room and the fire.

TWELFTH TEST

Third test of a letter from Walter Charleburg dated Leysin, Switzerland, December 19, 1921, made in Vevey, Switzerland; January 19, 1922.

SUMMARY:

The following test was made at Miss Dale's own suggestion because, as she said, "I feel the presence of Walter's grandmother." Upon taking the letter she felt as if she were in the old homestead, described the interior and saw Mr. Charleburg's mother moving about there. The plan for little Walter's future was then revealed. Next came a description of a military man who had died, and a quick return to the occupation of the grandmother—handling things of someone who was dead. We then find a comparison of the grandmother with her husband and an allusion to her fondness for teasing him sometimes; her former attitude towards her household cares, her present interest in

planning for Walter. "It is as if she said that her husband was asleep," said Miss Dale. He had been dead since 1918. We then enter the bed-room of Mr. Charleburg's parents and a description is given of his mother with dark hair brushed straight back as she appeared in a photograph taken some years ago, but Miss Dale did not know she was describing a photograph, and the hair was in reality in loose curls. Then another photograph was developed, as it were, and described with complete accuracy of details except where Miss Dale said it showed "old-fashioned, large curls about her face," as was true in the first of the two photographs mentioned, whereas this photograph shows crimped hair brushed back from the face quite smoothly. Then came a picture frame of especial significance and the reading terminated.

TEXT:

I had not intended giving Miss Dale Walter's letter on this day, but she said suddenly, "I feel the presence of Walter's grandmother. Give me his letter and see what I get."

I gave her the letter.

103. It is like being in a homelike old house. I can see through the door from one room into the other—from the sitting-room into the bed-room. There is a little oil-painting about 16" x 20" on the bed-room wall in a deep gold frame. I get a sort of alcove that is curtained off. I may be getting this room we are in, but I do not think so.

"Home-like" is exactly what the old house is. As Mr. Charleburg writes: "From the sitting-room one can see into the bed-room and observe an oil painting measuring eighteen by twenty-four inches, in a deep, gilded frame. As the door is a two-winged door, of which one wing is constantly open, one can see from the sitting-room only one bed, whereas the other one is on the opposite side of the room."

Later we saw this room. Opposite the door was a deeply recessed window that was curtained off. Mr. Charleburg explained that his mother kept the solid wooden blinds closed for the sake of privacy. This gave it the appearance of an alcove. One of the beds and a centre table were visible also from the sitting-room.

104. It is as if she kept walking around the house and going from this room into the bed-room. She is like a mist walking around. It is so much like this room of ours—really I don't know what it is. There is some heavy lace there, a bureau cover or something.

There was heavy lace on the table cover as well as on the bed-

spread. There were no such articles in the room where this test was being made.

105. I can only get her going to one place in the house where she has this box. It seems to be a little sanctuary place where she keeps her things. It is in a dark part of the room—it seems as if it were the sitting-room. I see her take up something with fringe, silver fringe, as if it might be an epaulette or something. She holds it up to show me. It is something she thinks Walter ought to have. She is taking such pains to keep these things from getting tarnished. I think they are in tissue paper. (See Figure 26.)

It was indeed “a little sanctuary place” to which she had gone so often. It was in the darkest part of the big dining- and living-room. As explained in paragraph 94, it was found by Miss Dale’s description as here given. None had suspected that in the darkest corner of all she had kept her most precious treasures of the past. The sons had expected to find some such mementos in her bed-room, but they had not made a thorough search. Regarding the “something with silver fringe” that she kept in tissue paper to prevent tarnish Mr. Charleburg states: “It is the *portépée* given me by my uncle when I was about eighteen years old and came out highest of three hundred in the military examinations and received my appointment as youngest lieutenant in the army. My uncle had a high command in the army and had worn the *portépée* a long time. It was the proudest moment of my life when I gained the right to wear it too. This article had originally about two hundred strands of silver fringe, but is now so old that many have fallen out. My mother used to handle it with the greatest care, using a fine, camel’s hair brush to clean it, and we found it carefully wrapped with tissue paper in the big box, in which was the little box containing the chain.” See paragraph 94.

106. I have an impression that Walter is going on a very long sea voyage in his early manhood on business. He goes without any idea as to whether he will succeed or not. It is ten years or more from now when this happens. It is a long journey on the water and it is something that she is planning. It seems as if I could just smell the salt breeze. He is going to have a very active life in a territorial way. She seems to say that several years more now do not matter. This thing, this opportunity, is going to happen anyway.

This may not be a prophetic utterance since it had been a long established plan, often discussed in the family, that Walter should travel



FIGURE 27.—One of the photographs described by Miss Dale. (See paragraph 112.)

and probably make a trip to America in his early manhood before settling down to his career. But this was completely unknown to me or to Miss Dale.

107. I certainly see a man with a sword at his side in military uniform. It is dark blue and has gold epaulettes on it. It looks stiff and new. He has a little round cap with a visor. It has a gold design around the base of it. This person has it on. The person I see dressed this way has his feet off the ground. I seem to see her spirit handling things as if they were in some place she goes to now and handles the things that belonged to someone who was dead. I saw the toes pointed downward as if the person were dead. I get an acorn pattern on this hat done in gold.

“A man in the exactly described uniform,” wrote Mr. Charleburg, “might be my uncle, Colonel of Hussars von W——, who died some fifteen years ago in Wien.” There is a photograph of him in existence, but no copy of it has yet been found. The exactness of Miss Dale’s description was commented upon by three persons who had seen this photograph.

108. His was a very different personality from hers. She was more sociable. He was of quite few words ordinarily. When he did talk he was apt to talk fluently. She has the same way of laughing that I told you of the other day. She makes him laugh almost against his will quite often. I think he was quite easily worried. She was always trying to make him take a brighter view of the daily routine.

“Correct of my mother,” said Mr. Charleburg. “She used to tease him sometimes a little to make him laugh.”

109. I get her as keeping the household machinery very much out of sight. She was not a slave to that sort of thing. I don’t know what it is that she refers to, but she says that she is busier now than she ever was in her life; that she is doing very practical work and it is as if she said that she was working away on arranging things for Walter’s manhood, and that he is going to be led right straight along. She is not in the least concerned about his being in the hospital so long. At about 25 he is going to have a rare opportunity. I get a sense of his taking some independent action of an interesting character at that time. It is as if she said that her husband was asleep and she was putting all her time on Walter as no one else needed her just now.

Mr. Charleburg's father died two years before his mother.

110. Now I get the room again and I can see into it better. There is an old-fashioned bureau between two windows. The bed is of polished wood. It seems to have a smooth arched head and foot. I think there must be a door between the two rooms, but I don't see it.

"This is amazing," wrote Mr. Charleburg, "if you could once see the room you could not find a clearer and more correct description." We have now seen this room ourselves. The bureau has not a window immediately on either side in the same wall. One window is close to it, but the other is at right angles in the other wall, one of the beds being between it and the bureau. Upon looking into the room the light does come from both sides of the bureau.

111. I see the side of a woman's head. I get the ear and part of the hair. The ear is large and unusually low down. The hair is black and brushed straight up. Now I begin to see the jaw. It is quite short. She is a brunette with dark eyes.

Accurate as applying to a photograph of Mr. Charleburg's mother shown us recently in Czecho-Slovakia, with the exception of the hair; in this picture the hair is curled, parted in the middle and brought loosely to a knot in the back, as described in the next paragraph.

112. I am told that there is a photograph of this person. She is standing up and has the fingers of her right hand resting on a table at her side. It is practically a full front portrait, although her face is turned a little towards the left. She has old-fashioned large curls about her face. She has on a tight-fitting light gown with two jabots, down either side of the waist, made of rather heavy lace. It is a three-quarters portrait. On the hand resting on the table there is a ring—I think there are two. One seems to be a band of stones, the other a single stone set higher. I don't know whether they are on the woman or not, for now I get them all by themselves. (See Figures 27 and 28.)

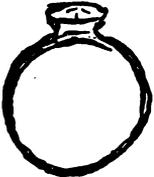
This photograph, taken in 1912, is herewith reproduced. With the exception of the hair Miss Dale's description is entirely accurate. A magnifying glass revealed the fact that the heavy lace did not go across the yoke, but was divided into two parts with a vest between them. The details of the rings do not show in the photograph, and yet Miss Dale described them with exactness. As she herself said, she saw them all by themselves. One was a high-set turquoise and the other was a band of five green stones.

It will be noted that Miss Dale got an accurate impression of the hair in this photograph in the preceding impression, and the hair described in the preceding impression might better have been applied to this one.

113. Now I get a picture frame of metal, silver color, round or oval of cabinet photograph size.

These things she seems to go back to handle. I think I am going to be able to follow her work. I don't feel that I have talked with her today. I think I have been allowed to follow her without her knowledge—except that I see how her mind works.

“My parting gift to my parents before I went to war,” wrote Mr.



Turquoise



Small, flat jewels
worn down.

SKETCHED BY MR. CHARLEBURG.

FIGURE 28.—The two rings. (See paragraph 112.)

Charleburg. “There was a picture of cabinet size, in a silver metal frame, representing me in uniform from times before the war. Next to this my mother kept a postal card showing my picture taken in Russia. These pictures were always compared, formed souvenirs, and often pressed tears into my mother's eyes. The pictures were brought to my house after my mother's death.” We have since seen the silver frame. It is oval at the top and square at the bottom.

CONCLUSION

The Charleburg series closes with the above test. Had I been aware of the evidential quality of the readings I would have carried the experiments farther.

The reader may recall that in paragraph 84 of the first test made

upon the letter of Mr. Charleburg's little boy, Miss Dale quoted the grandmother as saying that if her request were granted she would come again and give me a message. It is interesting, therefore, to report that, about a week before we visited the Charleburgs in Czecho-Slovakia, an apparition of the grandmother twice appeared to Miss Dale in her room in a hotel in Poland. The figure was dressed alike, both times, in a soft black gown fastened down the front by buttons placed about an inch apart, and had a soft white shawl about the shoulders. When the apparition first appeared Miss Dale heard two flute-like notes repeated several times in pairs and could not imagine what they meant. She said to me, "What can be meant by that! Can't you hear the notes, toot-toot, toot-toot, low and very clear?" Later the apparition appeared again and floating in the air a few feet in front of it Miss Dale saw a little wooden whistle all by itself. The apparition then reached out and, taking the whistle between the fingers, raised it to the lips and blew two notes upon it. It moved about the room, blowing the little whistle from time to time, for quite two hours and all the way to Czecho-Slovakia Miss Dale heard at frequent intervals the clear little notes.

This was duly recorded and naturally, the first question we asked Mr. and Mrs. Charleburg, who met us at the train, was with regard to the whistle. Mr. Charleburg said at once that they had had such a whistle but it had been misplaced and could not be found. Mrs. Charleburg, however, laughed and said, "But I did find it again two days ago and I have hung it on Walter's bed so he can blow it if he wants anyone in the night. When we reach the house we will all go together to Walter's room and I will show it to you!"

Sure enough, there was precisely such a whistle as Miss Dale had seen and described. Upon being blown it gave out two clear notes such as Miss Dale had imitated. Furthermore, at the time that Miss Dale first heard the whistle it was lost, so far as the Charleburg family was concerned, but was found just before our arrival in Czecho-Slovakia.

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