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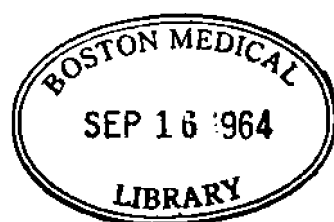


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PSYCHICAL RESEARCH

A RECORD AND DISCUSSION OF MEDIUMISTIC
EXPERIMENTS.

By James H. Hyslop.

I.
PREFACE.

In the present Report on the Piper case I have omitted the detailed consideration of certain minor points discussed in my former Report printed in the English *Proceedings*. I have discussed again the "hypothesis of telepathy," but have treated it from a more general point of view and said some things which were not elaborated in the former Report. I have discussed it in the same spirit and with the same view of it in the *Journal* of the American Society, because I had not expanded the subject in that way in the previous volume. I have also discussed the spiritistic hypothesis in this Report from a point of view only touched upon before, and hence referred the reader to the former Report for any discussion of detailed and minor problems.

I take this opportunity, however, to say that, since that Report was published, I have discovered that two or three incidents which I had to reject as false or unverifiable have since then found a probable interpretation. One of them is explained at length in the present volume because it is connected with the later incidents now published. I refer to the incident of "the broken wheel" (*Proceedings* Eng. S. P. R., Vol. XVI, p. 470). My father mentioned that he and my aunt Eliza had been in an accident in which a wheel of a wagon had been broken. My aunt denied that any such event ever occurred in connection with my father and herself. The reader of this volume will discover that the incidents turned out to be

events that occurred the day after my father's death and were associated with the lives of my uncle and myself and that they were good ones to prove his identity to his wife, my aunt. That message, therefore, as told by my father had to be declared false in the original account, but when they were more fully explained they turn out to have been substantially true and add so much to the account of the evidence. It is in fact a very remarkable incident and deserving of the most careful study by the critical reader. (Cf. pp. 84, 394, 534.) There was no opportunity to obtain information regarding it because the incident was wholly unintelligible until my uncle spontaneously suggested the correction in his message, and then the whole incident became perfectly clear.

The incident directly associated with the one just discussed and immediately preceding it has turned out to be a probable one. My aunt also denied any knowledge of this and no one recognized any "Rogers girl." (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 470. Compare footnote below.) But in my later sittings now published (p. 642) the name Rogers was given and with it various attempts to give the name more accurately, once or twice appearing as Ryder, Rogars, etc. This meant nothing until I was spontaneously told that it was a cousin of mine in Ohio, and I at once asked if it meant Robert McClellan, who had been a communicator in the earlier Report. Why this mistake was made after more approximate success in the first sittings I cannot understand. But it gave me a clue as to the message under consideration in which a practical joke was played on some one and I was told that "the Rogers girl" would know what was meant. Now assuming that Rogers was a mistake for Robert McClellan, I can say that such a trick would be very characteristic of him. He was always full of practical jokes and had quite a reputation for it in the community. His two sisters were living at the time of the earlier sittings and they would probably have recalled the facts. They died before I had any opportunity to discover the probable meaning of the message.*

*The incident in the earlier Report to which reference is made may be quoted. After mentioning my aunt the communicator, presumably my father,

The next incident is that of the Maltine (*Proceedings*, Vol. XVI, p. 418). When going over some of my father's papers, after the publication of the Report just referred to, I accidentally found a receipt for the purchase of some Maltine a short time before my father's death. I made inquiries and found that he had bought it, but it was not certain whether it was bought for himself or for my brother Frank. But my father paid for it, as the receipt shows.

Another incident of great interest and perhaps of some importance must be explained in detail. It refers to my first sitting with Mrs. Piper on December 23rd, 1908. Readers of my earlier Report (*Proceedings* English S. P. R., pp. 21-26 and 184-190) will recall what I had to say of that sitting and its unsatisfactory character, tho having a few interesting coincidences and perfectly explicable dramatic play of personality. As a first sitting it appeared to be a failure, except for some incidents near the close of it and for two or three relevant names earlier. These relevant names, however, as remarked in my discussion of it, had no evidential value and I could not assure myself that they were more than guessing. The whole of the sitting was confusion until the communications reached the point marked by the retirement from the room by Dr. Hodgson (*loc. cit.* p. 309). After that they were fairly clear and free from incidents and names previously associated. The facts in brief were these.

A woman apparently claiming to be my mother, tho not distinctly making this claim, communicated and expressed the desire to communicate with her son. She made a reference to her gloves, none of which I had with me, and then mentioned the name Margaret. She then mentioned the name Lillie, while G. P., the amanuensis, said she was "calling mother," asked again for her gloves and said "Will will

said: "Ask her if she remembers who put the shoes in her bed (All right.) and a sock on the post. No one on earth can know this, as mother is here, and she and the Rogers girl only will testify to it." It was this incident that I was unable to verify in any respect because of the death of the "Rogers girl" before I discovered the possible significance of the facts.

speak," and gave the name Henry. Following this a reference was made to the name Alice spontaneously corrected to Annie and the claim made that the communicator was with her. In a few moments further explanation came from the communicator, in answer to my question as to whether she had seen any other member of the family, that she had seen "Annie, and mother, and Charles, and Henry." On my putting a question to trip the communicator, whether this was Charles Henry, there being no such person in my family, the answer came that it was Charles, and a correct statement made that he had passed out before the communicator—that is correct from my point of view. Then the cause of passing out was said to have been "trouble with the head and it affected the heart." In a moment the communicator said, "I say give me my hat." There was then some confusion again with three communicators trying to speak into the telephone at once, and finally the communicator, the lady apparently claiming to be my mother, got clear enough to say again that she wanted to reach her son, saying that she had four sons, adding, "two are here and I have his wife with me also." In a moment she asked: "Where is Albert," asked if I remembered anything about Mr. Morse, and said "He used to know father well, and he has a sister with me. After my denial of any knowledge of all this came the statement, evidently the completion of what I had interrupted by my question: "His name is Walter and he is still in the body." After this my persistent refusal to recognize the communicator had the effect of stopping the confusion and the communications became more relevant to myself, with some slight complications due to any cause you may please to assign.

The meaning, or possible meaning, of all this I discovered by accident and only through that of a friend who read my Report. This was early in the year of 1902, some months after the Report had been published. This friend I had known well and had often seen and talked over psychic research with her. She had been long interested in the subject and had been a sitter at the séances of Mrs. Piper. It was Mrs. Julia Sadler Holmes who figured in Dr. Hodgson's first Report and some of its experiments (*Proceedings* English S.

P. R., Vol. VIII, pp. 23-25, and 139-158). On reading the detailed record of my Report (*Proceedings English S. P. R.*, Vol. XVI, pp. 306-309) she thought she recognized the identity of her own mother in the lady expressing the desire to reach her son, and as the names Margaret, Lillie, Annie, Charles, William, Henry, Albert, Walter, and Mr. Morse were all perfectly relevant, she wrote me about the discovery and gave me the following facts which I preserved in her letters. I told no one but Dr. Hodgson of the discovery and never told him the details. I simply told him that I had discovered the proper meaning of the names and incidents which had given us so much trouble in my first sitting, and *I was careful not to tell him where I had got my information.* Mrs. Holmes died in 1903 before I had an opportunity to talk with her about the incidents. In the sittings published in this Report I resolved to try to have this matter cleared up, but without success as the record will show (p. 692). My plan was to have Mrs. Holmes come as a communicator and tell me the name of the lady whom she recognized in my first Report. But as this failed I can only give the facts which she put on record before her death and which I have kept in her letters. Her first letter was written to me on March 20th, 1902, just after she had made the discovery. After introducing her purpose in this letter she says:—

"After reading the record of the sitting, Dec. 23rd, 1898, I am strongly impressed that the 'lady who came with a gentleman' to speak to you '*at once*' was my mother. My brother (William Henry) brought her to answer a question often asked by Margaret and me, 'Has she (mother), found little Annie? Is Annie with her in spirit life?' They had Annie with them who apparently 'called for her mother' (Margaret) and Walter (her father) 'still in the body.'

"Here I must digress to tell you the story of Annie which ought to be of extreme interest and value to the student of psychical research aside from any connection with this case. It was predicted by a medium in Onset—Mrs. Parmenter—that my daughter Margaret would soon have another child. This baby would be born prematurely. I would not be with my daughter at

the time, but would receive a telegram announcing this premature birth while stopping temporarily in a smaller city. Then I would get a letter telling me that the child was dead. All this actually happened, within the year. The birth, the telegram which reached me in Rochester, and *the letter* which I read to my mother in Brockport, a village seventeen miles west of R——, where she lived and died three months later. This was the last time I ever saw my mother alive and our talk was mainly about this child, little Annie, as we called her, and the wonderful prediction so literally fulfilled. When mother was found dead in her bed in the ensuing August, my first thought was: 'Has she found little Annie?' and this question was answered in a striking way (will tell you about it).

"Now to return to the 'lady' who came to you with the little girl Annie and asked for the *gloves*. I had preserved several pairs of mother's old gloves, hoping they would be of use in some séance for psychometry, but they were never so used. Imperator could not give me a sitting, and I hadn't faith enough in the average public medium to take them elsewhere. Under the circumstances it would be natural for mother to ask for them and think she saw them, or beg you to get them, in order to make you understand. She said 'Will will speak' possibly referring to my brother William Henry, who knew how to use 'the instrument' and so often helped Phinuit. This William (always called *Henry* in life, died of scarlet fever when about five years old. I was two years older, but distinctly remember the great red pieces of flesh that came from his throat, etc. After his death my cousin *Albert* took his place in my heart, becoming like a brother to me in every way. No wonder these spirits should call for Albert in this connection and then go on about Walter, my son-in-law, to further identify themselves. 'Lily' also is well known to me—if called by my mother as it seems to be—would prove perfectly coherent. It was a name, a *pet name* given to *me* by a friend who died long ago. He came through a lady in Onset in such a beautiful way that it made a profound impression upon mother, who considered it the most perfect test of identity, and the name Lily would naturally be chosen by her to arrest my attention.

"The combination of names, Annie, mother, Charles and Henry, would be very pertinent to me, but meant nothing to you

and Dr. Hodgson. Charles was the name of my son who died of water on the brain, when a babe of six months, over thirty years ago. Henry brought him to me through Phinuit and gave Dr. Hodgson his pet names—Sampson and Paul—(*Proceedings Eng. S. P. R.*, Vol. VIII, pp. 149, 151), while Mrs. Piper was holding my hair.

“Another item. If the sentence ‘give me my hat’ had been ‘give me my hood,’ it would have exactly suited *mother*, as she never went out in winter without a certain fur trimmed hood which became proverbial in the town. This was supplanted in summer by a gray sun bonnet which she invariably shows to mediums when trying to communicate.”

Further inquiry brought out the fact that a Mrs. Morse was an intimate friend of Mrs. Holmes, whom I myself had once met and whose husband had died. She was much interested in psychic research and told me a number of experiences. This, however, was after the sitting under notice, but she had been very anxious after the death of her husband to get into communication with him, and Mrs. Holmes thinks the reference to him here has its possible pertinence on this account.

The facts, then, are these. Mrs. Holmes' mother was dead, and before her death had been specially interested in the child Annie, the granddaughter of Mrs. Holmes and daughter of the Margaret and Walter named, both living at the time. Charles was the son of Mrs. Holmes and died of water on the brain, his head having been swollen much at the time, answering to trouble with the head. Henry, or William Henry, is the name of Mrs. Holmes' brother, who died of scarlet fever and long before the Charles mentioned, as said in the record. Albert is the name of Mrs. Holmes' cousin who would be naturally mentioned in this connection. The reference to gloves in connection with the “lady” explains its own pertinence in accordance with the statement of Mrs. Holmes. The name Lillie has possibly a significance as a pet name of Mrs. Holmes given her by a friend long since dead.

The only alteration which I should have to make in my

earlier discussion of this sitting pertains to the names Margaret and Annie and to the incident about the hat, which I interpreted from its apparent relation to the same expression in my second sitting (*loc. cit.* p. 313) as possibly coming from my father. I recognized that the names Margaret and Annie had no synthetic incidents to interpret their relevance to me, and it was the allusion to head and heart trouble that suggested an attempt on my father's part to communicate. But the synthetic and associated incidents rather dispute that possibility now, tho not wholly setting it aside as a conceivable intrusion, but losing evidential significance for this idea. The case, however, tends to clear up the whole sitting, whatever theory we adopt about it, and modifies only slightly what I said about the incidents, tho suggesting now that it has more value than I assigned it at the time.

These incidents show that many cases that are unverifiable or false in the relation in which they appear, or superficially interpreted, may represent the truth, if only their correct relation could be ascertained, and certainly show that we cannot make a point of their erroneousness until we know more of the reasons which determine the error. They throw light upon the claims to lying messages and require us to suspend judgment on all such mistakes and confusions until we have ascertained more accurately the conditions affecting communications. It is possible that all the difficulties based upon such errors may ultimately be cleared up by the hypotheses which make these errors intelligible. They are discussed at great length in this Report, and I call attention to these errors partly to correct the former Report and partly to enforce at this favorable junction of events the very important lesson which they teach.

CHAPTER I.

INTRODUCTION.

In making a second Report on the trance phenomena of Mrs. Piper some preliminary remarks are necessary for the purpose of making clear the point of view from which those phenomena are to be judged. I still incline to the explanation adopted in the first Report and for the same reasons. Nothing has happened since its publication to change my opinion, tho in one unpublished case of which I have a full record and which I have carefully investigated I at one time found phenomena that I thought would afford a critic a source of at least apparent objection and certainly caution in regard to the force of the argument from the "Dramatic play of Personality" (*Proceedings* Vol. XVI, pp. 176-214), and "Mistakes and Confusions" (same, pp. 214-238). The confirmatory character of these phenomena, in this new case, is not altered by the suspicion that they are the productions of secondary personality, as there is a perfectly natural interpretation of them on a spiritistic hypothesis. But we are not entitled to appeal to this in the present state of inquiry, so that I have to recognize the knowledge of a case which a critic would be pleased to use as a reason for cautiousness in the adoption of a spiritistic theory, tho it in no respect affects the argument from the evidential incidents on which my whole case rested and on which alone it may be that it should rest.*

* When I first took the view expressed in this paragraph I had not made the crucial experiments which decided the merits of the Smead case to which reference is here made. As I had previously found so little that I could be absolutely sure was supernormal, I had to assume that subliminal processes could and did effect all that appeared to be spiritistic, including the dramatic play of personality, as if spirits were

The several theories to which the student might appeal for an explanation of a part of or all the facts are fraud, secondary personality, telepathy combined with secondary personality, and spirits. I have not included "suggestion" in this list because, if even conceivably applicable to any part of the case, it must be regarded as a concomitant either of fraud or of secondary personality, and in either instance as concerned with isolated incidents which, if suggested at all, were consciously so, or not appealed to as evidence. I therefore throw suggestion wholly out of court in the explanation of the phenomena as a whole. An hypothesis must apply to the whole of the facts or be supplemented by other explanations where it fails, and as suggestion has no application to the most important incidents in the record I do not feel called upon to give it any serious attention. I think that every intelligent man who carefully studies the facts will agree with this attitude, since some other hypothesis must be accepted to account for the crucial phenomena of the record. (Cf. *Proceedings* Vol. XVI, pp. 16 and 247-248.)

When it comes to the supposition of fraud I shall also dismiss that from all consideration and application to the case. I regard it as adequately settled for all practical purposes that it is not even entitled to the claims of a possibility under the circumstances without implicating too many people in it and making it quite as incredible as the supernormal. But for the sake of making clear what the suspicion of fraud implies in this case and what the responsibilities are of those who talk about it either as possible or as a fact, I shall indulge in a few general remarks on fraud *in abstracto*, but shall make no attempt to apply it to the present case. I shall treat

intercommunicating with each other. But later developments place the case clearly in the same category as the phenomena of Mrs. Piper, and the remarks about it, as suggesting the weakening of the argument for a spiritistic theory, do not now apply. On the contrary I have come to the conclusion that, instead of diminishing the evidence for spirits, it has very decidedly added to it. The previous Reports on the results in the case of Mrs. Smead represent the basis of this judgment. Cf. *Proceedings Am. S. P. R.*, Vol. I, pp. 525-722, and Vol. III, pp. 335-374.

its serious consideration as I did in my first report and would only repeat what is said there (Cf. *Proceedings* Vol. XVI, pp. 5-10).

Fraud as it is usually conceived in a problem of this kind and in all the normal affairs of life refers to the normally conscious effort to deceive. This is the ordinary method of fakirs and mediums who work up their information or "phenomena" by various detective devices, and when it is imputed in this case I must understand that it is this kind of fraud that is suspected. Any one that insinuates it must make himself responsible for its proof and for its application to the details to the record with the subsidiary hypotheses that would make it intelligible and possible. It is this sort of fraud that I refuse to discuss in the Piper case after recognizing a method of conducting the experiments that must involve the collusion of others who are exempted from accusation by those who usually indulge in animadversions of fraud.

But there is a phenomenon that resembles deception in all but the conscious motive. It may be found in the frequent statements of the somnambulist, the fabrications of the hypnotic trance, and the phenomena of dreams, and perhaps in the frequent allegations of the insane. If we so desire, we may call this "unconscious fraud," but if we do we must not implicate it in the same kind of responsibility as the normally conscious deception. In fact, on this account it might be more proper and save misunderstanding, if we did not call it fraud of any kind. It is certainly unfair in such cases to implicate the subject of it in the blame or the associations of blame that do not rightly attach to his action, simply because we have to assume that the subject is himself deceived as to the source and nature of his phenomena or statements. Hence I must insist that, when fraud is suspected or imputed in any case, we must either limit the meaning of the term to the normally conscious effort to deceive, or distinguish carefully between the conscious and unconscious forms of what we mean, excluding moral imputability from the latter and treating it as a phenomenon with a serious scientific interest deserving all the attention that such facts demand.

If a man tolerates the supposition of conscious fraud in the Piper case as limited to her, he must recognize the fact that he does not admit the existence of her trance or unconscious condition in which the communications are given or purport to be given. He must show good reasons for disputing the value of the tests which have been made to prove her anæsthesia during the "trance" and her amnesia after it. He cannot admit the existence of this trance and charge the ordinary kind of fraud at the same time. He is simply evading scientific responsibility for his position and appealing for popular applause where he has a problem to solve. It is only a convenient way of trying to make the public believe, after the usual and more than the usual test of unconscious conditions has been applied, that the burden of proof rests on the negative instead of the affirmative. The time has gone by for any such subterfuges, and it is better to admit that we are puzzled for a satisfactory explanation rather than to play with one whose simplicity in the ordinary case conceals the magnitude of the fraud when applied to Mrs. Piper.

There are various alternative suppositions to be considered and either adopted or rejected in such cases. (1) We may suppose the whole affair to have been consciously worked up by personal or detective methods and to have been executed in a conscious state deliberately simulating a trance. This assumption requires us to dispute and to refute the evidence of Mrs. Piper's trance. (2) We may assume that the facts have been consciously worked up by ordinary methods and to have been carried over into the trance, admitting it to be genuine, and there communicated in a perfectly innocent and unconscious manner. This view would assume that there is no amnesia of normal knowledge in the trance and either real or simulated amnesia of what was done in the trance. (3) We may suppose that the knowledge was worked up in an unconscious state by the detective method and then communicated in a similar unconscious or trance state. (4) We may suppose the information to have been acquired in an unconscious state by various ordinary methods and to have been communicated in a perfectly conscious and normal state, denying the existence of the trance. (5) We may

suppose the facts to have been supernormally acquired unconsciously and at any time during the life of the medium and delivered in the trance without any consciousness of its origin. (6) We may suppose the knowledge to have been supernormally acquired during the trance and to have been communicated in a spiritistic form without any consciousness of its real origin. I do not decide whether this supposed supernormal acquisition shall be called telepathy or not, but it would involve a process quite related to it and would also involve the combination of secondary personality with it, if not in its data, certainly in the manner of delivering the information. (7) We may suppose the supernormal acquisition of the information from discarnate spirits and the communication of it to the receiver with or without consciousness, in this case without it, and whether we assume an accompaniment of secondary personality or not. We may assume or disregard telepathy as a part of the process.

As to the first of these hypotheses I refuse, as before, to discuss it, and could only repeat what was said in the first report (for reference *vide supra*). The second, third, fourth and fifth hypotheses can be dismissed with equal indifference, as no one would advance them without evidence of a systematic sort in phenomena that could not claim even superficially to be spiritistic, tho I would expect a certain type of mind to attempt the serious consideration of them for no other reason than this apparently contemptuous neglect. I do not obstinately deny the possibility, *a priori* speaking, of such suppositions, but a scientific man cannot tolerate them until they show some empirical evidence of a systematic sort and other than such as can present at least a superficial appearance of spirits. The real choice for the scientific mind must be between the sixth and the seventh hypotheses as I indicated in my first report on the case. Those who do not accept the combination of telepathy and secondary personality, extending the term "telepathy" to meet the exigencies of the problem, have no rational alternative to the spiritistic, unless they resort to the first, that of conscious fraud and then accept the responsibility of applying it in detail to both the evidential and non-evidential phenomena. To me the real alternatives

are precisely fraud and spirits, with the conviction that conscious fraud is quite as fully excluded from the account as any of the more preposterous suppositions, unless the conspiracy and collusion of many others be admitted into the case. I do not see any better reasons for admitting this than I do for asserting fraudulent collusion in all other scientific work.

I repeat also what I said in my first report, that I am not primarily interested in convincing the reader by dumbfounding facts. I formed my own convictions on the basis of a larger record than my own and have aimed to make my experiments but a part of the case and to test an hypothesis thus formed by facts additional to my own. This mode of testing it is that of trying its consistency with the phenomena presented, and this is often the only test we can apply. In fact it is the consistency and simplicity of any and all hypotheses that must determine our choice, and I find in this case that the spiritistic theory involves me in less real difficulties for belief than any others when I consider the subsidiary hypotheses which I should have to entertain without evidence among the alternatives which I have enumerated, and this suffices for my allegiance until the sceptic can produce an explanation which can eventually rival the one I have supported.

In our anxiety to convert the sceptic we often make too many concessions to his prejudices and demand of him less insight than is our right. We pay too much respect to the assumption of this age that a sceptical temper of mind is intelligent when, in fact, it is only obstinate and endeavors to substitute the clever manipulation of irrelevant hypotheses for the manifestation of insight into facts. True scepticism is critical ignorance, which is compatible with open-mindedness, not clever denial which can resist any and all facts and arguments if so minded.

A man convinced against his will
Is of the same opinion still.

When it comes to this our obligations to convert him cease and as scientific men we may leave him to his own investiga-

tions and depend upon really intelligent minds to understand the problem and the facts. We have no duties to convert any one. That function belongs to the mind converted, after we have presented the facts of our own experience, and if the sceptic has no personal insight he must be classed with those who need education.

The reader may notice that my acknowledgments of messages, answers, and form of address always assume that I am dealing with a spirit. This method of conducting the experiments must not be misunderstood. The reason for it will be apparent to any student who observes the fact that on any theory whatever of the phenomena any other policy than one of prompt admission of the messages, if correct, and avoidance of a desire to worry the personality concerned will only cause confusion and result in diminishing the phenomena that supply evidence of the supernormal. I long ago learned that, no matter what the consequences, the best policy in these experiments is to let the phenomena take their own natural course and to worry the communicator as little as possible, even when it is necessary to tell him that he is wrong in any special case. The rapid succession of incidents which the student may notice indicates a condition of things which it is important to consider if one is to have any interesting results. If spirits are actually trying to communicate with us it is certainly not wise to conduct the experiments in such a manner that it is impossible for them to effect their object. We might increase the mass of phenomena explicable by other hypotheses, but we should not settle any problem. If supernormal phenomena exist there is no sane reason in trying to prevent their occurrence just to say that we do not find them, and failure to get them never proves that they can not exist. Hence I have addressed the communicators precisely as I would in life, and often used expressions which the sceptic would think ought to be avoided. But experience has shown me that the soundest policy is to act precisely as if you were dealing with the realities that appear to be present, or you will only increase the confusion which is even now great enough to make the majority of people wonder at it and to hesitate at the spiritistic theory. It is the only natural

course, and if any other policy only prevents the occurrence of the phenomena which we are seeking, the one adopted is the only wise course. We may think that a process of sceptical torture for the medium and one of worrying the communicator is the proper one to test the case, but I have found the opposite policy the best. We may be as sceptical as we please about the facts obtained and reject them with contempt. But a sceptical policy, if I may so name it, is a different thing. If we torment a living person with a denial of his claims to proving his identity in the way mentioned he would soon refuse to have anything to do with us. Much more must this be the attitude of spirits which are supposed to be communicating with us under great difficulties and annoyance in a mental condition that is not natural to them. Our business, therefore, is to encourage them in every possible way, and to reserve our judgment until the facts suffice to determine what our convictions shall be, whether for or against spiritism. If we can fool the "spirits" by pretending to believe them and keep them at work until we can make out our case pro or con we may as well adopt that policy as one that leads to no result at all.

What has offended the scientific man, and with much justice, is the claim that we must not be sceptical if we wish to get results, and this idea has been appropriated by frauds of all types for the purpose of multiplying and controlling their dupes. The scientific man has always found that his only rational course is to be sceptical until he is overwhelmed with evidence that his doubts are not well founded, and hence he is correct in his insistence that scepticism is the very condition of his method. To find the spiritist, therefore, demanding that we shall surrender our method and rational attitude of mind in order to investigate is to demand intellectual suicide, and no sane man who appreciates the exceedingly elusive nature of the phenomena with which we have here to deal is likely to accede to such a demand. But it is one thing to be sceptical in mind and it is another to adopt that manner of browbeating and ridicule which is supposed to indicate one's scepticism, but which is often nothing more than a proof that one is ignorant of his problem. We might as well rec-

ognize the fact that the willingness to experiment is evidence of the readiness to accept the conclusion, if the facts justify it, and that, if we mean to treat the subject with contempt, there is no reason for trying experiments at all. Bullying a medium or an alleged communicator will neither prove that one is really sceptical nor show any scientific wisdom in handling the problem. The place for scientific scepticism is in the treatment of the facts, while scientific method does not consist in approaching a question in an attitude of ridicule or with the purpose of insisting absolutely that we shall have our own way, if the facts prove that this policy only leads to a negative result when a positive result can be obtained in another and rational way.

Moreover the best way to detect fraud is to appear to believe its claims. Put it on the alert and it will prove itself sharper than you. Whatever your real temper, it is wiser and more effective to give fraud all the rope it desires, and it will soon reveal itself, while the betrayal of suspicion will only enable it to protect itself by devices which make a denial of its claims a verdict without evidence. We should be sceptical, but we do not require that our manner should illustrate it.

The policy, therefore, which I have thought it wisest to adopt has been one of immediate acceptance of a message when it is given, in order to have the communicator proceed with his story instead of pretending to doubt it just to see it proved, when such a course only led to confusion. I even often allowed myself to appear to accept a fact by the word "Yes," just to have the writing continue. I could safely rely upon this policy to produce a collective mass of truth, if any were produced at all, which would eliminate the elementary objections to correct messages, and possibly also lead to more ready communications that would economize sittings which would have to be multiplied *ad infinitum* on a policy of bullying to get any supernormal results at all, if they are possible. I think the results have justified this policy. It was a course that was first discovered and adopted by Dr. Hodgson after a long experience in badgering communicators with such results as the early history of the Piper case abundantly

shows, and the better results are probably due, in part at least, to the method which I have defended.

I must not forget that the present report follows one that Mrs. Piper has had the opportunity to see before a portion of the present one was obtained. My first report was published about November, 1901, and my later sittings in this report came after that date. Mrs. Piper is not allowed to see any of the results of sittings until they are published, and she then has the same opportunity as others to examine the record. If she were disposed to commit fraud she could thus obtain a clue to many names and possibly incidents well calculated to prove personal identity, and hence I have to make allowance for such possibilities in this report when I come to estimate the evidential value of certain results. I make this allowance, however, without in the least impugning Mrs. Piper's character or methods. I no more assume fraud in this report than in my first one. But Mrs. Piper might get certain names and incidents correct in later sittings in a perfectly innocent manner. We have to reckon with secondary personality in this problem and in a manner which involves the assumptions, (1) that what Mrs. Piper has acquired in a normal and innocent manner might turn up in the automatic writing, and (2) that what has been admitted in the trance as true or suggestive, or told to her, might be repeated in the trance as a message. Mrs. Piper, therefore, in consequence of a perfectly legitimate interest in the record, if she has read my previous report, might write out certain facts that appear as messages, and she might do this as the result of secondary personality and without any right on our part to attribute it to deliberate and conscious fraud. For instance, the correction of my mother's name and the final success in getting that of my uncle correctly, both of which were wrong in my first report and which I myself had given correctly in the discussion, are illustrations of what I mean, as Mrs. Piper, if she read my report, might innocently reproduce them. I do not say that I believe or would believe that she has corrected them in this way, especially as the evidence rather indicates that she did not, but I have to discount the success on the ground of its possibility under the circumstances. I have tried to indicate

the instances in which this allowance has to be made, although the manner in which the message is given is decidedly against the necessity for making the allowance.

The mode of conducting the experiments and of recording the communications was the same as is described in my previous report, except that I no longer concealed my identity (*Proceedings English S. P. R.*, Vol. XVI, pp. 10-15). I had publicly discussed the subject by this time, so that Mrs. Piper had ample opportunity to know who I was in various ways, so that it was useless for evidential purposes affecting the suspicion of fraud that I should observe such precautions. I made my experiments, therefore, on the assumption that fraud on the part of Mrs. Piper alone had been adequately disproved. But in all other respects the sittings were conducted in the same manner as before, and I refer the reader to my previous report for the account of this matter (*Proceedings* Vol. XVI, pp. 13-15.)

I should remark that the detailed record contains all the matter of the automatic writing, in so far as it could be deciphered, including confusions of words and names, errors of spelling, and incomplete words and sentences, and also all that was said or asked at the time by Dr. Hodgson or myself assigned to its proper chronological order in the record. The matter which is not contained in brackets of any kind is that of the automatic writing. That in round brackets represents what was said or asked by Dr. Hodgson or myself. In this matter the capital letters "R. H." stand for Dr. Hodgson. The matter in square brackets consists of explanatory notes added after the sitting or inscribed at the time and not orally expressed. The same remarks apply to the other records of this Report.

I include in this record also an experiment with a Miss W——, who is not a professional medium and who has sat only for a few friends of herself and accepts no pecuniary reward. The conditions under which the experiment was made are fully described in the report of it, and the record was made in the same way as in the Piper case.

There is also the record of a single sitting with a Mrs. K——, who had recently developed real or apparent me-

diumistic powers and of whom I think there was no good reason to suspect fraud at the time, and none since within my knowledge. There was nothing evidential in this sitting, as in that with Miss W——, but there was every evidence of natural mediumistic capacity or a tendency toward it, and some pertinence in three names mentioned, though not evidential. The character of the "messages" and the fact that one or two given to another person were repeated through Mrs. Piper makes it worth a record here, even if it only contrasts with the Piper case in its phenomena. The record explains its nature and insignificance, though it has undoubted value for testimony to the existence of subliminal action.

I add also two records of experiments with Mrs. Chenoweth because one of them involves cross references with Mrs. Piper and because the other involves incidents associated with the same personality mentioned in a Piper sitting. Perhaps an added reason would be the fact that the same communicator had appeared through the automatic writing of Mrs. Smead, the records of which have already been published (*Proceedings Am. S. P. R.*, Vol. I, pp. 596-604, 700-720). There are important cross references associated with the record of Mrs. Smead and this personality.

CHAPTER II.

SUMMARY OF THE FACTS.

PART I.

Earlier Series.

The first three sittings of the present report were held under unfortunate circumstances. A few days before Mrs. Piper's husband had been stricken by paralysis, and Mrs. Piper was in a very anxious state of mind. It is possible that this mental condition in some way affected the results, tho I have no means of proving this to any extent. It is simply a fact that the sittings held under these circumstances are not so good as the later ones. One circumstance may help to account for this. It had been some time since I had held any sittings, and the communicator was at first very desirous to know, as the reader of the detailed record will observe, how I had come out with my investigation of the facts previously told me and to inquire about various persons involved in the previous communications. The straightening out of all these things occupied time, and as we cannot use references to incidents previously mentioned as evidence we have to discount the evidential significance, at least of the primary sort, of repetitions. The first three sittings, therefore, do not contain so much evidential matter as many of the sittings in the previous report.

Throughout this summary and Report I state the facts as I did in my first account published by the English Society, namely, in the terms of their own purport. The description of the phenomena assumes the right to take them at their own alleged value and tho some will feel that this tends to produce an illusion in the mind of the reader I shall contend that the liability to illusion on the other side is just as great, and I make no unnecessary concessions to pedantry or inability to use the imagination on one side as well as the other. The apparent character of the facts is made clearer and more

intelligible by the course adopted, while that of truth is not impaired.

For the sake of readers who may not be acquainted with the conditions under which such phenomena as this record reports occur, I ought, perhaps, to briefly explain them.

In the first place, there are no resemblances to the traditional trappings and arrangements for so-called mediumistic performances, no cabinet, no curtains, no darkness, and no physical phenomena of any sort. Everything is done in broad daylight and every feature of the experiments is visible as in all normal experience. Mrs. Piper goes gradually into a trance and her head rests on a number of pillows lying on a table in front of her. Her face is turned to the left. Her right hand rests on another table at the right, and at an appropriate time this hand shows its readiness to write. A pencil is then placed between her fingers and the hand writes what purports to be messages from the dead. The sitter reads aloud the writing and asks questions or makes answers to the "communications," as the circumstances permit or require.

Mrs. Piper purports to be "controlled" by a group of alleged discarnate spirits calling themselves by the name of Imperator, Rector, Doctor, Prudens and possibly some others. These are the same alleged personalities that claimed to "control" the automatic writing of the Rev. Stainton Moses before his death in 1892. Rector is the usual amanuensis for the writing, and also the speaking when this method is employed. Imperator does not often "control," and the other two seem not to serve as amanuenses but to exercise some other functions in the work. But in some way all "communications" seem to come through the "control" or amanuensis, and this, as I have remarked, is usually Rector, tho in my own records George Pelham often assumed this function.

The "communicator," in some way not definitely known, sends his message to Rector, or is aided by Rector in influencing the automatic writing, whether it be by telepathic transmission of his thoughts to the subconsciousness of the medium or to Rector or by direct "possession" of the organism of Mrs. Piper. At times apparently the "communi-

cator" has to send his messages to a third person, and he to transmit them to the more direct "control." Thus George Pelham sometimes acts as an intermediary between the "communicator" and Rector, the direct "control." There are also indications at times of other persons aiding in the results.

Statements of Robert Hyslop.

Immediately after the usual introduction by Rector my father begins with a long and clear message without evidential value, and referring to his intention to clear up his remembrances. He asked how I was and in response to my reply indicated that my mother would be glad to know what I said. This was followed by the query whether I had thought over what he told me before, and on my affirmative answer he said that he had much on his mind and that he would in time tell me all I wished to know. Immediately he discovered that his thoughts were rambling and called for an article. The pocket knife used for this purpose was then laid on the table, and in a moment an inquiry about my step-mother was made, this time giving the name "Maggie" correctly, but with a curious hesitation by Rector, showing that he had to inhibit the tendency to give it in another form. No importance attaches to its correctness, as I had purposely mentioned the name in the last sitting of my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 496).

There then followed a pertinent question about his sister, my aunt Eliza implying a knowledge of some misunderstanding with her which had actually occurred on my tour of investigation into the facts of the previous record. (Cf. p. 392 and Note 2.) In a moment the incident about a man by the name of Baker teaching a Sunday school class and walking home with this aunt was mentioned again (Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, p. 469), but with the curious change of thought from "prayer meeting" in the previous instance to "Sunday school" in this, and the equally curious remark: "Let me think a moment, and I will recall his name I think." Apparently it was Rector who had said in the midst of the message, "His name began with B. I am quite certain," as

this preceded the curious remark which I previously quoted. Having ascertained by my inquiries in my previous report that the name Baker was wrong and that there was such an incident in the life of my aunt, and suspecting myself that it might have been connected with a young man by the name of Steele Parry who had been very friendly with her when young, and who had walked home with her she being teased about it, I asked the communicator whether he remembered this person or not, intending to see what associations might be awakened. The recognition of the name indicated by the excitement in the hand and the conversation that followed between myself and the communicator had no evidential matter in it until the statement was made regarding this young man: "I think he left for a time and went farther west." I found from my aunts that the Parrys had moved west some time earlier, probably, than 1860. Nothing could be recalled about the accident to the wagon involving the breaking of the shaft and tying it with a cord (p. 394). In fact the occurrence of any such incident in her life was emphatically denied by this aunt. Compare *Proceedings Eng. S. P. R.*, Vol. XVI, p. 470, where the incident is differently indicated in details. The present allusion, tho it recalls in general that incident in detail, resembles much more the accident I was in with my uncle Carruthers and which I should decidedly expect him to mention in proof of identity (Cf. p. 534). One can imagine that my father, learning the facts from my uncle after the latter's death, had confused them or that Rector had entirely misunderstood their real source and import. The latter is to me the more probable explanation of the confusion (Cf. pp. 237-290).

Immediately a reference was made to the name Tom, that of the horse alluded to in a more evidential manner in my previous report (*Proceedings S. P. R.*, Vol XVI, p. 423), and I seized the occasion to ask for the name of the horse that had for years been driven with this Tom. After saying, apparently in a little confusion, that he was going to "say something about Jerry," the name of the orphan boy mentioned in the previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 470), he went on to answer my question with the names Dick,

John and Jim. No one can remember any horses by the name of Dick or John, but we had one by the name of Jim, which was possibly driven at times with Tom, but it was not the name of the horse that I had asked for, and which on the telepathic hypothesis I should have gotten at once. It is possible, as we shall see in the reference to the same subject in a later sitting, that the name Jim was a mistake for "Trim," the name of another horse that had certainly been driven with Tom, but was still not the horse I had in mind. From what immediately followed the names Dick, John and Jim it must be inferred probably that the name John was a delirious reference to John McClellan, since I was asked: "What is John doing by the way. I wanted to hear from all at home" (p. 396). This interpretation of the name John will probably be apparent in a later reference (p. 422).

Two days later (p. 422) there was a confused reference to Tom in connection with an apparent denial, spontaneously made, that John was not the name of the horse driven with Tom, and the mind of the communicator ran off into some delirious references in an evident attempt to answer my original question. For allusion was made to "grey" apparently as the color of the horse and the statement that it "had two white feet" (p. 422). There is no recollection of any such horse in the family, and I am very certain that, if ever my father possessed such a horse or was associated with it the fact was before my birth. Toward the close of the same sittings (p. 427) my brother Charles, apparently acting as an intermediary, and interrupting my father asked: "Do you remember who was called Bob," Rector explaining, "Charles asks." In a moment he took my father's place in the communications.

We had a horse by the name of Bob but he was never driven with Tom. I can hardly think that there was any intention here to allude to my brother Robert or Rob, as he was always called in the family, and *never* "Bob."

On June 4th, 1902, more than two years later (p. 559), apparently my wife, who had died in the meantime, acting as an intermediary, referred to the name of another horse which was one of much interest in the family, but not known to her

in life. I shall give the details of this in its place, as I have no reason to suppose that it was intended as an answer to my question above explained, tho it may possibly have been an echo of it.

Immediately after the attempt to answer my question about the horse, my father, apparently resuming his interest in the results of my conversation with friends at home about my previous sittings, said: "Maggie was very reasonable, but strange they [evidently his sisters] did not know what I was driving at." My stepmother, always called Maggie by father, was much more reasonable in her treatment of the facts than his two sisters, who took a violent attitude of opposition to the subject (Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, p. 519).

In a few minutes, after some general remarks, my father spontaneously said: "Heard Presbyterian and the talk about the new organ only since I left the body." (Cf. Note 87 *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 530-531, and footnote p. 531.) As this report had not yet been published the truth of this fact has its measure of value.

As soon as I had said to the communicator that I knew about the organ incident as he had told it, and said that he might take this off his mind, there followed this interesting message (p. 398).

"I will not think of it again James. Now what was the trouble with the foot, and was it the foot or ankle.

(You mean uncle's foot?) [Assent.] [Question repeated.] [Assent.]" For "assent" compare footnote p. 389.

The first curious feature of this incident is that it should virtually be the answer to my question put in the earlier sittings (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 450). My uncle had had his foot run over by the cars, making the amputation of it at the ankle necessary the same day, and died in the afternoon about seven hours after the accident. This answer, if answer it be, is spontaneously given here after failure to give it earlier. But the most curious part of the allusion is its close proximity to the mention of the organ incident. For this

uncle was an elder in the church which had put in the organ, and had left the church when it was put into the Sunday school, knew of the vote to put it in the body of the church some months before his own death, and is the one from whom we can suppose that my father learned the fact, tho my father most probably, I could say most certainly from his correspondence with this aunt and uncle, knew that the church had decided to have the organ in the Sunday school. It was therefore a perfectly natural association at this point to refer to my uncle and his accident when we can suppose that he was the person that gave information of the action of the church.

I saw the opportunity at this point of the communications to state that I had never gotten the name of this uncle correctly and also to state why I may have been at fault in the failure in recognizing as right the spelling of the word "Clark" (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 422) when my statements could be taken as an assent to the correctness of the name. As soon as I had explained the matter there began a long attempt to give the name, repeating much the same mistakes as before and containing, with its confusion, an interesting dramatic play upon which I have elsewhere commented (p. 345) in discussing the causes of confusion and mistakes. The only suggestive incident in the passage was the statement, "I am referring to Eliza's" . . . she being this uncle's wife and still living. The allusion is not evidential. As soon as the communicator found that I did not get the name correctly and that I got it as "Clark," when it should have been Carruthers, he said he was somewhat dazed and would return again and tell it. He was followed in the communications by my mother for a short time and the sitting came to a close, after an apparent attempt of my father to communicate again, which failed (p. 399). As Mrs. Piper was coming out of the trance she uttered the following: "Clarakther. Clarkther, say Clarkther, say Clarkthers. . . Clarrakthers. Robert Hyslop. I don't know. Robert Hyslop said it" (p. 401). This was the nearest that they had gotten to this uncle's name up to this point.

At the next sitting, which was the following day, my

father returned to the task of giving this uncle's name as soon as he appeared and had said a few general things about the communications. The passage is worth quoting in full, as it contains interesting dramatic play.

"I have taken great pains to hunt up uncle Clarkson [?] CLARK MON. (R. H. No.) Not quite. Wait until he spells it once a. . . . CLARK MER. Yes, that is it and as he used to spell it but with the S only when signing it to. . . on paper, but. . . hold on a minute. I will soon see about it and he will spell it out himself.

It is a little difficult for me to keep him to it.

CLARK MER, CLARK. . . . [Hand talks with spirit, then assents, and then drops the pencil. Slight disturbance in the hand and fresh pencil given, and G. P. writes.]" (p. 403).

The mistake in the name is apparent and as usual in the last resort with proper names George Pelham is supposed to have been called in to "control." The statement in the record that the "hand talks with spirit" means that the action of the hand really or apparently imports this and the reference to a "slight disturbance" that a change of personality in "control" takes place. As soon as this was effected G. P. went on with the communications as follows:

"How are you H.

(Hallo, George, first rate.)

He sent me in for a moment to say I told it to the spirit of the light as she went out. [*Vide supra.*]

(R. H. George, she apparently tried to say it, and made an approximation better than anything yet written, but it was nevertheless not quite right.)

We know it full well, but He does not wish me to let it pass, but if Mr. H. cannot recall it fully the gentleman himself can, and it is only a question of waking him a little. There is no need worrying him about it. Let me talk with him and I will return and give it later. G. P." (p. 404).

Tho there are no evidential incidents in this passage it

throws interesting light upon what the phenomena purport to be in respect of the difficulties of communicating and the conditions for effecting it. The reader should note the remark that the communicator has to be wakened a little to give his message, an indication of mental conditions, if the case is interpreted superficially, that are necessary for communication. I have commented on the dramatic play in this passage elsewhere (p. 345). There was no further attempt to give the name during the sitting, but as Mrs. Piper came out of the trance she uttered the sound "Clarktho" with emphasis, and the name Hyslop (p. 416).

On the next day there was a curious attempt of George Pelham to give the name of this uncle again, in the interval of my father's absence to get the last name of another person whose full name had not been given in my earlier sittings. But the effort failed, one may say, worse than ever, and G. P. had to be told to get it in another way than the one attempted (p. 425).

More than two years later I had three sittings, and at the close of the first of these sittings, June 2nd, 1902, as Mrs. Piper was coming out of the trance, the name "Carruthers" was given four times very distinctly, no attempt having been made by my father or any one else to give it earlier in the sitting (p. 527). It is curious to remark that Rector, the next day after this in the regular communications, could not give the name correctly, but gave it "Carbes" and "Carleths" (p. 533).

I return now to the point where I interrupted the regular communications of my father to collect the references to my uncle's name (p. 399).

G. P.'s intermediation to get an understanding of what was wanted in connection with my uncle's name was immediately followed by my father's confession that I might think him stupid, and then gave a clear message with specific details.

"I will now ask you James if you will try and remember to ask Eliza about the flax wheel, and ask her what George did with

it, and who put their cap on the distaff and tangled up the threads" (p. 404).

There were a flax and a woollen wheel in the family in my earlier days and both had dropped out of use as long as I can remember. My aunt here mentioned does not remember the incident. As it purports to have occurred before my birth, as it must have done to involve her, it could not involve my brother George who is younger than I. But George was also the name of her father, tho one must wonder why he would be alluded to in this manner.

Immediately after this incident the communicator proceeded to give another purporting to have occurred before I was born and his mind evidently became confused and wandered off about a John McClellan and mentioned the name Lucy, which was that of the wife of Robert McClellan, my cousin who died a year later than my father and was a communicator in my earlier sittings. But on my saying that I had delivered his love to his wife still living I seem to have cleared up the communicator's mind and he went on to say in a very confused manner, that my mother had gone with father to have a picture taken, using the word "silhouette," but correcting it to "daguerrotype" at my suggestion, implying but not saying clearly that it was her picture and saying that it had been hidden in a box and found after her death in this box with some letters, aunt Eliza being present and the box now being in the possession of my stepmother Maggie, as named in the message. My mother is said to have had a dislike to having her picture taken (p. 407).

The incident as told is not verifiable. My aunt Eliza emphatically denies the part she is said to have had in it and remembers no such picture, according to her statements, and no such box is in the possession of my stepmother, so far as she knows. But we have a daguerrotype picture of my father and mother taken soon after their marriage, and as my mother had but two pictures of herself taken in her life the statement that she disliked the process has its possibilities, tho there may have been financial reasons for not taking them often.

Immediately following this incident and the statement that my father now knew Dr. Hodgson's father well, an allusion was made to another picture in a curiously confused manner. Mention is first made of my "uncle Charles," apparently intended, as in previous messages for my uncle Caruthers, and then this is corrected to refer to my *brother* Charles, and my mother is said to have had an old picture of him in uniform.

My brother was four and a half years old when he died in 1864 and never wore a uniform. But we have a picture of him, taken before his and my mother's death with a coat or checked blouse and belt which resemble somewhat the coat of a soldier in the civil war. Though the communicator says that he thinks I do not know of this picture the fact was that I did know it well, but as I had been away from home much of my life after my mother's death it might have been natural to suppose that I knew nothing of it. But it is curious in this confusion of my brother's name with that of my uncle that it is possible, tho not remembered by any of his family, my uncle may have had such a picture taken, as he was commissioned as a Captain of the militia in 1863. That it was intended, however, for my brother appears in a later reference (p. 444). Another allusion to a picture immediately followed.

"I will tell you also that there is in the family somewhere and among the McClellans a much larger one of Mary taken from that particular picture. Do you hear me. And she always disliked it.

(Yes, you mean my mother do you?)

I do" (p. 409).

The name of my mother was Martha, not Mary. The mistake here is the same as that made with reference to her in earlier sittings (Cf. *Proceedings* Eng. S. P. R., Vol. XVI, pp. 432-481), but it is corrected later (p. 508). My sister, who married one of the McClellans, had a picture of my mother taken and enlarged from one of hers remaining, but it was not from the daguerrotype picture above mentioned.

The one from which it was taken represents my mother in a rather grim and fierce humor, and it would be quite natural for her to dislike it. But my sister had the copy made after my father's death, and a short time before my uncle's death who most probably knew of it. I myself did not know of this picture until after these sittings and learned the fact on a visit to my sister.

After a little respite in which some conversation passed between G. P., the "control" for the time, and Dr. Hodgson, attended with an apparent reference to the name "Bill," which was probably an automatism, my father returned and delivered the following message.

"Do you remember anything about a sword we had at home and to whom it belonged.

(I think I have a faint recollection of it, but shall inquire.)

It was for a good many years left hanging over the library door at our old home in Ohio. Ask the girls if they know where [whether?] John has it or whether it is with others.

I did not get it all quite H. . . quite all H.

(R. H. Yes.)

or whether the girls still have it. I am not sure myself" (p. 410).

My father was an officer, a quartermaster, I believe, in the militia about 1848, and had a sword and other arms with a uniform. The two large pistols are in the family still, but no one knows what became of the sword. I do not remember personally seeing the sword, but I knew from conversation that my father had possessed one, and may have known at one time what had become of it from the same conversation. Inquiry shows that it did not hang over the door of a library, as my father had no library. As this term has been used in all his communications where I would expect the word "sitting room," (Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 341, 387, 434, 473, etc.), it will be interesting to know that inquiry of my aunt, the older, shows that this sword was kept in a chest at the head of the kitchen stairs over the door that went from the kitchen into the sitting room. It did not hang over this

door. No one knows why the name John should be mentioned in this connection, as it has no recognizable meaning here.

It may not be out of place to remark here that I received through Mrs. Smead a very clear reference to this sword last spring (1909) purporting to come from my father. What was said through Mrs. Piper was not known by the Smeads and I have not mentioned the incident of the present record in any public manner. The sword had not been of interest in the family for fifty years. No one knows what became of it.

There then followed a question whether my examinations were near, the fact being that they, the mid-year examinations, were just past. A hope was expressed that I would cease to worry and the statement made: "I think you have done better of late than I have known you to do for some time." I had been relieved of much care and worry over my work. There followed this a long and somewhat detailed message about a cherry tree said to have been situated at "the west room window," with the statement that "for several years Mary [Martha?] used to sit there and do her needle work while I was building the fence around the garden." After some communication with G. P. by Dr. Hodgson concerning confusion my father continued: "Well, after a terrible storm and one that I shall never forget, I had it cut down, and your mother never liked the place after." He then remarked that his sister Eliza would recall the incident, and that he was not dreaming (p. 411).

The incident purports to be one that I would not know, and neither of my aunts remember any such tree. I certainly do not. Mary is the wrong name for my mother (*vide supra*). There was a willow tree standing in the position named and it was blown down in 1884 by a cyclone that also nearly killed my father, injured the barn, and blew my stepmother some distance. But this was long after the death of my own mother, and no such incidents as doing her needle work there were remembered by members of the family and it was not the custom of my stepmother to do this in that place. My own mother did a great deal of sewing and it is possible that, in the early period of her married life she did some of her

sewing at that place. But the incident as a whole cannot be supposed to have any evidential value. There is neither assurance that the willow tree was in mind nor relevance to the other incidents in supposing that it was meant. If the communicator was dreaming, contrary to what he says, we might imagine that he had confused two separate incidents, one unverifiable and the other associated with the willow tree. (Cf. fire and cane incidents, *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 34-35, 324, 430, and 57-61, 397, 494). There was apparently a reference to the same incident more than two years later (p. 547), when the tree was said to be an apple tree, and on my disavowing its correctness it was called a pear tree, but this was as false as the others.

Dropping the subject of the "cherry tree" and alluding to a "little stream of water" which he said he had mentioned before, possibly referring to the incident about the boat and getting wet (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 478), he mentioned my sister "Hettie" and said that she had "a mind of her own," thus characterizing her correctly, and added: "Now one thing more. Tell me how Margaret is. I saw her. Was it rheumatism?" I replied that I would find out, and received the answer: "It is, I know, but will soon pass off" (p. 413).

Margaret is the name of my stepmother, always called Maggie by my father in life, but given in this form by G. P. in my earlier sittings (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 486). Inquiry showed that she was suffering from neuralgia at the time, and soon recovered from it.

The remainder of the sitting was occupied with conversation between my father and myself on this and the general subjects of our conversations in life pertaining to philosophy and such pursuits. It is mainly non-evidential, although the sentiments expressed are quite characteristic. One thing is pointedly true and possibly more or less evidential. He reminds me how he used to caution me on my pursuits, which is very true and characteristic, as he was very much afraid that my philosophic studies would wreck my religious belief which they in fact did. The sympathy now shown with my pursuits is curiously expressed in the statement that, "God

has wisely chosen me to come before you to help straighten your ideas on subjects of which I knew so little" (p. 414). Some advice followed this statement and the sitting closed with the attempt to give the name of my uncle as Mrs. Piper came out of the trance (p. 416).

At the next sitting the first interesting fact was the statement of the trance personalities of facts which seemed to indicate a definite knowledge of what Dr. Hodgson and I had been talking about the previous evening at the Tavern Club. I shall not detail the facts, but leave the reader to the references (p. 417).

Immediately after this my father came to communicate and after some general message and conversation between us cautioned me against going "about hunting for him" and on being questioned indicated that I had been trying to get communications from him elsewhere tho not recently. In reply to the question whether there was any "light" in this case he said: "It was only the light of the spirit of the body, but it was not used by any spirit from this world so far as I can make out." Asked to say whether any one was present with me he said: "Yes I saw a man in a room near by but not beside you," and added in a moment that it was not worth my while going there to hear from him (p. 419).

Some six months previous I had been investigating a rather clever fraud, and on the second visit I heard a noise in another room, indicating that some one was there, but I do not know whether it was a man or a woman. For the incidents of two other occasions not pertinent to the statements quoted I may refer the reader to my note (p. 420).

There followed this incident a most interesting phenomenon. My father volunteered a "pass word," in a language not known by Mrs. Piper and with the admonition that, unless I received it at first I was not to try to communicate with him. It is a sentence, and I have received a part of it clearly in the case of Mrs. Smead. It will receive attention when her record has been published. The reader will also remark a very pertinent reference to it in the sitting with Miss W——, p. 481. (Cf. p. 141.)

The messages following the incident of the "pass word"

were very confused and related to the attempt to refer to the name of the horse for which I had asked (*vide supra* p. 24), and in connection with it the name John was given and it was specifically stated that it was not really intended for the name of the horse driven with Tom. Soon after he changed the subject, referred to his slippers, taken to his old home when he went there to die, mentioned his cap, recalled that he had spoken of this before, and started to mention something else which he also recalled having referred to previously, and suddenly broke out with the following.

I cannot get John off my mind yet.

(Do you mean John McClellan?)

Yes, I do, is anything wrong with him?

(No, I think not, except that he is very old.)

But what is troubling his throat?

(I do not know, but shall inquire.)

Something must be the difficulty, I am certain " (p. 423).

I knew nothing of any trouble with the throat of the John McClellan whom I personally knew, and inquiry of his son brought the reply that for some six months and at this time he was suffering from catarrhal pharyngitis. He died soon after, as later incidents of this record will show (pp. 430, 434).

In very pertinent connection with the reference to John McClellan and his throat trouble came a query to know about a man who was the uncle of John McClellan. The question was: "I wish to know about David and he came here with sunstroke." I immediately asked for the full name of the man intended, as I had had occasion to look him up in connection with the reference to the sunstroke in my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 472). After a little conversation about him and the incident referred to in the previous report my father said: "Robert and Mary. No, Mary and Sarah were also enquiring about him, John I mean." Then in order to facilitate the giving of the last name I unthoughtfully suggested that he might recall it better if I asked him to think about the "thing I used to make pop-guns with," and the answer was "thing... did you say

thing or wood," and I replied that "I said *thing*, but wood is also right." I had accepted the liability to suggestion in the case, as the giving of the name would not be evidential, but I endeavored to lighten the suggestion as much as possible by vagueness. He then disappeared and other communicators occupied the interval. G. P. evidently tried to give the name of my uncle, and then gave way to Rector. As soon as my father returned he gave the name "Elder," and then "Alder" (p. 426).

Elder was the name I wanted. It was David Elder that had had the sunstroke about 1867, but did not die with it. It is interesting to notice that in the reference to it by my uncle, who seemed less confused than my father, it was not said that this David *died* with sunstroke, but only that he never got over the effects of it (see reference above). Most interesting was it to find the group of names Robert, Mary and Sarah mentioned in this connection and to have the recognition that the inquiry was about John, and also to see the correction of Robert to Sarah. For Mary was the name of this John McClellan's sister who died some years previous, and Sarah was the name of a Mrs. Preston who had lived in John McClellan's family and died a few years ago in the town of John McClellan's home. Robert was the name of his nephew and of my cousin, Robert McClellan, who was a communicator in my earlier sittings. He knew very little personally of his uncle. It was less natural for him to inquire about him than for those who had lived and died in the same place. (Cf. group of names in *Proceedings Eng. S. P. R.*, Vol. XVI, p. 434-435).

My brother Charles was indicated as taking my father's place after the giving of the name of David Elder, and asked if I remembered "who was called Bob," which I have interpreted above (p. 25) as possibly referring to the name of a horse whose mention would be interesting evidence of identity for my father. But he said nothing else of importance and the sitting came to an end. My brother had been an intermediary in similar incidents before that were not memories of his own. (Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 100-105).

Toward the latter part of May, 1900, I accidentally learned of the death of John McClellan two months previous, the prediction of whose death had been made at the sitting of June 6th, 1899. Without informing Dr. Hodgson of the fact I learned that he was to have a sitting on June 4th, 1900, and sent him a question to ask my father, after calling him up, so to speak. The question was: "Has anything happened recently that you wish to tell me?" At the proper time the question was put, after indicating that my father was wanted to answer it. The reply of my father first was that "Mr. McClellan also sent word to say all is *well* and better than he *hoped*" (p. 430). A little later in the sitting, after saying that my sister had gotten "through with her work splendidly," work that was only nearing its end, he added: "and Mr. McClellan has come over to me," and asked to say what McClellan replied "John." When asked to say what relation to me he was the answer came: "he is his *uncle* or great uncle to him." This was false. He was my uncle's brother. But when the communicator was asked to say what relation he was to James McClellan he replied correctly "he is a brother." Pressed to clear up the confusion of which he confessed he was conscious, he said: "He is James McClellan's uncle and great uncle to my son James." This was false and absurd. James McClellan was my uncle, and his father, whose name was John also, was my great uncle, and the John McClellan who had just died was James McClellan's brother as explained. At a sitting on June 12th, G. P. came and cleared up the confusion in the message: "I saw Hyslop and learned that it was McClellan's son to whom he referred, but the light was so poor he could not speak intelligently" (p. 434). This was correct, interpreting it as meaning that the John McClellan who had recently died was the son of the John McClellan who had been mentioned in previous sittings.

On November of the same year, at a sitting with Dr. Hodgson, I being absent, Rector returned to the subject of John McClellan in accordance with his promise of June 4th to clear up the matter. But the messages still labor under some confusion which my notes explain (p. 435). But in the

midst of them Rector reports as coming from my aunt, saying that it was my father's sister, this sister having died before I was born, that my stepmother had rheumatism, and predicted the early death of my brother George. Inquiry showed that my stepmother was again affected with neuralgia, but my brother George is still living at this date (February, 1910). The same aunt was also said to have sent the admonition: "tell Maggie not to bother about the stone." As this aunt, according to Rector's statement, became confused, my father came and apparently took up the subject where she left off and said in Rector's report: "He says that Maggie has changed and taken out every article of his from the library and had new coverings put all about and placed them back into their old places very recently. He thinks James cannot know this. (Good.) And he also says that the room over the library is being disturbed very *much*" (p. 438). In a moment my father directly added: "They gave James one of the photos of myself only a short time ago, also one of the house" (p. 440).

Inquiry of my brother and stepmother showed that they had lifted the carpets and cleaned two rooms, the sitting room ("library") and the bed room, about the first of October. At this time also a new rug and dresser were put into the room and the furniture rearranged to suit putting in a stove, which might have been what was meant by the aunt's reference to a "stone." (Cf. p. 438). There was no room "over the library," but my brother wrote that there had been some confusion in the room over the bed room owing to the necessity of putting in gas pipes.

My father added in his messages: "It is all right about George," apparently with his sister's communication in mind. As remarked this brother is still living, but my note shows that my aunt Nannie soon after took dangerously ill at the home of this brother (p. 440).

During the holidays I learned of a case which I shall call the Smead case, it being necessary to conceal the identity of the gentleman and lady concerned, as he is an orthodox clergyman, and who showed promise of being or becoming mediumistic. I wished to test the case and arranged for

some sittings at my home in New York, bringing the lady there for the purpose, as my duties in the university would not permit my absence at the time. I planned, without telling Mrs. Smead, that the sittings should be simultaneous with sittings by Dr. Hodgson with Mrs. Piper, and wrote him of the plan and it was understood that he was to be ready for any communications that I might be able to send to him. My object was also to have the Imperator group, assuming them to be what they claimed to be, examine my case and pass judgment upon it.

I had my first sitting on March 12th, 1901, but the automatic writing was almost all of it illegible, and there was no trace of the supernormal. The same hour, or near it, Dr. Hodgson told Rector what I was doing, and he promised to examine the case. The next day, March 13th, my sitting in New York was the same failure as the day before. The investigation given the case by the trance personalities at Arlington Heights during the same hour with Dr. Hodgson must speak for itself in its details (p. 444). There was nothing evidential in it, unless we can so treat a diagnosis of the case which was much the same as mine, and representing it as mostly subliminal mental action and little supernormal. The allusion to visions in the case represented a frequent experience of the lady (p. 447).

Several later sittings with Mrs. Smead developed apparent messages from my father, but nothing of an evidential sort or not explicable by secondary personality, except on March 15th, when I received clearly the first word of his pass sentence and probably the second word, but certainly not the third. With this exception the sittings with Mrs. Smead have to be regarded as failures, tho containing very interesting secondary personality quite as important for the psychologist as anything actually coming from discarnate spirits.

On April 18th at a sitting with Mrs. Piper when Dr. Hodgson was present and I was not, my father made a brief reference to my work and said that he would come whenever the conditions made it possible and asked me to be wary and to be on the lookout for his password always (p. 455).

In the following June, 1901, my health broke down in an attack of nervous prostration and tuberculosis. In the fall I went to Saranac Lake in the Adirondack mountains to spend the winter with the hope of recovery, and was at the Sanatorium of Dr. Trudeau. The fact was published far and wide in the newspapers of the country, so that Mrs. Piper had the opportunity to know it either casually or otherwise, so that the incidents to be immediately mentioned cannot have as much evidential value as might otherwise be the case.

But on January 14th, 1902, at a sitting with Mrs. Piper by Dr. Hodgson, I being in Saranac Lake, there was a spontaneous reference to me by my father followed by advice as to my diet and health. A complete and carefully selected diet was mentioned which the reader may examine in the detailed record (p. 456). On January 20th under the same conditions certain features of the diet were explained in response to my inquiries and a diagnosis of my condition given, allusion being made to my lungs and more especially to the catarrhal and inflamed condition of my stomach and the danger of too much of a beef diet to the kidneys (p. 460). Similar medical advice was given on January 27th, Dr. Hodgson present, with the mention of the liver as exposed to trouble if the advice was not followed (p. 464), and on the 28th the matter was closed with further admonition under similar conditions (p. 465).

I had suffered from inflammation of the stomach ever since 1894 and supposed it chronic. This fact was unknown to the public in any way, and only the lung trouble was known or mentioned in the papers, so that the one fact of stomach trouble which was decidedly bad may represent evidence of the supernormal. The allusion to the danger to the kidneys turned out to be well advised, as the sequel of my investigation and subsequent experience will certainly show. I can only refer the reader here to the detailed notes explaining the whole matter (pp. 456-467).

But the diagnosis and medical advice put on me the duty to investigate and to ascertain whether there was anything trustworthy in either of them. I therefore went to my physician and had a most careful examination made and the facts

put on record. One of the most striking of the facts was the marked excess of uric acid in the blood and urine which would seem to confirm the danger to the kidneys as alleged. I then made careful inquiries regarding the character of the diet advised and all agreed that it was well calculated to deal with the conditions alleged in the diagnosis and prescription, especially the use of fowl and pine bark tea, the flesh of fowl inclining to produce uric acid less than beef, and pine bark tea being a good diuretic. I then put myself on this diet and treatment for six weeks and had a re-examination to determine results. It was found that the uric acid had totally disappeared from the urine. My weight also, taken every two weeks, showed that I had gained flesh at the same general rate as before. I can also say that it was during this period of dieting and care that my cough and expectoration began to decline, and soon afterward the traces of bacilli seem to have disappeared.

There were no further references to me and I had no sittings until June, 1902, when in pursuance of appointments I had three of them, June 2nd, 3rd and 4th (pp. 501-571).

On June 2nd nothing of importance came from my father until, just after saying that he had "seen John McClellan" (*vide supra*), he remarked: "Let me tell you to be careful about those messages. U. D. I will give my own test when I am there. Remember it * * * *," and then gave the pass sentence (p. 504).

On the night of May 31st, thirty-six hours previous, I had a sitting with Miss W—— (p. 481), and my wife, purporting to communicate and saying that my father was present, said that it was doubtful whether he could write, and later referred to the pass sentence saying that this and much else could not be given through this medium without the "co-operation of the messenger," apparently referring to the Emperor group (p. 481).

Immediately after the allusion to the pass sentence my father said: "I think the fall hurt mother. She fell. Did you know it" (p. 505). I knew nothing of this incident, but wrote to my stepmother and ascertained that in March previous she had fallen and hurt her foot and it gave her some

trouble for a long time. The allusion to my sister Hettie as teaching, in answer to my question as to what she was doing, was also correct. The statement that the congregation had a new church where we used to attend services was not true (p. 507). Then after some unimportant communications, in the midst of which my mother's name Martha was correctly given this time (Cf. pp. 566, 596 and *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 432, 481), he evidently returned to the subject of my stepmother's accident and said:

"I want to know about Maggie, James. I feel she has not been very well.

(I saw Maggie recently.)

I know it James and I want to know how she is *now*.

(She did not tell me anything about herself, so that all you can say will be useful.)

Well, she had trouble with her back, and was quite lame for a few days " (p. 509).

The allusion to lameness is sufficiently explained above, and my inquiries also showed that her back became quite stiff and troublesome after work or vigorous exercise.

In a few minutes, after asking about my brother Robert, in connection with which nothing of importance was said regarding him, he asked:

"What made George change his place?

(Father, he has not changed his place, but I think you must have gotten something in his mind that was intended.)

I heard him talking about it.

(Very good, father. I expect that is true. Who was present when he was talking about it?)

I thought it was yourself and that you could tell me what he meant by it " (p. 510).

I had visited my brother in May previous and we had talked together over the question of his selling out his farm and going elsewhere, but he had determined to sell and move as soon as he could.

As this subject of spirit communication had been a matter of conversation with my stepmother and two aunts on this visit it was natural that it should be referred to in the communications, and at this juncture, after he had referred spontaneously to having frequently seen Eliza I asked him if he knew how she felt about this work, and in the course of our conversation he remarked that he "felt that she did *not believe* it at first," and when I explained that she had asked for my report (*Proceedings* Vol. XVI) he remarked that she "would understand and believe in *time*" (p. 511). I then proceeded with the following question, with interesting replies.

"(How about aunt Nannie?)

Oh, I have seen her too James. I think she is more unwilling to believe than Eliza.

(Yes, that is right.)

She is rather orthodox, James, but don't mind it.

(Yes, father, you are awfully right.)

that's good, but what can we expect of her otherwise. It will take a great deal to open her eyes, James"..... "See how openminded Maggie is" (p. 511).

In spite of her expressed dislike to this work my aunt Eliza, to whom I had refused to send my report on account of the dislike, had asked my cousin, Robert McClellan's sister, for her copy, and had been reading it. My aunt Nannie had shown a far more violent opposition to the work than did her sister at this time, and is extremely orthodox as stated. My stepmother had been especially receptive regarding the subject on this visit.

My father now complained of dizziness and his place for a while was taken by my uncle Carruthers, tho announced as "uncle Charles" (Cf. *Proceedings* Eng. S. P. R., Vol. XVI, pp. 90-95). On my father's return he began at once.

"I am back James. Did you find anything about the little uniform your brother Charlie had his picture taken in?

(No, father. No one seemed to remember anything about it, and the picture could not be found.)

I was afraid so, as I heard you and Maggie talking about it" (p. 515).

When I said no one could remember anything about it I had in mind what I had previously supposed, apparently without good reason, was a reference to a picture of my uncle Carruthers in uniform (Cf. p. 31). I had forgotten that the picture and military coat had been first mentioned by my mother and referred to my brother Charles (Cf. pp. 408, 444). I have explained in a previous note (p. 31) that my brother Charles had a picture taken before he died in a coat and belt that resembled somewhat a soldier's uniform, but I would not describe it in these terms. On my visit to my stepmother a few weeks previous to this sitting we were looking over the family photographs and among them were this one referred to and one of my sister Anna's taken at the same time. We spoke of them and talked about the communications with reference to my brother and sister, but nothing was said about the "uniform," as I had not yet suspected the meaning of the reference to it.

Immediately after the allusion to the picture and to my stepmother my father asked: "Who is the elderly woman with her James? She ran in for a few minutes," (p. 516) as he had while communicating seen some lady run into the house on a call, six or eight hundred miles distant. It was 11.08 a. m. when this was written. I inquired by telegram as soon as I reached Boston and received a reply by letter as requested which said that no lady had called that morning, but a young man had called about 9.30 a. m. (10.30 Boston). The incident, therefore, represented a failure to indicate anything supernormal.

Immediately after it my father asked how the boys are, and some conversation without importance followed, and my father began a conversation regarding my sister Lida.

"Tell me about Lida.

(Well, do you know whether anything happened there recently or not? Can you say what it was?)

Yes, I feel it all. I heard all about it and I think it a mistake, James.

(What was the mistake?)

I refer to the illness.

(Yes, that is right so far. Tell me what you can.)

She is of course all right now. But it could have been better taken care of I feel *sure*. So does *she*" (p. 516).

Some further non-evidential conversation and communications occurred with reference to the same subject. On the next day in the midst of communications which represent a confusion of messages from my wife and my father, corrected on the following day by my wife (p. 552), came a very curious and instructive message from my father, in which he showed the appearance of losing his sense of identity, a confusion that the reader will see was recognized by Rector. The first part of what I quote came as an irrelevant answer to a question which I put to my wife, thinking that she was the communicator.

"I can only remember seeing you and Lida.... Lida.

(Is this Mary?)

Yes it is I.

(Well.)

Wait a moment. There is a gentleman who has only recently passed over who is speaking this name.

(Well, please let him get that name clearly.)

Lydia... Lizzie.

(Lizzie.... what relation was this Lizzie to you?)

My wife.

(Lizzie who?)

Mrs. Hyslop.

(Did Mrs. Hyslop say that name?) [Assent.]

(Well I have not gotten the relation just right.)

Do you remember your sister.

(Yes, I remember my sister Lida.) [Assent.]

(Do you mean that she has passed over to your side?)

No, but I have left her.

He seems to be a little confused in thought. It is most certainly connected with Lidia in the body.

(All right. I understand.)

I.... Who said Bright's disease.

(Very well. I shall inquire about that.)

Some said *heart* but I know it was neither. It was my *stomach* and *head*. My thoughts all confused when I left. Tell her I am here safely *and well*. Lida, the sound is Lidia.... Lida" (p. 531).

My sister Lida some months previous had a stroke of paralysis which threatened serious consequences, and hence the pertinence of the reference to her illness by my father. But when he returned after an interval his communications either represent a confusion of his own identity with that of my wife who had just been communicating (p. 531), or she must be assumed to have been assisting in the message. My wife's correction the next day (p. 566) of his allusion to her as his wife explains who the real communicator may be supposed to be, and also the confusion of the messages. But supposing that I was communicating with my wife, and knowing that her aunt Lizzie had died recently, I was anxious to assure myself of her identity by the question regarding the relation to her of the Lizzie mentioned. The reply, "my wife," was of course absurd, and when "Mrs. Hyslop" came as the reply to "Lizzie who" I was worse confounded still. But as soon as I was asked if I remembered my sister, recalling that the name had been given rightly at the beginning of the passage quoted I at once saw what was intended by "Lizzie," and indicated as much. Then the communications became more intelligible and relevant, tho purporting to be with reference to my father's illness. But as Rector had forewarned me of the communicator's mental condition, in the reference to his confusion, and of the person to whom the messages referred, namely, my sister Lida, I made my inquiries with regard to that interpretation. Her physician's reply to my letter indicates that an examination had been made of the urine which would have shown that Bright's disease was present if it had existed which it did not, and that my sister

suffered from a functional heart difficulty with a very marked anaemic condition and from severe chronic gastritis, in addition to a cerebral hemorrhage which had caused partial paralysis. None of these had been connected with my father's last illness, unless at the last moment. I knew none of the facts regarding my sister's illness except the paralysis. How far the facts are relevant may be determined by the reader, if he can allow for the curious confusion in which the messages were given. The allusion to a gentleman as assisting and who was said to have passed over recently is not intelligible to me unless it be a reference to her father-in-law.

To return to the sitting of June 2nd, after the allusion to my sister's illness and some non-evidential conversation about her, the statement was made, she having married a McClellan, as I have said, that "there are a good many of them over here," referring to the "other side," and then asked if I had understood the message about David, meaning David Elder (*vide supra* p. 518). I replied that I got that all right and asked what McClellan had passed out near the time of the John McClellan who had been mentioned in previous communications. There was no answer to this, but my father, evidently interested in his children, went on to mention my brothers Frank and Will. After a little conversation regarding the latter came the following.

"Are the children well?

(Yes, they are well. Do you know anything that happened at Will's recently?)

I think it was at Will's where I saw the *child*.

(Very well. What else?)

I saw him only a little while ago and its mother too, one of them came here. . . ., yes to this world " (p. 519).

I had learned from my brother Will some time in the latter part of the winter that his children had the typhoid fever, but neither of them died, as is apparently indicated in the message. There was evidently some confusion here, as the communicator soon remarked that he was "tired thinking." This was spontaneously corrected by G. P. a little later.

But before leaving he asked if I knew a Charles Thompson and said that he wanted to send his regards to his son Arthur, and intimated that one of the Thompson's had "passed out in the water" (p. 520). But inquiry did not show any meaning in the message, as no one knew any Thompson or such a death that would suggest the identity of the person apparently intended. The confusion at this point is evident from the fact that the illusion to Charles Thompson is followed almost immediately by the request: "I wish to send my love to Robert McClellan." This Robert McClellan was dead and was one of the communicators at previous sittings and apparently tried once or twice at this series. It is possible that the message, if completed, would have been, acting as an intermediary for Robert McClellan himself, "I wish to send my love to Robert McClellan's wife." This is conjecture of course, but unless we suppose the same confusion and loss of the sense of identity as in the case referring to my sister's illness, we have to give it some such meaning to make it rational at all.

My father had no more communications during this sitting. He was immediately followed by my wife who occupied the time until the end, and as Mrs. Piper came out of the trance the name of my uncle Carruthers was correctly given as indicated above (pp. 29, 527).

At the next sitting, June 3rd, most of the time was taken up by my wife and my uncle. My father first came to give the confused message about the illness of my sister and which I have quoted above. Toward the close of the sitting, in a second communication, he said, stating that I would not know the fact, that "they have put a door through from the library," and asked where it was, replied "at my house" (p. 546), and followed this up immediately with the statement that "they have cut down that old apple tree." I asked what apple tree it was and received the reply: "Do you remember the one that was bent down badly at the end of the house, the wind broke it first, remember my bed room." I remarked that the tree was not an apple tree and I was at once told that it was a "pear tree." I said it was not a pear tree and asked if he knew who put it there. He said: "*Of course*

I do. I am sorry about the tree because I sat there sometimes. Do you remember it?" Thinking of the old willow tree and that my grandmother planted it I asked who planted it, and the answer was: "I put it there" (p. 548).

Apparently two distinct facts are found in these messages. Inquiries of the owner of the old home in Ohio showed that no changes of the kind had been made in the house. But similar inquiries about his house in Delphi, Indiana, showed that a partition had been put into the sitting room, "library" in the parlance of these sittings, which father had made large enough for two rooms, and tho no door was hung in it there was a five foot opening between the two rooms. (Cf. Note p. 547).

Not one of the inquiries about the tree apply to the Delphi home. In fact no tree whatever marked the place. At the old Ohio home there was a pear tree at the end of the house and the apple orchard was about thirty feet from the end of the house and two apple trees near. But neither of them was bent down within my memory, and both had gone after father left the place in 1889. But there was a willow tree that was partly blown down by a cyclone (*vide supra* p. 33), and the rest of it cut down. It was near the end of the house and west of his bedroom window. Father used to sit for hours under the shade of this tree.

At the sitting of June 4th my father did not communicate. He apparently gave way to my wife who occupied the whole time, except that George Pelham evidently came to correct spontaneously my father's reference to a child, possibly recognizing that the statement made in connection with my brother Will (p. 552) was an error. For G. P. said that he meant to say that it was my brother Charles that passed out as a child. If this was what he meant the statement was correct. No further messages came from my father at this sitting, but he evidently got my wife to act as an intermediary for one or two, perhaps more.

On June 18th, when I was not present, some allusion was made to my previous sittings, and nothing more occurred until January 28th, 1903, when my father referred to my sister Hettie as teaching and advised my stepmother "not to have

the shades taken down," Rector asking at once, "What are shutters, friend" (p. 587). Father asked: "Did they not cut my tree down," apparently referring to the tree on which I have commented above (p. 33).

My sister Hettie was teaching at the time, but no meaning can be discovered in the reference to shades or shutters, as there were none on the Delphi house, but there were on the Ohio house. My stepmother, however, was not there at the time and had not been for years. Moreover there were no shutters on the house in which she was living at the time.

On February 17th, 1903, my father was told by Dr. Hodgson when I was not present that the incident of the shades or shutters had no meaning and he showed a determined resolution bordering on irascibility to give clearly what he meant when he could, but he made no attempt on this occasion. He was a very firm and determined man when he chose to be so. On May 19th, when I was not present he occupied a considerable time at the sitting. He first mentioned that "Eliza had not been well, she had a severe cold." I had no means of investigating this incident at the time. He then claimed to have been taking good care of me and advised me to go on with my deep breathing, which I had not practiced for two years. He then asked: "What do they say about Maggie?" Dr. Hodgson said, "I did not know," and he added: "She has been upsetting things a good deal at home, getting ready I think for *Hettie's return*" (p. 590).

A letter written from my stepmother on the same date, May 19th, said that they were busy getting ready to leave Portland for the summer, she going to Kansas and my sister Hettie to Ohio. Sometime previous I had been told that it was the intention to break up housekeeping for the time.

Immediately following this came the statement: "You know of course that George is coming over to us. He is coming right away and John has already come, and cousin Robert McClellen" (p. 591).

If the name George is intended for my brother I can only say that he is still living at the date of this writing (February 18th, 1910). John McClellen's death was predicted on June 6th, 1899. He died on March 30th, 1900, and his

death was mentioned through Mrs. Piper June 4th, 1900 (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 471, and present report p. 430). Robert McClellan, my cousin, died about a year after my father and was a communicator at earlier sittings (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 95-99). I cannot attach any evidential value to the mention of these names at this late date, but there is a possibility that their association with a prediction here has a meaning, especially as there is no reason for mentioning my brother George in this connection. Compare the prediction in regard to the same name on November 14th, 1900, made by my aunt, father's sister, who was the mother of this Robert McClellan. Note in connection with it the statement by Rector just previous, "two voices" and a pause in the writing (p. 436).

The same association is indicated when Dr. Hodgson, evidently to be sure of his meaning, asked: "You say George is soon going to your world?" and the reply was: "Yes I do, and John Mc has already come." But he then immediately gives a very curious message. "Robert is soon coming too. Hettie is going home to see my wife" (p. 592).

I cannot tell what Robert is meant in this case, whether Robert McClellan who was already on that side with him, supposing the communicator badly confused, or whether he meant my brother Robert, who died this spring from tuberculosis, which had evidently affected him for some time, but without any information being given to the rest of the family until a few weeks before his death. My sister Hettie intended to spend the summer in Ohio, as said above, visiting with her cousin, the daughter of Robert McClellan's sister, and at the home of this sister and not with the communicator's wife, her own mother, as the message makes it. The message, however, is so confused that I cannot attach any evidential value to it, as its meaning is so conditional.

In a few minutes, after alluding again to the illness of his sister Eliza, he said to Dr. Hodgson: "Ask him if he heard anything about George's runaway horse, my son I mean," and then spoke of a young man Herbert as the one who got hurt, apparently in the runaway.

I made such inquiries as I could at the time, but as my brother would not reply to my letters I could neither confirm nor contradict the statements made here. I know no reason to suppose that the name Herbert is relevant here. The evidence of confusion in the communicator is apparent in the remark made almost immediately, "I never had much patience with him any way. I must go out a moment" (p. 593).

There followed this a short conversation with Rector about clearing up some matters connected with my first sitting with Mrs. Piper, December 23rd, 1898, and then Rector said: "Annie is anxious to send a word also, and at once dissents from the name and corrects it spontaneously to Mary (p. 594). At once my wife, whose name was Mary, begins to communicate and occupies an interval while my father is absent. On his return he said: "I am glad that they put in a new well curb as the old one was unsafe," and alluded to books which he said Maggie would send later. No meaning can be ascertained as attaching to either of the references. The allusion to books was apparently an association with his frequent mention of books in previous communications (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 41-42). It is probably mere dreaming, and no less is the reference to the curb about the well. Father had a curb about the well at his old home in Ohio for many years, but it was removed by my father and an iron pump put in its stead, and after he left the place in 1889 my brother-in-law had a wind pump put in the place of this iron pump. Apparently in support of the hypothesis of confusion here, father said immediately to Dr. Hodgson: "If I say anything that he does not understand about refer it to me later and I will surely correct it, or make it clear (p. 595). Then after alluding to my mother, giving her name as Martha Anne, he went on with a curious message.

"I have been watching your uncle James for a good while when at last I found that he had come over to us. Charles and he are together." Rector then added: "the name I cannot understand. It sounds like Carther, C a r t h e r s. James C." (p. 596).

The name of this uncle had been correctly given long be-

fore, June 2nd, 1902, and afterwards given by Rector as Carleths and the confession made by Rector when he gave it thus, as here, that he could not pronounce it rightly (p. 533). His name was James B. Carruthers, not "James C." It is curious to note that here Rector makes precisely the same mistake in regard to this name that I myself once made regarding it and recorded in my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 240), as a possible indication of how the name Charles might be a mistake for Carruthers, and this "Carthers" is here associated with the name Charles, and the clear indication given that it is for my uncle! Mrs. Piper might have read my report by this time.

But there are facts which make the passage very equivocal. I have two uncles on the "other side" who appeared as communicator, uncle James McClellan and uncle James Carruthers, and then my brother Charles. Now I have no means of determining which uncle James is meant here. It might be that the message means that these two uncles are together, naming only one of them clearly enough to tell who he is, or it might even mean that my uncle Carruthers is with my brother Charles. It is possible even that the expression "uncle James" does not refer to either of my uncles named, but that, if we suppose that the comma has been omitted in the writing, as is usually the case, the allusion is to me, reading the expression "uncle, James," and assuming that the Charles is a mistake for Carruthers, as is apparent in the mistake "Carleths," and on this supposition the statement would mean that this Carruthers was with another uncle not named, and one whom I would expect to be mentioned in these communications, the husband of my aunt Nannie, and apparently named as Mrs. Piper came out of the trance on June 3rd, 1902, tho it is strange to find that his presence on that side is spoken of as if it were a late discovery. On the whole, therefore, the passage is an extremely confused one and no clear meaning can be given to it except that the name of my uncle James Carruthers is intended as a part of it.

The evidence of confusion in my father is still more apparent in the messages that follow. For after asking a ques-

tion about what Robert McClellan said regarding me, whose meaning I am not certain of, he went on to say:

"I have seen.... [Pause.] [Hand listens to spirit several seconds.] our old neighbor Sam, [several times Samuel.] He often speaks of the church *and its work*. I must go out a moment" (p. 596).

The confusion here is very interesting. It repeats the same confusion that was apparent in regard to the names "Samuel Cooper" and "Dr. Joseph Cooper" mentioned in my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 51-54). Samuel Cooper was our old neighbor, as explained in my previous report, and father always called him "Sam," but there is no reason to say in connection with his name that "he often speaks of the church and its work," as there were no church relations between him and father, while there were important religious and ecclesiastical questions involved in the relations between my father and Dr. Joseph Cooper which I would expect to be mentioned in connection with his name. Apparently the communicator became conscious of his confusion; for he said he "must go out a moment," and my mother took his place, and the obverse mistake made by Rector which he had a little while previously made with the names "Mary" and "Anne" (p. 597). Of this again.

Apparently my father returned in a little while and just after my mother had said good-bye to me and said:

"Ask James if he remembers when he was a little boy of having a brown curly dog with white on his throat and with a white spot on his foreleg" (p. 598.)

I remember a brown, slightly curly-haired, shepherd dog when a child, but I am not certain whether he had any white on either his throat or foreleg. My memory is divided on this incident. But the dog was father's, not mine. When this dog died we got another which could be said more emphatically to be mine, as I was the only one in the family that petted him or played with him which I was always doing.

His color was predominantly black with a little brown red about him. I think he had some white on his throat and breast, but I am not absolutely certain about this, tho it is my memory.

With this the sitting closed and there were no further communications relevant to me at this sitting.

Statements of Mary Fry Hyslop.

I return at this point to an earlier date. The last personal sitting which I had previous to the events which I shall now begin to narrate was on February 7th, 1900. The messages about the death of John McClellan were delivered on June 4th and 12th, 1900. On October 5th, 1900, my wife suddenly died of cerebro-spinal meningitis.

It was more than two years after this before I had any experiments with any other mediums worth including in this record, and before the later sittings with Mrs. Piper also included in this report. The one with Mrs. Keeler, April 6th, 1903, is included for other than its evidential reasons which are not cogent. The case is valuable only for its type. Some coincidences, such as two or three names, are found in its record, and some statements that represent pertinent truth, but I cannot use them as evidence of spiritistic or other supernatural phenomena. Only one of the coincidences is specially interesting, and that involves nothing that is verifiable. In this sitting with Mrs. Keeler a "Mary," whom I recognized without further indication of identity, was said to be "pleased to come and reaches out her hands as if much in sympathy with you" (p. 471). Later in the sitting my name, James, which she always called me, was correctly given in connection with hers, but in no way to assure me by additional messages that I was dealing with my wife, who had passed away more than a year before.

The next experiment was arranged with a Miss W—— to immediately precede my sittings with Mrs. Piper which had been agreed upon some time before. Miss W—— was not a professional medium and took no remuneration. She had sat only for a few personal friends, and I had heard of her through an acquaintance of hers whom I met on a visit to

another case of which I was making a record. I had a friend arrange for a sitting for me under a false name. My notes explain the details of this and the reasons for accepting the phenomena as genuine (p. 491). The sitting with Miss W—— was arranged for May 31st, 1902, and those with Mrs. Piper for June 2nd, 3rd, and 4th of the same year. My object was to try a comparison of results, and the summary of the record and a few explanations will enable the reader to estimate the importance of the incidents for himself. He should remark, however, that the type of mediumship is different from that of Mrs. Piper and that the form of the messages seems quite different. I have explained this in later discussions (p. 476). Miss W—— does not go into a trance, but writes automatically in her normal state, and has the same difficulty in reading it that a second person would have, asking at times for a message to be rewritten.

I had not been in the room more than two minutes after presenting my letter of introduction under the name of Robert Brown, until we sat down with pad and pencil which I furnished for the occasion. The very first sentence written was "Why James." Somewhat taken back by so prompt a recognition of my first name I asked "Who says that?" and received as prompt an answer "Mary," and then asked for the completion of the name. After much effort resembling the difficulty of proper names in the Piper case I got "Frye H." In a moment was written, as if satisfied with this evidence of identity: "Well, now my dear, there is a Robert himself, but not your new self, your father." I at once asked that his full name be given, and received the reply: "I doubt if he can write. The last name begins with H., as my and yours do."

Mary Fry, not Frye, was the name of my wife, and Robert the first name of my father, as I may assume the reader to know by this time. It was curious to remark the discovery of my pseudonym in the phrase "not your new self." The possibility that the friend who arranged for the sitting, in his experiments with her, had mentioned the fact that his own wife had gotten the name "Frye," tho without knowing any meaning to it, requires me to discount the success (Cf. p. 497).

The evidence that Miss W—— did not know me at this stage of the experiment is good, but if she had before guessed who I was this incident told her by my friend would wholly discredit the name.

It is interesting to remark the statement "I doubt if he can write," referring to my father, as the medium is what I have called the subliminal type and without an alleged "control." This means that each communicator must do his or her own "controlling," and just a little later there is the appearance of my wife's acting as an intermediary for my father in reference to the "pass word." The manner of referring to his last name is curious, as it involves both an intimation and a concealment of identity in conformity with the purpose of my experiment respecting concealment (p. 479).

Almost immediately and apparently with the feeling that nothing more was required for evidence came the message:—

"I wish to talk. You have the proof now and I want to speak of your health. I am somewhat relieved regarding an anxiety which held me during the past four months. You are improved. That constant irritation of the throat is becoming less and less" (p. 480).

Nearly a year previous I had broken down with nervous prostration and tuberculosis, and during the previous nine months I had recovered from the trouble, with a gain of fifty pounds, to the extent that I was pronounced a cure. But three months, not four, previously I had been seized with an irritation in the throat which I feared was a threat of laryngeal tuberculosis, but by the date of this sitting the irritation had disappeared. Only one other person in the world, my wife's cousin, had been told of the fact at the time, and even this person had not been told later of the improvement. The incidents are not evidence of spirit identity, tho they may be factors in evidence of the supernormal acquisition of knowledge, and coming in close association with evidence of identity will have their value in the problem of spiritism.

There very soon followed this passage quoted a most interesting set of statements which should be quoted at length.

"Your name is not Robert. It is James. Isn't it James H? Well, wait a little. We don't want too much flutter here.

(You know why I want full details.)

Ah, but you have had these, now let me talk.

(I....)

Don't ask for more proof.

(I have not had them from you.)

I doubt if I can give you the one thing you most desire this moment.

(What do I desire this moment?)

[I was not conscious of any particular desire such as the reply indicates.]

The sign, well not exactly pass word, but the test. If you will keep motionless I can be able to give *even that* [Line drawn across 'even that,' erasing, but probably intended to underscore.] [Pause.]

[Here Miss W—— remarked that she felt as if she were going to sleep and that she was afraid she might go into some state which she did not like. She went to the window to throw off the tendency, and resumed the writing on her return.]

Well we are doing well. Let us go on. I shall not be able to give that and much else without the full concurrence

("consciousness?")

cooperation of the messenger. Let us not ask too much James. You have had other cases

(Well, all right.)

when you least expected it.

(Is this father talking?)

No, Mary" (p. 481).

The discovery of my pseudonym is clear and also as clear the indication of my identity. Striking also was the reference, apparently, to the fact that I had proof enough, and when I intimated that I had not received it from the communicator, it was most interesting to see the statement apparently referring to the message which I should expect from my father. The most interesting feature of this is the remark that it was "not exactly pass word, but the test," because it is a *pass sentence*, and therefore, a "test," and not a *pass word*. The

very existence of such a thing was wholly unknown to Miss W—— and the sentence and language were known only to Dr. Hodgson. That it apparently refers to my father's pass sentence is supported by the previous statement that it was doubtful whether he could write, my wife possibly acting as "control" or intermediary in each case. The apparent underscoring of the words "even that" may have the significance of calling my attention to a peculiarity about it which actually exists, as indicated above (p. 35), that it is a foreign language. Apparently significant also is the indication in Miss W—— of an oncoming trance, which she prevented. Mrs. Piper does her work in a trance possibly produced from the "other side," and if the same communicators are to be supposed to be present in this case it would be natural to resort to the same method of communicating, especially when they wished to effect technical accuracy in the messages (Cf. p. 487). It is all the more suggestive to remark that the continuance of the messages, after the trance had been thrown off, involved the statement that this and much else could not be given "without the full co-operation of the messenger." For "Messengers" is the name applied to the Imperator group in the Piper case (Cf. *Proceedings* Eng. S. P. R., Vol. XVI, pp. 376, 406, 466, 468, and present report p. 481), and we might expect either the fact or the necessity of their co-operation in this adventure. The reference to evidence in "other cases" at this point is especially pertinent, as my wife knew the details of my previous report before her death, tho it was not yet published at the time of that event.

In the next communications which immediately followed what I have quoted there was much that was characteristic, and perhaps suggestive to me, but that cannot be made evidential to any one else, except the reference to me as "Prof." This was a further point in my own identity, which seems to have suggested to Miss W——, in connection with the reference to "James H.," who I was, according to her statement after the sitting. But it seems not to have affected the messages afterward in any way to especially discredit them. In fact one of the most irrelevant of them soon followed. It

was the statement that "the baby was now a woman" (p. 484), my own youngest being only three years old eighteen months after the death of my wife. The expression, however, would be pertinent if applied to her youngest half sister who had died in 1877, if we are to suppose, as is often alleged, that deceased children grow to spiritual maturity. It might, however, be a confused message about my sister Anna.

The next pertinent and, at least to some extent, evidential message has a curious air of teasing about it which is different from what usually occurs in the Piper sittings and appears to indicate a better control of consciousness in the act of communicating. I had asked for the number of children we had, and received the answer "two," when it should have been "three," and then came the following.

(Where did we meet?)

Not where we spent our life. [Correct.]

(Where did we spend our life?)

In a busy city. [Correct.] I love that river still.

(What river is that?)

The river of the beautiful scenery, H. river. [Miss W—— remarked: 'How they play around a question.']

(Give the other letters.)

I'll give the last, n. Read for yourself.

(Give some of the other letters.)

d and s are in the middle of the word. You are getting too exacting.

(All right. I have to be.)

Yes, now if I should say we spent our life in California how dreadfully disappointed you would be when in reality it is the farther limit of the continent. How I would like to give one of my old laughs" (p. 486).

One has to be convinced of Miss W——'s honesty and of better evidence of the supernormal in the case, in order to avoid a suspicion of the origin of this message. Our lives were spent in New York City, and my wife and I often took trips on the Hudson River which is clearly indicated here, and she always enjoyed its scenery. But owing to the fact

that the mention of "Prof." and "James H." had already suggested my identity, I can attach no weight to these allusions, especially that the type of medium is subliminal (Cf. p. 476), except the possible pertinence of the reference to the scenery and its coincidence with my wife's love of it. More pertinence and suggestion of evidential character are found in the statement that we did not meet where we spent our lives, and the reference to her old laughs. We met in Germany, and when my wife was sure of some joke on me that offered a chance to tease, she had a mischievous laugh for the occasion. Otherwise the passage has no interest but it's tantalizing character.

There followed an interesting passage which began with a question, possibly prompted by Miss W——'s subliminal in recollection of questions by friends who had held sittings with her. This I conjecture because I know that such questions are often asked mediums by sitters in order to secure evidence, in their estimation, of identity, and such a question would not be natural by my wife.

"Why don't you ask the color of my eyes and the usual question about my disposition.

(What was the color of your eyes?)

* * * * too much to describe just what * * * no, you * * * when they were grey on blue.

(What did you used to say of the color of my eyes?)

I can't tell. I know though.' [The communications then went on to say that she had a "heavy head of hair and was of an impulsive disposition"] (p. 486).

My wife had greyish blue eyes, quite a heavy head of hair, but not specially so, and was of an impulsive temperament. I continued the communications with a further question, as the answer to the question about the color of my eyes, as she used to describe them, was not given.

"(What did you like most?)

I was fond of music for one thing, but you have in mind some other re. . . . amusement or recreation, have you not?

(Yes, what is it?)

If I could just throw this woman into unconsciousness I could tell you everything that transpired in our lives. I have something to say before we part to-night.

(All right.) [Pause.]” (p. 487).

My wife was very fond of music and had studied it in Germany and taught it in this country. She was also a very careful housekeeper, so much so that I used to tease her about what she would do in the other world saying that I thought she would play the piano and scrub the floor. The allusion to “another amusement or recreation” in this connection, therefore, has very suggestive associations. The reader will notice in the reference to “throwing this woman into unconsciousness” an interesting allusion to a trance.

There was then, in fulfillment of the desire expressed at the close of the message just quoted, a non-evidential message containing some advice and some reflections which I need not quote. The reader may refer to the detailed record for the badinage in it (p. 488). They were followed by a pertinent message which I must notice.

“Now you are wondering all the time why I take so much time and your father none. I doubt if the harmony is sufficient for him to come at all through this source in a conscious state.

(Why can you come in this state?)

There is sympathy here. I can touch that spirit and speak through it” (p. 490).

The only interest attaching to this passage is its possible connection, certainly its relevancy, with the earlier allusion to the same point (p. 487), and its relation to the mention of the pass sentence and the trance.

Only one other especially pertinent incident occurred in the communications of the rest of the sitting. This was the allusion to the communicator's still frequently misspelling a word. My wife was an audile and always had difficulty in spelling words that were pronounced alike. Some of the communications in what followed the last quotation were un-

intelligible and without meaning to me. The sitting closed without incident for remark.

This was May 31st and I was to have sittings with Mrs. Piper beginning June 2nd, thirty-six hours later. I therefore locked up my report of this sitting with Miss W——, and told no one whatever of it, being careful not to give a hint of it to Dr. Hodgson. What occurred on June 2nd in this connection will be told immediately.

There was no evidence of the presence of my wife until toward the close of the sitting when the name "Mamie" was suddenly written, just after the disappearance of my father (p. 521). Dr. Hodgson read it "Mamie," and I, being doubtful about it and desirous of assuring myself, read it interrogatively "Nannie?" Dr. Hodgson repeated the interrogation "Nannie," and Rector dissented. He then again read "Mamie?" and received Rector's assent. I then asked "Mamie who?" and received the reply "Mamie Hyslop." Thus assured of the communicator's identity I went on with a question as follows.

(Have you tried to communicate with me before?)

Again and again.

(Did you get anything through to me?)

I tried to say I am still with you.

(Well, when was it you tried?)

A day ago.

(Well, that is right. Do you remember any question that I asked?)

Not at the moment, only that you asked me to meet you here.

(All right.)

I heard you ask this, but not as you speak now.

(Do you remember anything about your eyes?)

Oh yes.

(Well.)

I said they were open and I could see clearly now.

(Well, I meant the color of. . .)

Yes, I... do not anything more. will recall. I tried to say it... Do not say anything more. I found the light open. Oh I hear. I said B... Grey.

(Right. That's right. One more word.)

B L U E.... I started to say blue first, then I happened to think that the first word was grey and the second blue... You said something about hair... seeing... my seeing. I cannot think clear (p. 522).

I have two other records besides that made on the previous Saturday night and in which there is reasonable evidence, tho not scientifically sufficient, perhaps, that my wife had tried to communicate. The allusion "only a day ago" explains itself with this remark, and the reader has only to recall the message "grey on blue" (p. 486) to appreciate the significance of the facts. It was a striking point of interest to have the correction of the order in which the message was started, as it was also true to the facts. The reader will remark some misunderstanding of my question at first and the sudden discovery of what I meant that rather tends to show difficulties of some kind in the communications. But one of the most interesting of the incidents was that referring to having heard me ask her to meet me at the Piper case. For I had *mentally* made this request or wished it several times, and so left the fact out of the record as an unuttered incident. The distinction, therefore, between the mode of getting or "hearing" my thought on that night and the mode of getting it on this day, where we speak orally to the spirit through Mrs. Piper's hand (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 15) is a point of some interest and importance to those who wish to test rival theories. Note also that both psychics make reference to her hair, so that we have a cross reference in this detail also.

I followed up this communication with some questions that I had asked on Saturday night previous, after having received the message "grey on blue."

(Well, what did you use to say about the color of my eyes?)
Your eyes.

(Yes.)

like... so you remember the *joke* about them.

(Yes, yes.)

G... (p. 525).

It was true that what she used to call the color of my eyes was one of her jokes. What it was will appear in a moment. But Rector thought it was not advisable to attempt an answer to the question at this sitting and suggested that it be postponed until "the light was clear again." The sitting then came to an end in a few minutes with nothing of interest but the giving of her name again "M a m i e," and mention of the incident which coincided with a similar statement made on April 6th previous by Mrs. Keeler (p. 471), namely, "Yes, both hands are held out to thee, but she is too far off for me to understand clearly."

As Mrs. Piper was coming out of the trance she said: "I am Mary," pronouncing the vowels long, like "Maree," or the French or German "Marie." The interest attaching to this is the fact that while we were in Germany, where we first met, I adopted this pronunciation of her name as a pet name for her, and kept it up in our correspondence afterward, using it whenever she went away from home, but not in our domestic life. It was a very good indication of personal identity (p. 526).

On the next day, June 3rd, she came at once, the first communicator, to answer the question and "joke" about the color of my eyes. The passage is a long one and accompanied with some confusion. I shall abbreviate it slightly, but not in a way to modify its psychological interest.

"I could not think of half I wanted to say. James do you know me. It is I, Mary, who speaks to you from behind the veil. I will indeed help you and thereby keep my promise... Green.

(R. H. "keep my.")

(Yes, Mary go on with the message.)

Green. Let nothing interfere with us.

James, if you really are James, you will remember what I said before, that is, you asked me a day or two ago what I called the color of your eyes.

(Yes, that is right.)

Do you remember green brown grey.

(R. H. 'Green, something, grey.')

Greenish grey.

(Not quite right, but the words 'green' and 'grey' are right.) think a moment... do you remember my hesitating a little. When I answered your question I said or commenced to say Brown, then I suddenly thought and said Grey.

(Yes, that is right. The two words Grey and Green were correct. But what I want is the first word of the three that you used to say.)

[Hand turns to R. H.] (R. H. He wishes...)

[Hand motions between spirit and R. H., as if explaining something to spirit about R. H., then listens to R. H.]

(R. H. He wishes to know first word of the three words that she used to call his eyes.)

D... Gr... Light Green * * [undec.] Grey... M... It had to do with dust... D U S T. I cannot quite get it friend. R. Sounds like M U D. S... I cannot quite. I remember Green Gray well" (p. 529).

My wife used to say that she could not describe my eyes any other way than to say that they are "*Grizzly grey green*." They are a hazel color with a greenish blue hue or tinge about the outer circumference of the pupil and a slightly dirty yellow tinge, that a little ways off give the impression of gray, for the rest of the pupil except the lens. You can imagine from this account why my wife chose such an expression to describe them, and the difficulty and failure in getting "grizzly" in the case is intelligible, while it would ordinarily be unintelligible to see any pertinence in the reference to "dust" or "mud" in such a case. But it describes exactly what she always meant by "grizzly," and sometimes, indeed, she would use the expression "muddy" in some of her joking allusions to my eyes. Of course we can suppose that Mrs. Piper's subliminal knew enough of my eyes by this time to give a description of them, but she was not likely to either say "grey green" or to attempt any such approximation as is apparent in the failure to get "grizzly," and much less to guess at one shot the words used the previous Saturday night to describe my wife's eyes. The point also is that it was not a description of my eyes, but what my wife used to say of them as a *joke*, which would not naturally represent the usual

description. The confusion and Rector's confessed difficulty just where the apperception would be adjusted to the idea of a color is precisely what we should naturally expect in such experiments, and might even disturb one in normal conditions, and it helps to make the message a remarkable one.

My wife followed up this message with some intermediation and assistance for my father in his confused message about my sister Lida (*vide supra* p. 45) and was supplanted by my uncle Carruthers who said he "came to rest Mamie." She followed him and began with a reference to "*Blue*" again, and I suggested that she take her time to this and she immediately began to communicate about another subject than the color of my eyes. But there was nothing evidential in it. In response to my question whom she first met on that side, she said her mother, mentioned the name "Charlie Hyslop," and then my sister Anna and a "very dear friend" of her own as with this sister Anna when she came to find me, whatever that means. I have no means of proving the statements, but they are curiously consistent with what we can imagine to be the case and with the most natural suppositions. This friend who was said to be with my sister Anna was also said to be a lady who had passed out two years before she herself did. Although no name was given I can imagine very easily who it might have been. Her aunt, who had had the care of her from childhood and between whom and my wife there was a very warm attachment, had died, not two years before my wife, but eleven years, but she died two years before our marriage. If it were not that my wife's name was Mary and that no hint of the relationship is given in regard to this friend I might suspect that the name Mary, mentioned at the beginning of the communications regarding those she met on passing out, was intended for that aunt, as her name was also Mary.

Apparently there was a brief interval in which my cousin, it seems, tried to send a message, but if so my wife soon returned to the task as follows

"I feel a great change has come to you. I do not understand it well.

(Do you know anything whatever about it?)

Yes I *think* I do know a little. James, do you remember the old fashioned picture of myself with a broad white collar.

(I am not sure at this moment.)

remember the little frame with the clasps " (p. 543).

The reader may recall that the previous Saturday night, at the sitting with Miss W—— (p. 480), my wife clearly alluded to the improvement of my health, and apparently this is meant by the message here, and I can well conceive why she does not understand it. No one expected she would go before me. My health had been such that I had made all my arrangements for an early demise, as I had grown excessively thin. But even my breakdown did not kill me, much to the astonishment of every one, and during the nine months previous to the date of this sitting I had gained fifty pounds.

I found on my return home that I did not know of the picture here mentioned, having thought of one we had in her bedroom. But we found a picture in her father's closet, hid away in his album, with a very broad white collar about the neck and a "clasp" showing on the collar, this being the name which she generally gave this article. The picture was not in a frame nor were there any clasps about the frame. This was on the collar. The picture of her was the *only* one with a broad white collar among a series taken each year since her babyhood until she was thirty-two.

In the next allusion she said that she saw "some one in her *place*," and taking this to refer to my housekeeper, who had been a nurse in the family and a warm friend of Mrs. Hyslop's, I asked for the name, but the names Sarah, Mary, and Clara are all false. But the next message had much more pertinence and suggestiveness.

"Do you remember the night before I passed *out* you sat with me, or near me, I cannot remember much after that.

(Very good. I remember it very well, Mary.)

You took my hand, do you remember.

(Yes, I remember well.)

"I do not more now," Rector explaining that she meant to say that she did not remember more though I did (p. 545).

My wife had taken sick with meningitis on Tuesday and became delirious that night, but recovered consciousness at intervals on Wednesday sufficiently to recognize us occasionally. But that night she sank into an apparently unconscious state from which she never recovered. She died Friday morning. On Thursday night, as I remember it, I was at her bedside and took her hand for a certain definite purpose, which I shall not describe here, and was astonished to observe a certain movement of the middle finger which showed intelligence of what I was doing. I wrote out my observation at the time with the desire to see if any such mention of the incident as is apparent here might occur. The physician would wonder that any memory of this incident would exist even in a terrestrial life, if the apparent comatose condition in which she was from Wednesday night to her death were a conclusive evidence of unconsciousness.

My father followed for a brief period and my wife returned after him, but only to find that the sitting was coming to an end. As Mrs. Piper was coming out of the trance she apparently approximated twice the name of an uncle who died a few weeks previous to my uncle Carruthers, and was alluded to by inference in a message of my first report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 29, 47), but at no time has he been definitely mentioned. My wife knew him well. The utterance by Mrs. Piper was interpreted as "Coll's," and as the reader will see (p. 549) was given twice. His name was *Collins*. Dr. Hodgson never knew him, and had never heard of him from me.

Mrs. Piper also made a curious remark as she returned to consciousness which has its meaning explained in some remarks while she was in the trance on February 16th, 1899. (Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, p. 389.) The remark was: "That's Mr. Hyslop and Mr. Hodgson together. I don't see how you found him out" (p. 549). Cf. also above reference p. 490, where my father says to Dr. Hodgson, "I know your father well." This was June 8th, 1899.

At the next sitting George Pelham first took up some time in explaining what my father meant in some communications made previously and my wife followed. She first said: "Tell me dear, the week before I passed out I felt I could not remain with you. I thought I said it," and on my reply, "Very well Mary," I suddenly received the message: "Do you remember Scott" (p. 553).

My wife never predicted her death or expressed a fear of it a week before her death. She had no thought even of illness the day before she was attacked with meningitis. She might have been conscious at intervals of what fate awaited her. But there is more significance in the mention of the name Scott. This was the name of a warm lady friend of both of us whom we met in Germany and with whom we took frequent walks there with the desire to have a sort of chaperon in walks that might expose us to suspicion. The lady soon after went to India and we did not hear from her for some years, and then I think only once after her return to this country.

Immediately following this came a most important incident which perhaps has as good evidential value as any in the record. There was some confusion and the passage will have to be abbreviated.

As soon as I was asked if I "remembered Scott," I returned the question "where we met that person," expressing myself in that way to avoid betraying the sex. But the question was evaded, after saying "I'll try to speak it for you," and I was immediately asked: "Do you remember the visit we made to your father's?" Then came some statements about what she said regarding my father and mother which are not very characteristic of my wife to make and which, tho they might have been made, I do not remember. After one of these remarks about my stepmother came:

"Don't you remember the flowers she showed us. Remember the afternoon we sat in the Garden, when your father told John to take down the gate?" (p. 554).

We were married in the fall and the next summer we took

what we called our wedding trip to see my father in Indiana. The allusion to the visit to my father is therefore pointed. But no one remembers any such incidents as are mentioned about the flowers, sitting in the garden and John's taking down the gate. There was no John about the place. There is not one word of truth or pertinence in the incidents, so far as I or any one else can see. But the next incident was more important.

"Remember your taking me to the School house, James... the School building.

(What schoolhouse?)

Was it Ohio.

(I have a vague recollection of that.)

You do not remember did you say.

(I think I *do* remember it. Do you remember the *place*?)

I was thinking, James, of our trip west.

(That is right, Mary. Go on.)

I remember Ohio very well. I remember the house, the room, the garden.

(Very well.)

James do you remember also a visit to Nannie?

(Yes, which Nannie?)

Aunt " (p. 555).

We also visited friends and relatives at Xenia, Ohio, on the same trip, and there I took my wife to see the High School where I had graduated as a young man. The building was a new one. We visited my aunt Nannie on our return from this trip. The return to "house, rooms, and garden" evidently denotes a recurrence to my father's house in Indiana. He had his garden in which he worked a great deal. The communicators stated that father "brought in some peas," which was very probable, but not remembered by any of us. It was so frequent a matter of pride with my father to have early garden products that an incident like this would not be singled out as memorable. The next incident, however, is more striking and evidential.

"Do you remember what your father said about our going to church?

(I remember that we said something about it.)

He said why go today. We will take a drive instead. James, who was the lady next house to him who used to call your father Robert?

(I have forgotten, but what you say is very pertinent. You remember that *drive*.)

I remember that drive! Yes I do. Do you remember it was out in the country.

(That is right. What happened on that drive?)

Happened?

(Happened, yes.)

I fear I interrupted your father when he was speaking and said Rain... Rain...

(That is right, Mary. Good.)

It rained fast. We were caught in the *Shower*.

(Right.)

Yes, do you remember what you did with your *coat*... turned up collar " (p. 557).

The first part of this message indicates very clearly, apparently, that we took a drive on Sunday instead of going to church. But nothing is farther from the truth. A drive on Sunday was the last thing my father would ever do. He never took one in his life on that day. But on this occasion, as the carriage would not accommodate all of us to go to church father proposed on Saturday that we take a drive into the country with my wife instead of all going to church the next day, and four of us went. "We were caught in the shower," a heavy shower of rain, is the exact expression to describe the case. I did the driving and to save my shirt and collar I turned my coat collar up over my neck. The incident requires no further statement to make its importance evident. Immediately after this communication my wife said:

"Do you remember Dr. Roberts?

(Yes, Mary, I remember him. He will be glad to hear that he has been mentioned.)

I hope you will *remember me to him*" (p. 558).

Dr. Roberts was the name of her old pastor near Philadelphia, and an intimate friend of Mrs. Hyslop's father.

My wife then seems to have acted as an intermediary for my father in giving the name of a horse, which was approximately given with considerable difficulty and confusion. The passage should perhaps be quoted for this reason and for the lapse of memory exhibited by myself and not discovered until on the way home from the sitting.

"James do you remember anything about Jimmie. Jim. [Tim? The first letter like a mixture of T and J.]

(R. H. Again please.) (Again last...)

Jim [Tim? Again the mixture.]

(R. H. 'Jim?' ('Tim.')

[Assent.]

(Yes, I remember Tim very well.)

Jimmie [?] ... yes... Tim [Jim?]

(All right. I remember Tim very well.)

Do you remember a horse" (p. 559).

I had supposed that the attempt was to give the name of the horse that I had asked for more than two years before, when I saw this allusion, and I explained in my reply that I remembered Tim, but that it was not the name of the horse I asked for, and I received the reply: "When did you ask me dear?" which made me doubt the identity of the communicator, and I asked who sent that message and the answer was: "I did, but I did not hear you say anything about any other horse, dear." I then asked: "Is this father?" and received the reply: "No, it is still I Mary." I proceeded.

(All right. Did you get that name from father?)

Yes, he told me.

(All right, Mary.)

They are all helping me, dear. You have no idea of this

beautiful place and the kindnesses shown me. Father said ask James if he remembers 'Tim' (p. 559).

It did not occur to me until we were on the way home from the sitting that *Trim*, not Tim, was the name of the horse intended. My wife never knew or heard of this horse. It died in a pathetic manner in 1889. It had suffered for years with an injured ankle, and it became so bad that the horse could not work, and was allowed to live in the pasture in idleness. It finally became diseased and pined away. The name of that horse represents one of the best that my father could give to prove his identity. It was probably my fault, in recognizing "Tim" as correct, that it was not given rightly. The interpretation of the apparent "J" as "T" before we had any conjecture as to what was meant rather favors the meaning of the incident as explained, especially as it is definitely said, without suggestion, to refer to a horse. The original automatic writing shows clearly to me that the letter so often taken as "J" was very evidently "T" the first time the name was written, but Dr. Hodgson's habits of reading and the natural association of the symbols with an attempt to write "Jim" led to this interpretation.

Immediately after this incident my wife asked if I remembered "Heber . . . H E B E R," and in a moment said "H E P - B U R N." Further attempts to make the name clear of the person meant only resulted in "Hapgood," "Hepworth," and "Blackburn," with some other confused attempts (p. 561). But they have no significance whatever in the life of my wife. I have a very clear conviction as to what and who was meant, but I reserve comments at present.

Following this she asked about my brother Robert and asked if I remembered a letter that this brother wrote about some difficulties he was having, but no details were given by which I could identify the incident. My wife knew of some important communications from this brother in regard to the settlement of the estate, in which he had a wholly different interest from the others, and I can imagine that in conversation with father about it on the "other side," who had made special provision in his will regarding this brother, she would

speak of this correspondence which she certainly knew, as we talked about it. But the incident is too vague to treat as evidential.

Amid some general communications that are not important she remarked her sudden death, which was true, alluded to Dr. Roberts again and asked if "he ever speaks of us," and then said: "Tell me about Emily. Don't you remember her. She is still in the body" (p. 563).

"Emily" is the name of Mrs. Hyslop's stepmother, still living, but my wife never called her Emily, always "Mamma." There would be more reason for either of the two deceased aunts to speak of her in this way than my wife. But I have no assurance that the stepmother was meant by the name. I only mention the fact of coincidence because of the interesting use of the pronoun "us" in the inquiry about Dr. Roberts and the immediate giving of the name "Emily," and the statement that she is still in the body, which is true.

In a few minutes my wife said: "There is Thompson on my mind. What has he to do with you?" I said I did not recall anything about Thompson, and the reply came: "It was Thomases, the Thomases who lived near father Hyslop." Now let me think a moment. [Pause.] (p. 564.)

This was apparently an attempt to mention the same person to whom my father had referred on June 2nd (p. 520), but it is not intelligible, as it was not there. Inquiry showed that father knew a Thomas in Delphi, Indiana, who was a relative of the family living next door. Possibly this was the person meant in the previous reference to a lady living next door who used to call my father Robert, an incident which cannot be verified, but rather definitely contradicted.

After the reference to the name Thomas, my wife asked: "Where is Willie?" and immediately added, after a remark of mine, "I asked for father: he asked me to," evidently showing that she was acting as an intermediary for him, a fact which suggests the origin of the name Thomas and the query what this name had to do with me, as it certainly did not have anything to do within my memory. There then followed a most interesting message.

"Do you remember your own mother James?

(Yes, I remember her well. Have you seen her?)

Oh yes indeed. I have. I see her very often. Your father got my name mixed up with hers in trying to speak.

(Very good.)

You remember Martha Ann" (p. 566).

The reader will recall that, the day before, June 3rd, the communicator whom I supposed to be my wife, but who was in reality my father, on asking him the relationship to him of the name given, that of my sister Lida, said "my wife" and confounded me. I did not know the cause of the confusion until it was spontaneously corrected as above by my wife, a correction that makes the whole case clear.

There followed a most interesting reference to her hair which, at first, was accompanied by some confusion of mind on my part, but without suggestion or help on my part the incident was spontaneously cleared up by her, with some consciousness on her part that I was myself a little uncertain. The reader must go to the full passage and notes for details (p. 567). But she began with the question:—

"Where is my hair?

(It was left... Or do you mean the hair on your head? What hair do you mean?)

Do you not remember cutting it... cutting a piece of it.

(I think I do, but my memory is a little mixed, but I shall ask the one who has taken your place.) [Interruption in which name Lucy was written.]

I remember you cut it, certainly I do.

(I remember now exactly what you mean by cutting your hair. That is right, and very good to prove your identity.)

I could not let it go, dear, as I remembered it. It was at *the end*.

(That is right indeed. It was at the end.)

of my hair I mean" (p. 567).

My wife frequently had me clip off about an inch of her hair to help it grow. The expression "of my hair I mean"

was evidently meant to distinguish the application of the word "end" to her hair from its application to her death. The incident has special evidential significance because it was known only to me and no one else, and was a very exceptional little service of mine in her life. The name "Lucy" in this connection, an evident interruption from some one else, is probably a reference to Lucy McClellan, as it appeared in my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 97-99, 101, 106, and present report, p. 406).

Immediately after the message about her hair she asked me, "Where Fred is...Hyslop I mean," evidently referring to my brother Frank (Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 338, 425), and on my asking if she meant him, assented. This was followed by some general conversation of unimportance and then came:

"Do you remember some difficulty we had about a bureau when we moved in trying to get it upstairs.

(Yes, I think I do, Mary.)

Do you remember we lost one of its... what is it... what it stands on.

(Yes, I remember well, Mary.)

I cannot think of the name of it now. However I remember you got it up all right.

(Was the word 'castor'.)

[Excitement.] Yes, that is just what it *was*" (p. 568).

When we put the furniture into the apartment in which we were to live just after our marriage a castor was broken off a piece of furniture and I had to get another. I think the piece of furniture was a bureau, but am not certain. It may have been a certain bed which had a family interest and that was given to us. The accident, however, is distinct in my memory, and the only confusion that I have about it refers to the piece to which it happened, because I know that at one time the castor was broken from the leg of this bed, but whether it was on this occasion or not I do not recall. One feature of interest in the giving of the incident is the amnesia or trouble of memory in the communicator and the circum-

location for "castor," namely, "what it stands on," to which she has to resort to make her meaning clear, a resource which is so natural to our normal life and which we should not expect any form of telepathy to reproduce. It suggests, tho it does not prove, the hypothesis of mental disturbance in the communications.

Immediately following this she asked me if I remembered a little hymn she used to hum, but she could not name it. I knew many hymns which she was very fond of and used to play Sundays on the piano, and to sing certain ones, but I could not name any special instance of them. As the sitting was coming to an end she did not attempt any more incidents, but engaged in some general conversation until I expressed my gratification and asked her, this being my last sitting, to send messages to Dr. Hodgson whenever she could, and a very curious statement soon followed, after an inquiry.

"I heard it all. I will. I will.

(R. H. Rector...)

Is it the name Dr. What dear?

(Is it the name 'doctor' that was written?) (R. H. I.)
(Doctor Hodgson, Doctor Hodgson. You remember he used to take his meals at our house. He is with me here.)

I am delighted. I remember him well. He was interested in this life.

(Yes, you are right.)

Give kind regards to him" (p. 570).

There is nothing evidential in this passage, but it shows a curious psychological anomaly on the telepathic hypothesis or on that of secondary personality associated with it. Mrs. Piper normally and in the trance has known Dr. Hodgson since 1887, and must be supposed to know that he was present at the time. The form in which the message comes, however, intimates complete ignorance of this presence. Cf. similar incident, in so far as non-recognition is concerned, in my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 92, 193-194).

Apparently in pursuance of the promise to send messages

through Dr. Hodgson to me, my wife on October 15th appeared to communicate. I was not present. She first asked if I was well, and on Dr. Hodgson's saying that I looked better than he ever knew me, she replied, evidently as a question, "Catarrh better," and went on to say: "I am watching over him and the boys" (p. 576). Only one of our three children is a boy. I had had my throat examined on the evening of October 14th and the physician pronounced it in a catarrhal condition, and I had not mentioned the diagnosis to any one, but as allusion had been made previously to my catarrhal condition (pp. 458, 462) this second mention of it may be an echo of the first. This was followed by a more pertinent one.

"Do you remember how excited you got with him one evening because he could not understand the position you took regarding these matters?"

(I remember well that we discussed quite warmly about some of these points.)

At our house.

(Yes indeed.)

One evening after tea in the library.

(Yes. Yes.)

You remember I left and went to my room and you had it out together.

(Yes.)

He opposed you rather severely I thought.

(I expect I was not less antagonistic.)

No quite true. Do you remember my remarking at the table one day, Well we will all find out when we get there.

(I do not recall the exact words.)

Ask James. He will know" (p. 577).

Dr. Hodgson spent several weeks at my house when we were reading the proofs of my first report on this subject and we very often had warm discussions on various aspects of the subject, and often had them at the table and continued them afterward in the library. I do not remember any specific one to which the remarks of my wife would apply. But the re-

mark about finding out when we get there is very characteristic. I do not remember that she used it on any of these occasions when Dr. Hodgson was present, but I have the impression that she often remarked it in our own conversation and when others were present.

She then mentioned a Zither and asked Dr. Hodgson whether he remembered anything about one at our house. The fact is we never had a zither of any kind. She had a piano and music box. In a few moments she made allusion to "the Drs. wife," which was not intelligible to Dr. Hodgson until it was said that "she belonged to the Sorosis Club." Dr. Hodgson then recognized who was meant and said: "You mean Mrs. Holbrook," and the answer came, "Yes, Mrs. Martin." This was the wife of Dr. Martin L. Holbrook. She had died some years before and Dr. Holbrook on August 12th previous. My wife said: "He came also." She did not know either of them in life. In explanation of her reason for mentioning Mrs. Holbrook and the Dr. at all, my wife said: "I was thinking of the lecture we attended chiefly when I happened to think of her." Dr. and Mrs. Holbrook used to attend the meetings of the S. P. R. in New York where I presided, and it is possible that my wife met them there, as she occasionally attended. Nothing more of importance was mentioned at this sitting. She gave her name as "Mary Hyslop" at the end of her communications.

On October 29th she came to communicate, but said nothing of importance. She was told that I wanted the "Heber" cleared up, and she tried it but failed. On February 17th, 1903, she came and gave the name "Harry" apparently as a correction of the name "Heber," but it too had no meaning for me and was not the name that I asked for. On May 19th, 1903, she followed my father in some communications. The name was first given as Annie, my sister's name, and then corrected to Mary, and in a moment she said: "Mr. Hodgson I am glad to see you. I am, as perhaps you know, Mrs. Hyslop." With a little interchange of conversation in which she said she wanted to send her love to me, saying James, she said: "Will you tell him, I say O W L. O W L, and ask him if he connects this with anything" (p. 595).

This is a very evidential incident. I cannot recall any special occasion in which she used it, but it was a very frequent expression of hers, when she was tired, hot and sticky, as she would say, to remark: "I feel like a boiled owl." Where she got the expression I do not know, as it was not familiar to me in the usage of any one else. My housekeeper also remembers her using the expression.

Immediately following the reference to "Owl" came a correction of the allusion to the zither. She said: "The music I refer to was at his mother's when we were visiting there. Why I connected it with you I cannot understand. I must have been confused" (p. 595). My father had no such musical instrument.

Statements of James Carruthers.

The readers of my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 90-95), will remember that the communications purporting to come from him were so confused and fragmentary that, had it not been for the indications of other communicators and the actually small amount of evidence necessary to prove identity, I should have been much more in doubt as to who was meant. In the present record, although the facts are not numerous they are more evidential and are more clearly given by this uncle himself. This will be apparent when the incidents are summarized.

My uncle made no attempt apparently to communicate personally after June 5th, 1899. He does not appear between February 5th and 7th, 1900, but my father tried at various times between these dates to give his name correctly, having been informed clearly what the previous mistake had been (pp. 28-29). His first personal appearance after June 5th, 1899, was on June 2nd, 1902. He was announced by Rector just after father and I had carried on our conversation about the results of my visit to the friends. I quote the record.

"Here comes uncle Charles. Good morning James. Do you remember anything I did for you once?

(Yes, uncle, glad to see you again. Tell just what is on your mind.)

I have tried to come here with Robert, but he is so glad to see you. I let him have his way.

Do you remember anything about a box of cigars, James?

(No, I do not. Tell all you can about it.)

Where is your memory, James? Do you remember anything about our talks on the election?

(Yes, very good. We talked about that.)

Well do you remember who bet a box of cigars on it.

(No, I do not, but I think it probable that it was with some one else that you spoke about the cigars.)

Perhaps it was. Let me think. Cha...r... Charles... unless you used to come to see me often" (p. 513).

Robert is the name by which this uncle always called my father. Just after the death of my father in 1896 I had many talks with my uncle on the issues of the campaign which was a very exciting one. We differed on the tariff and had some animated discussions. But there was no betting of any kind. I never bet anything in my life, and it would take much evidence to make me believe that my uncle did it, as he was too religious a man to do that. I never used tobacco in my life and I never knew him to do it. We both of us might have jocosely bet a box of cigars on some question, simply challenging the other in our confidence, but it was certainly never a serious bet.

The attempt to give the name, as the reader will remark, betrays a desire to abandon that of "Charles" and comes nearer to what Rector gives it later. I used to visit my uncle very frequently.

He immediately followed up this incident of the election and cigars with an irrelevant message about walks which he said we had taken together, but these were with his wife, as explained in the previous report, where he mentioned this incident regarding his life (*Proceedings Eng. S. P. R., Vol. XVI, p. 315*). I then diverted the communications by a question.

"(I think the walks were with aunt Eliza. You and I took something else together, you remember, just after father passed out.)

You are thinking of that *ride*. I guess I do not forget it. I think I do not. My head is troublesome in thinking. I hope to be clearer soon.

(Very good. You can tell me what happened in that ride when you can make it clear.)

I will gladly. Do you remember a Storm we put together.

Not quite right, friend. Let him repeat. I'll see you again, my boy" (p. 514).

The next day after my father's death we had to take a ride into the country on an urgent mission for a friend, and an accident happened which is indicated in later communications. But the sequel shows that my uncle in mentioning a ride had in mind a different one, as the clearing up of the confused reference to "Storm," read also "Stone" at the time, will show.

On the next day he started in evident confusion, but cleared up in a little while. He first said that he "came to rest Mamie," my wife, following her communications and those of my father. He then attempted his name, tho it had been correctly given the day before as Mrs. Piper came out of the trance. He said: "Do you remember Car bes... Uncle C a r...leth," and Rector added: "Friend, I do not believe I can speak this properly. He will give me no peace till I give his message." My uncle then went on to tell me that he had given me some books when I was in college and that I had one time gone in swimming and caught cold from it. I do not remember either of these events. The former is not at all probable and the latter is very probable, but worthless. I then pressed the question that I had asked the day previous.

"(I do not recall it, but please tell me something about that *ride* just after father passed out.)

Your father told you before but had it on his mind Eliza.

(If father told me I did not get the message. If you can tell it, please do so.)

Do you remember the stone we put there, James.

(Put *where?*)

at the grave.

(Yes, father. Yes uncle. *Whose grave?*)

fathers... *your fathers.*

(Yes, I remember it well.)

You mean this ride.

(No.)

Do you mean when we went to see Nannie?

(No, not to see Nannie. But can you tell what happened to you and me?)

I am thinking of the day we went and put the stone at their graves. James cannot you remember getting into the water?

(Yes, many times in my life, but not on that occasion.)

I think we are thinking of two different things. Do you remember what I said to you about George the Sunday we went...

Let me think. You don't mean the Sunday afternoon do you?

(Yes, uncle, that's right.)

Why yes I remember well. Do you remember the little breakdown we had near the creek.

(*Breakdown* is right.)

Hold on a minute James. Breakdown I said and we tied up. I took my knife and made a *hole* and we tied harness up with a bit of it. We tied up the harness with a bit of *rope*. Remember the *Shaft* was lowered. We tied it up with a bit of string. Yes a part of the harness. We made a *hole*, *remember*, and hitched it together with a part of it which sufficed as string. Oh I am your uncle all right.

(All right uncle. I agree, uncle.)

I remember that ride well and I remember dark... getting late, and we did not get back until *late*, *dark*.

(Yes, that is right uncle.)

Yes about evening. Do I not remember? Remember the *red horse*. Yes, I remember how he *Stood*... *St...* while we hitched up.

(Yes. Right. Do you remember what it was that frightened the horse?)

Shot or dog. I do not at the moment recall.

(Now uncle I shall prove that I remember one thing about it. Do you recall the boy with...)

a wheel?

(Goat wagon.)

[Much excitement.] *Oh yes I do recall it very well. I could only think of dog" (pp. 534-538).*

I had a stone put at my father's grave and after it had been done my uncle and I drove out to the cemetery to see it. This suffices to explain the drive which he had in mind, while I had another incident in view which prevented my seeing at once what he was thinking about. The incidents of the drive which I had in mind are as follows.

The next day, Sunday, after my father's death we received a telegram from a friend in Chicago saying that a son was dangerously ill and asking us to find the brother and inform him of the fact. We took a horse and buggy to deliver the telegram. When near the railway, not a creek, a negro boy with a goat and wagon was in the road. As we passed the horse shied and began to run. He took the vehicle on a slope and it was upset, dragging it over both of us, injuring me rather badly and bruising my uncle considerably. The shaft was broken and we had to tie it up very much as described here. I do not remember the details exactly. But the harness was badly broken and injured, and we had to repair it as best we could. The horse was a red bay horse. We arrived home late in the evening. We went to my uncle's nephew to get another horse. Apparently this is what is meant by "Nannie," possibly referring to his wife's name, though I doubt it. Her name was "Annie" not "Nannie." I rather incline to think that the "Nannie" refers to some one else. My aunt Nannie was at his own house at the time, and the reference may be a confusion. The reference to the horse standing while we hitched up is not exactly accurate. The horse after the fright was so excited that we secured another that was very quiet, but we had a great time getting the fiery horse to become calm. I do not remember whether we talked about George on either ride or not. It is possible.

But one of the most interesting features of this long series of communications is the misunderstanding at the outset which existed in his mind as to the incident which I had in mind, and the natural explanation of it which came to clear

up a previous confusion and apparently false incident. The reader will notice that the communicator did not at once perceive what I was trying to get, but when he all at once discovered that we must be thinking of "different things" he came direct to the incident which I wanted. The failure to perceive what I wanted at first was perfectly natural from the point of view which he evidently had in mind. The reader should notice carefully that when I referred the second time to "the ride just after father passed out," my uncle at once said: "Your father told you before, but had it on his mind Eliza." This is a remarkable statement. It means that my father had attempted to tell the incident before, as an intermediary, and got it confused with my aunt Eliza. In the sittings making up my first report my father, referring to my aunt Eliza by name in another incident and confusing his own identity, said: "I have something better. *Ask her if she recalls the evening when we broke the wheel to our wagon and who tried to cover it up, so it would not leak out, so to speak*" (*Proceedings Eng. S. P. R., Vol. XVI, p. 470*). On July 3rd, 1899, he reminded me, through Dr. Hodgson, in my absence, that I should be sure to look up the "broken wheel" (*Ditto p. 497*). On February 5th, 1900, in the present report (p. 394) my father says more distinctly: "What I would now ask is that Eliza should recall the drive home and...let me see a moment...I am sure...but it was one of shafts, but the wagon broke, some part of it, and we tied it with a *cord*. I remember this very well." This is evidently the passage to which my uncle refers, and it is apparently an attempt of my father to tell for my uncle an incident which would prove his identity to my aunt who was opposed to this work, and he evidently supposed on my question about the ride that the incident had been made sufficiently clear, which it had not. It is remarkable that he should indicate so clear a consciousness of my father's confusion of the incident with Eliza, his wife. But for that the meaning of the previous incident would never have been known. It is no wonder that he thought of another ride. In reference to my father's first allusion to the incident, an allusion confused with the at-

tempt to mention incidents in his early life before I was born, it is interesting to discover a meaning to the mention of the effort to conceal the accident. My uncle and I after the mishap resolved to say nothing about it, as we did not wish to alarm any one with what was in fact a dangerous accident. But we were so injured that we could not conceal it and had to finally tell all about it. I did not get over the effects of it for six months and my uncle was perhaps as long recovering. We had to laugh at our own effort to conceal the accident.

My uncle made no further attempt to communicate in this series and no more reference was made to him. The last incident, with its details was sufficient to redeem all his previous communications from discredit, and there seemed to be reasons for permitting others to do most of the work.

Statements of Martha Ann Hyslop.

Martha Ann Hyslop was the name of my mother. It was given as "Mary Ann Hyslop" in my earlier sittings as recorded in my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 432, 481). This mistake was repeated on the first attempt of the next series of sittings which began February 5th, 1900. To these I recur.

On this date toward the end of the sitting and after my father complained of being dazed she intervened, with a message that contains no new or evidential matter but is correct in certain incidents that have at least a psychological interest.

"Do you remember who Mary Anne is I wonder? I thought I would see if I could not help father by letting him rest a moment. I am James Hyslop's mother. I want to see him, as he was only a little boy when... no a young man... when I left... I hope he will remember me. Mary Anne Hyslop.

(Yes mother, I remember you very well indeed. I am so glad to hear from you. Tell me what you wish.)

I wish to tell you that, if I could, I would change nothing. It is just as I would have it in every way.... Annie is with us here and sends much love to you, also Charles. He is often with you when you little know it, and before Papa returns I want to ask you to follow God's ways because they are right, no matter

whether you understand them or not. I am so glad to see you after all, and may you always be kept in His divine keeping. I am going to do all I can to help father reach you. I have been here a long time, but I am happier for it... I am going. Good bye, my son. M. A. H." (p. 400).

I was fifteen years old when my mother died in 1869. Charles and Anna, my brother and sister, died in 1864, one over four and the other over two years of age, as my previous report shows. The religious tone of the communication is characteristic, tho I do not recall that any such advice was ever given me by my mother on religious matters. It implies that I was disposed to ask questions and to demand reasons for my rules of life which was decidedly the fact, a fact, however, which developed long after the death of my mother and was very familiar with my father, though I remember that the questioning of certain scriptural doctrines began very early and that in our talks Sundays on such problems my father and mother had their task to make some Calvinistic ideas appear reasonable to us. I remember particularly early discussions on predestination by my father and mother, especially with my cousin who was troubled about that doctrine. It is possible that my mother's references are a recollection of that time.

There was a reference to what my mother said in confirmation of a message of my father on the next day, February 6th, in regard to the picture of my brother Charles (p. 408), and made in connection with the statement about my mother's picture. But nothing more was said at this series of sittings. (Cf. p. 444.)

On June 4th, when I was not present and when the message about John McClellan's death was being given by my father, my mother came at an interval and apparently tried to say something about my sister "Hettie" or Henrietta, whom she of course had never known, being a half sister born years after my mother's death, and confused the name "Hettie" with her own in an interesting manner. It came "Mehettie" and then "Methitta" and "Mehitta." Then Rector said: "This is his mother whom we call Mary," and on Dr.

Hodgson's asking whose mother the reply came: "James Hyslop's mother, and her name is Mehittie Ann . . . M E H i t t a Ann." Then followed:—

"(No, that is not right.)

Well, why should she say Mehittie [?] Hetta... Yes Mehittie.

(Rector, please...)

Please friend, speak out, tell him whom thou dost mean. [Rector to spirit.]

I have it. She is referring Mary Ann is, Mary Ann is referring to her step-daughter in the body " (p. 432).

There is nothing important in this message but the final explanation of the confusion, which led later to the correct giving of the name. It appears that my mother was trying to say that it was she who was endeavoring to say something about my half sister Henrietta and the names "Martha" and "Hettie" or "Henrietta" became confused together. Further communications, however, from her at this sitting did not occur.

On February 6th, 1901, when I was not present she occupied a short time in the interval of some other communicator, and exhibited much the same confusion as in the record just quoted, apparently referring to her name and my sister "Hettie's" again, just as a person going into a state of secondary personality after a previous experience of the kind might be expected to do. It was apparently preparatory to an incident which she had purposely come to tell and which she succeeded in telling a few minutes later. But she first gave the name "Mehetabel," then "Mehitable," and finally "Mehitable Ann," and on being asked by Dr. Hodgson who it was gave the reply: "I am James Hyslop's mother, or was when I was in the body" (p. 443). Dr. Hodgson asked if she was called by any other name than Mehitable, and received the reply, "Anne and sometimes Hettie." The error and confusion of this is apparent, and indicates the mental condition for communication fairly well, if not in the communicator, then certainly in the psychic. But Dr. Hodgson asked

further if she had been called anything else and was told: "Yes, Mary. Mother used often to call me Mary." I have not yet been able to verify or dispute this statement. She was often called Mattie. As soon as it was made she inquired for me, and on learning that I was not present, she delivered the following message.

"I would be glad to have him find the little photo of Charlie dressed in little military clothes" (p. 444).

My brother Charles, who was always called "Charlie" in the family before his death, had his picture taken in a coat which very much resembled a soldier's coat of that period, that of the Civil War, and my mother knew of this picture, as it was taken before she died (Cf. pp. 408, 444).

On June 2nd, 1902, this difficulty of the name seems to have been remembered and apparently the effort made to have it right. For it came correctly at one shot and was given as *Martha*. But she at once apparently gave place to my father (p. 509). As my report had been published the previous November (1901) and Mrs. Piper might have seen it, I cannot attach any special value to the correct giving of this name, and this can be said without imputing any dishonesty to Mrs. Piper. If she saw it, secondary personality might account for the fact without imputing fraud.

On June 4th my wife referred to my mother and said her name was "Martha Ann" (p. 566). My wife knew before her death that this name had been given incorrectly at my earlier sittings.

On May 19th, 1903, when I was not present, some interesting incidents occurred in connection with my mother with an attempt to mention the name of another person which if it had been successful would have carried much evidential weight with it. Just after my father gave up communicating Rector said: "Annie is anxious to send a word also," and spontaneously the hand indicated dissent, thus representing that the name was wrong, and then wrote "Mary," and in a moment wrote that it was Mrs. Hyslop communicating. The incident showed that it was my wife who was communicating

(p. 594). During the communications of my father which followed she said: "Martha Anne sends great love to you all." After father there came from my mother the following.

"James do you remember little Mary who came here many years ago. That is Robert's companion who is speaking.

(Yes.)

Anne. I have nothing more to say about her *only this*. She is fully grown, very happy and lives with your father and me.

(Yes.)

Do you remember Mr. Becker, one of your teachers. He has come over too" (p. 596).

The mistake of "Mary" for "Anne" is a curious one, as it repeats in the obverse form the mistake of my wife's name "Mary" a little previous (p. 594) for "Annie," and is possibly an incident of the confusion on the other side in connection with the order of communicators, and it was continued in the effort of my mother to communicate.

I had a teacher, my first, whom my mother knew well. He was an old neighbor and friend of the family. His name was not Becker, but it began with "B" and might easily be confused with "Becker." He died a few years before this sitting.

Statements of Charles Hyslop.

My brother Charles died in 1864, as my previous report indicated, at four and a half years of age. He was a frequent communicator in the sittings published in that report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 100-105). He seems to have communicated but once in this series and that was on February 7th, 1900. He came to take my father's place a few minutes, and asked me if I remembered "Bob," which was the name of a horse in the family, and was possibly an attempt to give a message for my father. This horse was born twenty years or more after the death of this brother, and hence was in no way associated with him and his life. I am not assured, of course, that it was the horse that he had in mind, as no positive indication of the meaning of the reference was

given, and I am only left to conjecture to explain the name. As it was never applied to my brother Rob, I do not infer that it necessarily referred to him.

Statements of Robert McClellan.

My cousin Robert McClellan, who died a year later than my father in 1896, was apparently a frequent and very confused communicator in my first report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 95-99). He does not give any positive and unmistakable proof of his presence in this series. But on June 3rd, 1902, an interruption occurs in the messages of my wife and apparently my cousin says: "Do you remember uncle Robert? Do you remember Uncle William, and do you remember Paige....Baige," (p. 541), and disappeared in a moment.

This cousin always called my father "uncle Robert." His uncle William, the father of my brother-in-law, died about the time that John McClellan died, but was not mentioned in any previous communications. His uncle Beveridge, who may be meant by the name "Baige," was still living at the time of this message. No further reference is made to this cousin, but it is possible that he is responsible for the reoccurrence of the name Lucy (p. 406), which is the name of his wife, still living.

PART II.

Hodgson Series.

In summarizing this series of records I shall confine myself to those incidents which are more probably evidential. The notes show that many of the communications are subject to doubt because of the relation so long sustained to Mrs. Piper by Dr. Hodgson, and it will not be necessary here to detail incidents which may be discredited on the ground of possible previous knowledge by the medium. Owing to this limitation of the evidence I shall not find it desirable to summarize the records for their psychological interest and unity, but only for the incidents that promise to be evidence for the personal identity of certain deceased persons and mainly Dr. Hodgson.

My first sitting after Dr. Hodgson's death on December 29th, 1905, was on February 27th, 1906. The subject at once broached was that of my work and duties in the organization of the new Society, and the communications purported to come from the trance personalities. After a few moments Dr. Hodgson made his appearance by directly announcing himself and extending greetings to me. After some general messages which he seemed to regard as non-evidential he remarked, characteristically enough, that he wanted to get down to facts which was what we wanted (p. 618). He recalled correctly joking about some reference to a certain word in my Report which he did not like, and this without other suggestion from me than the expressed desire to know if he recalled that word. In a moment he asked me if I received his card. He had been accustomed always to send out to his friends a card with some poetry or quotation printed on it at Christmas time. These cards were ready to mail at the time of his death. Mrs. Piper may have known of this habit.

After referring to the "nigger talk" incident (p. 621), which cannot be treated as evidential unless in connection

with the cross reference mentioned in Note 188, Dr. Hodgson referred to "some objections that your [my] brother made because these good friends told about him." The fact was that my brother had objected very strongly to some of my statements and denied that they were true, threatening to make the denial public. I obtained corroborative evidence that I had not only told the truth but that I had stated it mildly and placed the records in Dr. Hodgson's hands. He alone knew the fact and its importance (p. 623).

A little later he referred to a projected meeting between him and myself to consider the organization of the new Society (p. 625), a meeting which had been postponed till after the holidays. Otherwise it would have been history. But the advice to write his reply to Mrs. Sidgwick was more striking and evidential, as he had already agreed to have that reply himself ready for the first issue of our *Proceedings*. It is extremely improbable that he should have mentioned the fact to Mrs. Piper. The communication actually drew the distinction which it was his purpose, to my knowledge, to bring out in his reply to her. It was the distinction psychologically between the process involved in the recorded experiments on telepathy and the process involved in the communications of the Piper record.

At the next sitting, February 28th, after further relevant discussion of the new plans and encouragement to me, and after some minor incidents of more or less evidential interest, Dr. Hodgson referred to an experiment and investigation which we had conducted together of a case claiming to exhibit independent voices (p. 636). I had tried it with a purple liquid in the mouth. After we came away Dr. Hodgson told me a story of an experiment that was tried with a handkerchief tied about his eyes. At this sitting he referred to the liquid calling it red instead of purple, red liquid being usually the kind employed in such experiments. The reference to the handkerchief representing it as another experiment in which I had tried one. This was not true, unless it referred to one long before and to which I had attached no importance. Dr. Hodgson had regarded the case we were investigating as a fraud, and he states so in the communications here, tho this

fact can be used only in evidence of identity, not necessarily in evidence of fraud. Then came the following:

I wish to recall an incident. Do you remember writing me from the west about an experiment you tried to make while there?

(Yes, go on please.)

It was on the whole good.

(Yes, I think it was on the whole good.)

After there is some definite arrangement made here about some one to fill my place, I hope you will take this up again when I shall help you (p. 637).

I had some experiments with a private case in St. Louis and obtained some evidential names there, and wrote to Dr. Hodgson to try a cross reference with me from Boston. I asked my father who purported to communicate in St. Louis to bring the young man who had helped him at the Piper case, and apparently George Pelham reported, as I obtained his Christian name in consequence of the request. He afterward told Dr. Hodgson through Mrs. Piper that he got his name through to me. Dr. Hodgson had regarded the experiment as a fair one.

I then asked the communicator if he recalled a case with which I had worked for a long time, and he acknowledged, but without ability to remember the name. To identify it, however, he went on to give a message which he said he had tried to give there. I quote with abbreviation.

I will tell a message I tried to give. I said I had found things better than I thought I had. Did you get it?

(Yes, I got it.)

I also spoke of your father.

(Yes.)

Did you get this also?

(You mean at the last meeting?)

No, I refer to giving it elsewhere (p. 639).

A number of allusions to Dr. Hodgson in the automatic writing of Mrs. Smead occurred after his death and before

Mrs. Smead had learned the fact, which Mr. Smead had carefully concealed from her by destroying the newspaper in which he saw it. An apparition of Dr. Hodgson occurred at this time in connection with several of me and references to my father. My records contained the very language here stated as having been given through the case, save that part relating to the way he found things.

Immediately after this incident he referred to some experiments which he said I had made long ago and on being asked their kind said they were hypnotic, having previously indicated that they were with a student. The fact was that I had conducted some hypnotic experiments with a student of mine, after an injury from a ball, and they were published in my previous Report on the Piper case (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 640). Dr. Hodgson had always been interested in the use that I made of the results.

Dr. Hodgson then retired from communicating, after a few general remarks, and his place was taken by my father, who warned me about my throat for which there was some reason, tho not apparent to any one but myself. A number of non-evidential statements were made and apparently the attempt to get the name of Robert McClellan (p. 641).

The next sitting was on March 19th. Some time was taken up with other matters than evidential ones until it came to questions concerning me. Then began spontaneously a series of messages which have considerable importance as they involve a connection and cross reference with a private lady with some psychic powers in New York City.

On Friday night, March 16th, three days preceding this sitting with Mrs. Piper, I had a sitting with this lady in New York City. She knew that Dr. Hodgson was dead and so I can attach no evidential value to what occurred there. But Dr. Hodgson purported to communicate. His name was written and some pertinent things said with reference to myself and my affairs. Neither Mrs. Piper nor any one else but the lady knew that I had this sitting, and I put away my record of the facts. At this sitting with Mrs. Piper on March 19th, as soon as preliminary matters were disposed of Rector began with the following:

Our peace and blessing on you friend. It is his will that we return to you again. We saw you at another light, but our utterances were not legible. You did not U. D. [understand] us.

(Can you say when that was?)

Sabbath two ago.

(I do not recall it then, but I recall one very recently.)

Sabbath day before. Sabbath, second day before Sabbath.

(I do not recall any attempt of mine but a few days ago.)

This is the one to which we refer. It is next to impossible for us to locate days. The only possible way in which we can do it is by the Sabbaths.

(Very good. Who tried to communicate then?)

I, Rector, also Hodgson.

(Very good, what did you say?)

I said I bring our friend. He tried to say, I am glad to see you and be here. You gave no answer to him.

(Yes I replied, but I was not sure it was from Hodgson.)

I brought Hodgson myself and he tried to speak a line concerning his work. Did you U. D.

(I got the most that was said about my health. I think there was something about his work, but I shall have to look at my record to be sure.)

Very good. We saw a little light there but we were greatly disappointed in not being able to use it better. The mind of the light intervened and we were unable to do as we wished (p. 648).

Miss M., whom I call the lady, does not go into a trance in her automatic writing and I found definite traces of the influence of her mind on the results at times. The reader will remark that the time of the experiment is rightly named, and that I did not understand its meaning at first. The record of what I received through Miss M. (Note 218, p. 650) will show to the reader the extent of the coincidences in other respects. Continuing the communications Rector said they had tried to give the word "Individuality." I received no such word, as the record shows.

Dr. Hodgson followed Rector and his first sentence asked me if I had got his message. On my expressing my uncertainty I was asked to "try her again some day" and the

statement made that he would see if he could get a message through to me clearly.

I at once arranged to have a sitting with Miss M. on March 24th. At this sitting one of the trance personalities of the Piper case, Prudens, one who does not often appear there, appeared at this sitting, according to the record, and his name was written. Miss M. had heard of this personality, but knew that Rector was the usual amanuensis in the Piper case. Immediately following the writing of Prudens' name, Dr. Hodgson purported to communicate and used almost identical phrases with those which begin his communications through Mrs. Piper, several words were quite identical, and they are not the usual introduction of other communicators. The words were : "Hello, Hod...how are you." (Cf. Note 245, p. 694.)

After receiving this message I wrote to Mr. Henry James, Jr., and without saying what I had obtained, asked him to interrogate Hodgson at the next sitting to know if he had been recently communicating with me, and that if he received an affirmative reply to ask what he had said. About three weeks later Mr. James had the sitting and carried out my request. Dr. Hodgson replied that he had been trying to communicate with me several Sabbaths previously and stated with some approximation to it the message which I had received on the evening of March 24th.

At the sitting of the next day with Mrs. Piper, March 20th, my father appeared for a moment, but did nothing that requires special notice. My wife followed and made a pertinent reference to her father and his attitude toward me and my work. She was followed by the trance personality who gave me some advice as to procedure in my work, intimating that I was not discreet enough, a verdict which I think is shared by some of the living. When Dr. Hodgson appeared he continued communications without any special evidential value until the following incident came.

Do you remember anything about *cheese* we had?

(Yes, if you can say a little more.)

Did you like it?

(Where was that?)

Do you remember anything about a lunch we had in my room?
(p. 669).

Once just after some sittings with Mrs. Piper and just before I took the midnight train for New York, Dr. Hodgson made a Welsh rarebit at the Club rooms and we had a fine time over it.

A little later in the same sitting he referred to Prof. Newbold and said:

Give him my warmest love and tell him I shall be very glad to do anything I can for him. Ask him if [he] remembers being with me near the ocean on the beach (p. 672).

I knew nothing about the relevance of this implied incident and so wrote to Prof. Newbold for inquiry. He replied that the last time he had seen Dr. Hodgson was in the previous July on the ocean beach at Nantasket. It is not probable that anything had been said to Mrs. Piper about the fact. The incident was mentioned again at a sitting of Prof. Newbold's later (*Proceedings Am. S. P. R.*, Vol. III, p. 532).

In the midst of the long communications about a "young light" which we had visited together, and who was the subject of a mediumistic diagnosis at a previous sitting with Mrs. Piper, he delivered the following:

Do you remember the day we saw her?

(Yes, very well.)

Do you recall what I said about hysteria?

(Yes very clearly.)

I find I was right.

(Yes, I think so.)

I know it. Now I have the best possible opportunity of judging from this side.

We had a sitting with this "young light" and tho there were no special indications of hysteria in what occurred that day, we both learned from the mother various incidents which suggested hysteria, and after we left the house on our way to

dine with a friend Dr. Hodgson remarked to me that he thought the girl had some hysteria. Whether Dr. Hodgson said anything of this kind to the trance personalities at a sitting I do not know. If he did other records would show. But it is not at all likely that he would say a word about the case otherwise (pp. 677-685).

At the next sitting the first part of the communications were occupied with affairs of Dr. Savage, none of them evidential, and other matters pertaining to myself which were not striking in their value, until it came to the following:

Do you remember a man we heard of in Washington and what I said about trying to see him?

(What man was that?)

A light.

(A real light?)

Yes, I heard of him just before I came over: perhaps I did not write you about this (p. 697).

Dr. Hodgson had not written me about any such person and hence the statements here had no significance for me. In June following I had some business in Washington and on the 13th I met a gentleman in charge of a department in one of the largest business houses there, and in the course of our conversation he casually mentioned that he had written to Dr. Hodgson a short time before his death about a man in Washington who showed indications of mediumistic power. It happened that I knew the man and had received from him some years previously an interesting experience of a super-normal type. He has a most important position in the service of the Government. I learned from the gentleman who had mentioned the correspondence with Dr. Hodgson that this friend had recently shown decided evidence of mediumistic powers in automatic writing or its equivalent with the Ouija board.

I had no more sittings till October 10th, when I was given one just before Mrs. Piper sailed for England. Nothing of interest occurred until the following came in response to my question (p. 708).

(Did you try to communicate with me out west?)

Last summer?

(Yes.)

Yes, did you know that your sister had light?

(No.)

She has surely. I saw you experimenting with another lady.

I tried to say Hodgson. Did you get it?

(Did you hear me greet you?)

I did indeed. I was delighted.

(Do you recall the word that came after I greeted you?)

From myself?

(Yes.)

Amen. I do not think.

(I got the word *fine*.)

Fine, *fine*?

(Yes, that was the same word I often get here.)

Yes, I U. D. well. Amen, I say amen, so far so good.

Readers of this record will remember that Dr. Hodgson often used the word *fine* in his greetings or in connection *with* them. In the western experiment I had gotten his name and the word *fine* in response to my question how he was. The lady knew nothing about the Piper experiences, except that years before she learned I had been experimenting there. Of the recent occurrences she knew nothing save that Dr. Hodgson was dead, if she knew even that.

My sister has some light, as she occasionally has trifling experiences of a premonitory and coincidental type. I have not been able to persuade her to try automatic writing, owing to the reluctance of my stepmother.

It was apparent from what came a little later that there was some confusion between the previous communications and what followed. This is indicated in the repetition of the name "Van." But there now comes a most important set of incidents, as they involve a very clear case of cross reference. In the sitting of October 10th Dr. Hodgson first asked me if I got his name elsewhere and then said he asked George Dorr to tell me that he had tried to communicate with me elsewhere, and implied that it was through a man. But while

three men were present at the sitting that I had in mind none of them was the medium. This was corrected and the facts made clearer in the following (p. 705).

(Did G. P. try?)

Yes, George did and said I was with him. Get it?

(I did not get any message of that kind, but he said some things.)

[Later reading of the record showed that I was wrong in this statement.]

He said he would help and he did so. You must bear in mind that I am constantly watching out for an opportunity to speak or get at you. Did I understand the name right? I heard him say something about light.

(Yes, that's right.) [Reference at the sitting in mind had been made by G. P. to the Smead case.]

Do not think I am asleep, Hyslop. Not much. I may not understand all that goes on, but I hear more than I explain here.

(Yes, I understand.)

Therefore you must get what I can give here and try to understand why it seems so fragmentary. I do not feel your lack of interest, but I do feel great difficulties in expressing [myself] through lights.

(Yes, what light was it George spoke about?)

He spoke about this and the woman you experimented with.

At this point, as is often the case, the communications on this topic were interrupted by others and the subject was not resumed until a little later. But I should remark that at the sitting with Mrs. Quentin, which I had in mind and about which I supposed the communicator was trying to speak, G. P., who claimed to be present, did spontaneously speak of the Piper case and also made some pertinent and true statements about the Smead case agreeing with what he had said through Mrs. Piper some years ago, the facts not having been published and hence not known by Mrs. Quentin. After some communications on other topics the subject was resumed.

Did you hear me say George?

(When?)

At the lady's.

(No.) [I did not catch the meaning at the time.]

I said it when I heard you say Van.

(Was that the last time I had an experiment?)

Yes, we do not want to make any mistake or confusion in this, Hyslop.

(Did G. P. communicate with me there?)

He certainly did. Wasn't that Funk?

(No, Funk was not there.)

Was it his son?

(No, it was not his son.)

It resembled him I thought. I may be mistaken as I have seen him with a light recently.

(Do you know anything that George said to me?)

I cannot repeat his exact words, but the idea was that we were trying to reach you and communicate there.

(Do you know the method by which messages came to us?)

We saw. . . .

[Mrs. Piper's hand ceased writing and began to move about the sheet of paper exactly as did the hand of Mrs. Quentin when she spelled out the words by the Ouija board. The most striking feature of this identity was the tendency of Mrs. Piper's hand to move back to the center of the sheet as Mrs. Quentin's did after indicating each letter.]

(That's right.)

You asked the board questions and they came out in letters.

(That's right.)

I saw the *modus operandi* well. I was pleased that George spelled his name. It gave me great delight. I heard you ask who was with him and he answered R. H.

(I asked him how you were.)

He said first rate or very well. I am not sure of the exact words. Do you mind telling me just how the words were understood. Was it very well or all right?

(The words were "progressive as ever.")

Oh yes! I do not exactly recall those words, but I heard your question distinctly, Hyslop. . . I leave no stone unturned to reach you and prove my identity. Was it not near water?

(Yes.)

And in a light room?

(Yes, that's correct.)

I saw you sitting at a table or near it.

(Yes, right.)

Another man present and the light [medium] was near you.

(Yes.)

I saw the surroundings very clearly when George was speaking. I was taking it all in, so to speak.

At this point the subject was spontaneously dropped and the communicator did not recur to it again. The facts are as follows.

On the 4th of October, six days earlier than this sitting with Mrs. Piper, I had an experiment with Mrs. Quentin, a lady in private life and high social standing, this name being a pseudonym, and obtained the results which have been the subject of this communication. Mrs. Quentin used the Ouija board and the index employed to indicate the letters was a piece of glass. Mrs. Quentin's hand always moved back to the center of the board after indicating the letters which spelled out a message. Mrs. Quentin had not seen my Report on the Piper case, but she knew that a man called George Pelham had purported to communicate with Dr. Hodgson. She had never heard of the Smead case, and knew nothing of the recent work through Mrs. Piper. At this sitting of October 4th with her, there were present three gentlemen besides myself and two ladies. One of the men resembled Dr. Funk very slightly and even then only to obscure perception. Another present, the one at the table, as it occurs to me while writing this summary, was named Mann, which may account for the mistake "Van." The family lived on a sound, so that the experiment was near water, and I sat at the table as indicated, the lady opposite me. It was at night and the room was lighted. The following were the messages in reference to Dr. Hodgson and that give point to the utterances through Mrs. Piper, who knew nothing about what I had been doing.

(Well, George, have you seen any of my friends lately?)

No, only Richard H.

(How is H.?)

Progressive as ever.

(Is he clear?)

Not very.

(Do you mean when he communicates or in his normal condition?)

Oh, all right normally. Only when he comes into that wretched atmosphere he goes to pieces. Wonder how long it will take him to overcome this.

(Do you see Hodgson often?)

Yes, our lives run in parallels.

The reader may determine for himself the extent of the coincidences, and will be interested to remark the spontaneous concession of difficulties in communicating, perhaps analogous to such as Dr. Hodgson had conjectured and maintained before his death, and which also G. P. himself had indicated in his communications through Mrs. Piper. (Cf. pp. 239-290.)

Seeing the importance of this cross reference and knowing that I was to have a sitting with another psychic that afternoon, Mrs. Chenoweth, I at once indicated my purpose and left to the communicator the inference. The following was the colloquy.

(Now, Hodgson, I expect to try another case this afternoon.)
Chenoweth? [pseudonym].

(Yes, that's right.)

I shall be there, and I will refer to *Books* and give my initials R. H. only as a test.

(Good.)

And I will say books (p. 716).

I was alone at the sitting with Mrs. Piper and the time was about noon. Mrs. Piper was in a trance and she remembers nothing that transpired during it after recovering normal consciousness. I reported at Mrs. Chenoweth's at 4 p. m. for my sitting. Soon Dr. Hodgson purported to com-

municate, following allusions to other matters and the statement that another man was present. The communications were oral, not by automatic writing. Mrs. Chenoweth did not know that I had been at Mrs. Piper's. The following is from my record.

Beside him is Dr. Hodgson. It is part of a promise to come to you to-day as he had just been to say to you he was trying to be intense, but he is intense. I said I would come here. I am. I thought I might be able to tell different things I already told. Perhaps I can call up some past interviews and make things more clear. Several things were scattered around at different places. [I have several purported communications from him through four other cases.] He says he is glad you came to make the trial after the other.

[I here placed, as we do in the Piper case, a pair of Dr. Hodgson's gloves in Mrs. Chenoweth's hands.]

You know I don't think he wanted them to help him so much as he wanted to know that you had them. You have got something of his. It looks like a book, like a note book, with a little writing in it. That is only to let you know it.

[At this point the matter was dropped and I permitted things to take their own course. Then came the following.]

There is something he said he would do. He said: "I would say like a word." I said I would say—I know its' a word. Your name isn't it? [apparently said by psychic to communicator]. I said I would say—each time the word slips. [pause.] I am afraid I can't get it. It sounds.... Looks as if it had seven or eight letters. It is all shaky and wriggly, so that I can't see it yet (p. 725).

The reader will observe that "books" were mentioned as promised; that allusion to his promising to be there was made, and that an apparent attempt was made to give his name, as the name was referred to, and allusion made to seven or eight letters, there being eight letters in the word "initials," he having said he would give his initials as a test. The confusion at this point lends itself to this interpretation of the situation and the attempt.

The same evening I called on a young lady who had psychic powers and who did not know that I had been experimenting elsewhere, she being a private person, and on placing the same gloves in her hand I received the statement that they brought "books" to her mind. She did not know whose the gloves were.

Immediately after the message which I have discussed Dr. Hodgson referring to my work said: "I saw you recently writing up all I have said to you." The fact was that a short time before this sitting with Mrs. Piper I had written up the contents of these very messages for the *Journal* of the Am. S. P. R., and Mrs. Piper could not have had any knowledge of this fact. She may be supposed to have guessed it as the natural function of a man who was thus interested. But there was no special reason for her guessing it, especially as the manner of approval which the communicator gave of it was characteristic of Dr. Hodgson and the nature of his interest in the subject. There followed this a very interesting reference, especially as it represented an incident about which I knew nothing and involved a reference to the person who did know it, while it is not probable that Mrs. Piper knew anything about it, except as we may suppose her subliminal to have been acquainted with the message that gave rise to the conversation between Dr. Hodgson while living and his friend Prof. Newbold.

Do you remember a joke we had about George's putting his feet on [the] *chair* and how absurd we thought it.

(George who?)

Pelham. [correct name given] in his description of his life here.

(No, you must have told that to some one else.)

Oh, perhaps it was Billy. Ask him (p. 713).

As remarked above this had no meaning, but as "Billy" was the name Dr. Hodgson had always called Prof. Newbold, I inquired of him what it might mean, and his reply was as follows:

"G. P. told us a good deal about his life, clothes, etc. I

don't remember the precise incident mentioned. The nearest to it was an occasion when by cross-questioning I learned that G. P. believed the medium's head to be his head and her elbow his feet, so that his feet were on the table when the arm rested on the elbow, hand up. I laughed with and at him at the time over his Liliputian dimensions. So did H. and I later."

There then came a reference to a clergyman in Pennsylvania whose wife was said to be averse to his trances and an attempt to give a name in connection with the incident. I got the syllable "San" and at later sittings with Prof. Newbold there was another attempt to tell the incident and to get the name. Prof. Newbold got "Sanger or Zanger." (Cf. *Proceedings Am. S. P. R.*, Vol. III, pp. 536 and 552.)

I interpret the reference to be to the Rev. Stanley L. Krebs and another clergyman, both of the state of Pennsylvania, who had experimented together, and with me on one occasion. Dr. Hodgson knew of the facts. Indeed I had reported results to him and Mr. Krebs had been in communication with him about his experiences.

There was a brief allusion to Dr. Putnam's relation to the new Society and to Dr. Hodgson's stylographic pen which he had used during his life. The former incident was probably not known by Mrs. Piper, but at least her subliminal was familiar with the pen. But there was a reference by Mrs. Chenoweth to his pen that same afternoon, which turned the incident into one of cross reference.

One of the most evidential incidents was the allusion to my contemplated marriage. This was not known to a single soul but myself and my housekeeper, and with the reference to it went strongly advice against it. It was an entirely unsettled affair and was not consummated. But the fact was mentioned through two other psychics.

At the sitting with Mrs. Chenoweth I appeared to get some messages from Mr. Myers. At least a very characteristic statement came from him and one that seemed to refer to attempts on his part to communicate through Mrs. Smead. He made a characteristic reference to the need of "unity of expression through different mediums swayed by their per-

sonality," an idea that fitted in well with the cross references from Dr. Hodgson and that also represented something not naturally known by Mrs. Chenoweth in the special situation and in one item distinctly opposed to her conviction, namely, that the expression was "swayed by the personality" of the medium. An allusion to the key for "shutting out the personality of the medium" also illustrated the same point and the distinct view on which scientific experiment had proceeded. A number of other borderland references occurred and the name Henry came and in connection with it Silas. Neither of them had any meaning to me, but taken in connection with the names of Hodgson and Myers we may suppose that the Henry was correct and Silas an error for Sidgwick. There is no assurance of this view and at most it may be a possible conjecture. After some allusions which were all directly on the borders of the evidential there came a sudden reference to Washington, asking if I had been there and saying that there was some psychological work there for me. This is apparently a cross reference to the same incident about the Washington psychic mentioned previously (p. 101). Its abruptness and pertinence are almost decisive for this interpretation.

Several further incidents of a borderland character evidentially followed and then general communications without importance. But earlier in the sitting came the following interesting communication.

"Another person is here from the family circle; a little boy four or five years old. He is grown up. He wears a little blouse and little pants like knickerbockers."

This is a fair account of my brother Charles who was a communicator in the Piper sittings and this reference to his blouse may be the result of an attempt to describe him as he was described through Mrs. Piper, as the person connected with my mother and wearing uniform or military clothes (pp. 408, 444). He was four and a half when he died more than forty years before this sitting. He was mentioned in the Piper sittings published in 1901, but this suit of clothes was

not mentioned in it and was the subject of messages through Mrs. Piper afterward and not mentioned until the present publication.

There were many incidents of a briefer kind that are perhaps as important as any that I have given in the summary, but it would require too much discussion to bring out their character, and hence I shall leave them to the student of the detailed record. Indeed this summary should not satisfy the scientific student and certainly would not. It aims only to bring out the incidents that can be understood without wading through the mass of non-evidential material. The real nature of the evidence will be best appreciated by the critical student of the records and notes, but such as are predisposed to examine only the nature of the striking incidents will be able to form some conception of the problem and its issue by reading this summary. The more critical reader must go to the more elaborate account.

Communications From My Father-in-law.

This sitting with Mrs. Chenoweth was held for the distinct purpose of seeing whether anything relevant would be said to my father-in-law who had died on December 14th, 1906. The introductory note explains the conditions under which the experiment was made. I had concealed all interest that I had in anything of the kind and the lady who made the appointment for me with Mrs. Chenoweth assumed that I had another object in mind.

I shall summarize the record without quoting it at length, because there is so much padding in the communications. The messages are fused with the medium's own subliminal action much more distinctly than in the case of Mrs. Piper. The collective significance of the details must be the basis of identification of the communicators (p. 738).

The first communicator that presented herself was apparently my wife. This is not stated, but the description is of her. It was implied that she was a sister, if the term "sisterly" can be so interpreted, tho the relation is questioned, and the name Hattie which was given was not my wife's, and there would be no excuse from normal knowledge in giving

it so, as any normal inquiries would have found it Henrietta and that this sister was still living. She had been referred to in the Piper case as Hettie.

I ascertained more than a year later that Mrs. Chenoweth did not know that I had been married or that my wife was dead. She thought I was a bachelor. But it is quickly indicated here that I have a wife and family and there was very definite confusion in regard to the matter. The account of my wife being mediumistic is quite true of the lady who was connected with my matrimonial intentions at the time, and the details of the allusions to her are remarkably accurate, but they cannot be selected in a way to make their point clear in a short quotation.

After much that was vague and that was interspersed with relevancies that cannot easily be made clear, allusion was made to an elderly woman with the younger and who was indicated by the question asked me as my grandmother. The description was not of my grandmother in any respect, but was very distinctly that of my wife's aunt who had died in 1902. The "fichus" on her head, her ignorance of this subject, her pioneer tastes and habits, her ignorance of philosophy, that she was not particularly religious or pious, her going to church in a general way, her care about my children were all perfectly accurate characteristics of this aunt.

The man that was said to have come with the two ladies might have been my wife's grandfather, as the dicky, collar and tall hat fitted him. The allusion to broad shoulders applied to my father-in-law. All the later incidents apply to my father-in-law rather than to his father. He was a very emphatic man and very strong willed, as indicated. He was very fond of his sister, the aunt mentioned. The relationship between the man and old lady is wrongly stated. But the description of the woman as "just plugging along in the house" is remarkably accurate of this sister.

The statement that the man was disposed toward me as his boy is correct, and also that his name is not like mine. The S given, implying that it is connected with him is true of his nurse, but not of himself. The statement that he is the father of the younger woman is correct, and it is interesting

to remark the perplexity of the medium at this, because she had taken the younger woman to be my sister and yet the man was her father without being my name.

I was then asked if I knew any "one over there that begins with a big E" and on replying in the affirmative I received the names Esther or Estelle, which were false. On my admitting that the E was recognizable it was stated at once that the next letter was "l," which was correct for the name I had in mind, her name being Elizabeth. This mode of getting it is exposed to the suspicion of guessing, as Esther and Estelle were denied. It is remarkably interesting, however, to note that I got the name Hester in a sitting with Mrs. Balmar (*Journal Am. S. P. R.*, Vol. III, p. 220) in connection with my alleged wife, and Estelle (*loc. cit.*, p. 393) in connection with the letter M which was the initial of the name I had in mind. It is perhaps only a coincidence, however, and we can only remark the facts.

When my father-in-law began to communicate the reply to my query when he passed out was wrong, but the description of his death is accurate enough, tho perhaps not sufficiently definite to identify him. He fell after rising from his bed and never recovered consciousness. His disease was incurable and there was much pain in his head. But various statements which might be true of his mind in this critical moment are, of course, not verifiable.

He did not know at the time that death was so near, tho trembling with fright some time before and actually showing indications of being very near death an hour before. The description of the room, the allusion to the woman that cared for him and description of her, the statement that some one else was in the room, and various incidents which the notes explain were correct, but without evidential significance unless they may be regarded as such collectively. The masseur, who is possibly meant in the man with whiskers and "speck of grey," and said not to have been the doctor, did come in near that time and seeing that he was near death did not give him the usual massage. The waiting mentioned was done in the room near by and not in the sick room. The masseur noticed something like the death gurgle when he began work

and refrained from his usual duties. This I did not know till after I was told it here.

His son, of whom he was very fond and who died many years ago at seventeen years of age, is said to have met him. He was said to have kept at business to the very last. This was very true, having actually gotten up from his death bed to arrange some important matters. The allusion to a shirt stud was very pertinent, as he had one given him for some special services in the legislature. But it was not put away with his body, as implied by the message. The account of his property and of its disposal is perfectly correct, in that he was not "immensely rich," that he might have arranged things differently had he known some things, and that he had divided his property in a satisfactory way. The allusion to the second removal of his body was pertinent, as he was finally cremated after remaining in a vault for some time.

He was said to have had two watches, one gold and one silver, which was true. The chain described as gold, as having links which was then corrected to "woven in together" applied, not to his own watch chain, but to his sister's, a large rope-like gold chain which I afterward found in his vault.

The recognition of three mourners, two men and a woman, applied to his wife, son, and myself, tho there was no reason for limiting such mourners to us. It was not true that we took any drives, as asserted, to Columbia, apparently referring to Columbia University, but it was true that we often took drives in the mountains on which we talked, as indicated, about this subject. One passage on this should be quoted. I asked a question about our last talk about the subject, after he had spontaneously alluded to it.

(Ask him if he remembers what I said to him about it the last time we talked about it.)

Well, he says yes. He just nods his head and then it seems immediately after that as tho there is just this sort of assurance, as tho you would sort of leave it to time for him to know about it.

(Yes.)

And almost a feeling that, "You may go before I do," be-

cause he is older than you, and "if you do, you will know when you get there and you will probably know it before I do."

(All right. Can he tell me where that was?)

You know it seems to me it looks like a room. Doesn't seem to be that place driving over from Columbia. It seems another conversation another time, and yet it seems you were going somewhere.

I then asked where we spent the summers and got the description of the ravine and long road and bluffs and an allusion to the sunset, which he was fond of watching at the place.

The facts are these. The last talk I had with him on the subject was on his death-bed in his own room. The next to last talk was near the bluff which is mentioned here and we were going up the hill toward it. This incident was better told through Mrs. Smead (*Proceedings Am. S. P. R.*, Vol. I, p. 712). He treated my view without any seriousness and could not make up his mind to attach any value to it.

There followed this a description of his old country house. It was fairly accurate, but hardly so evidential as may be desired. Some points were decidedly erroneous; for example, that it was brick and not square. It was stone and rather square, at least the main part of it. The city house was brick and not square. The allusion to horses in connection with it was very pertinent, as he was fond of horses when he lived in the country house and did much driving. He was probably a good judge of a horse.

After these communications some automatic writing came purporting to be influenced by Dr. Hodgson and George Pelham, but it was without evidential characteristics according to our scientific standards, and so no need exists for remarking anything of its incidents.

The interfusion of the medium's own mental functions and ideas with the extraneous matter interjected into them is such that many, perhaps all, readers may find it impossible to imagine that there is anything evidential in the record of Mrs. Chenoweth. But if they will take the pains to compare it with others that have been published in the "A Case of

Veridical Hallucinations" (*Proceedings Am. S. P. R.*, Vol. III, pp. 113-133, 155-274, 282-335, and *Journal Am. S. P. R.*, Vol. IV, pp. 69-102, 138-160, and 186-209), he will find the capabilities of Mrs. Chenoweth and perhaps recognize the setting which her communications get. At any rate their primary value is in illustrating just this interfusion and the diminished rapport with extraneous intelligence.

CHAPTER III.

THE TELEPATHIC HYPOTHESIS.

I shall not here repeat many of the arguments against telepathy as an explanation of the Piper phenomena and which were given in my previous report. I shall simply refer the reader to that report which applies to the present record quite as clearly as to that one. But there are some considerations which it will be necessary to mention in this presentation of the case because there still prevails in some quarters an entire misunderstanding in regard to the functional relation of telepathy to this problem. I may have to repeat a few general ideas, but in the main I wish to discuss some aspects of the subject which have either been suggested to me since the publication of the first report or involve additional conceptions of it not elaborated before, though perhaps implied by occasional general statements.

There is a great deal of popular confusion in regard to the application of telepathy to such phenomena as are recorded here. It grows out of assumptions and complications about the process and the use to which it has been put which were no part of the original conception of telepathy. The original conception was that of a material coincidence between the thoughts of two or more persons that required a causal nexus. It was not a name for the cause itself. This cause or *modus operandi* was still a *quaesitum*. But in spite of this limitation of its import it has constantly been the subject of appeal where it is mistaken for an explanation of the phenomena. The reason for this deserves some notice.*

* For further discussion of Telepathy I may refer readers to the following articles and criticisms. *Journal Am. S. P. R.*, Vol. I, pp. 308-327; Vol. II, pp. 320-328, 330-333; Vol. III, pp. 89-105, 262-269. Also see Index of same volume. Special arguments against its application to the Piper record and similar phenomena will be found in *Proceedings Eng. S. P. R.*,

The circumstance that telepathy is a name for the fact and not the explanation of the supernormal make it practically and conceptually identical with the evidence for this supernormal, but owing to a weakness of the human mind the term gradually assumes the idea of an explanation. Every theory has its two aspects, its evidential and its explanatory. The evidential aspect consists of a set of facts which cannot be classified or explained by some other and familiar point of view. The explanatory consists in the appeal to some cause with whose operation we are more or less familiar in other and related phenomena. Now it happens that the phenomena which are regarded as telepathic are so new and so exceptional that we have no known cause to which to refer them. That is, there are no other similar but well known phenomena to which we can refer them as having the same known cause. The consequence is that we can only classify them by themselves and give them a new name. That name will not be an explanation of them unless it at the same time connotes a known cause, or one sufficiently like known causes to create no shock for belief. Hence until that cause is found the term will be, in scientific parlance, coterminous or synonymous with the facts or the evidence. That is, it will be a name for the evidence of the unusual and unexplained. That was all that it meant in the initial stages of psychical research, and it would have had no other were it not that it was soon the subject of appeal as a rival of the spiritistic explanation of certain phenomena. As soon as it was used to displace the spiritistic theory it took on the import of an explanatory function and implied more than the facts which sought an explanation. Being used at first only as a precaution against hasty conclusions in so important a matter as the existence of discarnate spirits, it thus became a universal solvent of phenomena that might put in claims for a far wider and more

Vol. XVI, pp. 124-157. See also *Science and a Future Life* by myself, Chapter IX; *Enigmas of Psychical Research*, by the same author, Chapter V. A book by N. W. Thomas on *Thought Transference* has some good observations upon the subject and much excellent evidence.

suggestive explanation than any which had prompted to the original toleration of telepathy.

But there is one circumstance which tended to imply explanatory powers in telepathy which it did not at first seem to possess. This is the fact that even if the term was meant only to denote a coincidence demanding a cause, it denoted that, whatever this cause, the process was one between incarnate or living minds and not either directly or intermediately the effect of any transcendental or discarnate causes. That is, the conception that the process, whether explained or not by any known agency, is between incarnate minds excludes both the source and the agency of discarnate minds, and if we appeal to this immediate process for the explanation or the exclusion of any other explanation, we increase the difficulties of proving an alternative hypothesis. In this way it assumed the character of a cause when in fact it was only a hypothetical assumption of identity in phenomena which in reality showed no resemblance to those by which telepathy was supposed to be something supernormal. What was constantly forgotten in the appeal to telepathy as an alternative to spirits was the fact it was a precaution of scepticism against haste and not an intelligible explanation of the phenomena. Having discovered that there was some unknown process involving something supernormal it was a dictum of prudence, when confronted with other evidence of something supernormal, to ask whether the process admitted to exist and defined or named as telepathy might not possibly cover the new phenomena, and the rationality of this suspicion was at least apparent from the fact that the limits and conditions of telepathy were not absolutely determined, or at least it was supposed that they were not so determined. Hence the appeal to it was for delay, not an expression of confidence in its explanatory power. But from the habit of employing scientific prudence in so important a matter and of ignoring the differences between the phenomena over which the extension of telepathy was applied, men came to conceive telepathy as an intelligible rival to spirits when in fact it was only an evidential precaution against *a priori* limitation of telepathy, which, if its laws and conditions had been deter-

mined, would indicate without dispute whether it explained or did not explain phenomena claiming a spiritistic source.

But we have to remember that telepathy, if it has any right to recognition from experimental evidence—and that is the kind of evidence on which we have to rely finally for our conception of it—limits it to the present active states of consciousness. That is, it represents access only to what the agent is thinking about at the time, and there is no adequate evidence that the percipient reads the memory of the agent. The spontaneous cases which seem to indicate causal coincidences also show the same characteristic. If then we have any scientific right to recognize telepathy of any kind we must form our conception of its material conditions by the facts which prove it, and these conditions seem to confine it to present thoughts of the agent. If such be its limitations we cannot be allowed to extend the process either as a principle of classification or as one of explanation to any data which do not represent present thoughts or states of consciousness. The extension of an explanatory hypothesis is conditioned upon the similarity of the phenomena to which it is extended to those which originally proved its right to application at all. This is the uniform procedure of scientific method. If we have not in any way determined the nature and limits of our hypothesis, in its explanatory function, this restriction of method is not so rigid, and we may well entertain its extension, at least as a precaution against the admission of too much that is new in our philosophy. But we are in duty bound to inquire whether the facts thus admitted to a possible explanation, tolerated for the sake of scientific caution, satisfy another criterion at the same time. This criterion is their similarity or essential identity with those which decide for us the nature and the conception of the hypothesis applied. If they do not satisfy this criterion there is quite as much duty to admit scepticism in the problem of telepathy as in that of spirits. This is especially true when we observe that the kind of telepathy which we must assume to explain the Piper phenomena must be conceived as selective while that exhibited in the experiments supposed to justify the hypothesis in any form is not selective at all,

but conforms to the dynamic principle of mechanics, which means that cause and effect are coexistent or sequent in time and space. If then we form our conceptions of the phenomenon from the facts by which alone the process has been proved we have no right whatever to think of the possibility of explaining by telepathy such phenomena as this record represents, even tho we admit that telepathy of one kind stands for an explanatory cause. It can have no rights of extension such as is generally assumed, except as an equivalent of the sceptical question: "But how do you know that all this might not be done by the same method by which telepathy is effected?" which only shows that the man who asks it has no clear idea of what telepathy is supposed to mean, in so far as it has any claim to scientific credentials. When we are demanding evidence of the spiritistic hypothesis we ought to see that a similar demand can be made for the right to extend telepathy to meet what is clearly explicable by the spiritistic theory. It is not the fact that telepathy has been proved or is an acceptable fact in some sense that entitles us to use it in explaining the Piper and similar phenomena, but it must be its natural applicability to the facts involved, and this applicability means that they are classifiable with those which are supposed to prove telepathy. But the fact is that the phenomena are not intrinsically so classifiable. Consequently the evidential problem is as much a consideration for the man who extends telepathy as it is for the man whom the sceptical telepathist challenges for spiritistic evidence of a conclusive type.

Let me summarize this discussion in another way. Telepathy has evidence for itself, but it has no explanation of the evidence. For certain facts the hypothesis satisfies the evidential criterion but does not satisfy the explanatory. This means that the facts prove something supernormal in the occurrence of certain phenomena, but that the cause of it is unknown. On the other hand, spiritism claims both to explain and to have evidence. If telepathy is to be considered a rival theory it must not only explain and have evidence, but it must show a reasonable claim to explaining the same kind of facts that the spiritistic theory covers. Now telepathy ex-

plains *nothing* and spiritism explains certain phenomena because it represents an appeal to a cause which explained the same kind of facts in a living organism. That is, spiritism appeals to the same consciousness to explain a given set of facts that was supposed to explain them in the living person. Appeal to it is therefore an appeal to the *known* while telepathy is an appeal to the *unknown*, in the scientific sense of causes. I do not care for the moment whether the spiritistic hypothesis has or has not any right to scientific consideration in its evidential aspects. These may be disregarded. But it certainly explains those selective and synthetically related facts which are the crucially significant phenomena in the Piper and similar cases as there is no scientific reason for supposing telepathy can do. The only question that remains is whether there is any such possibility of applying telepathy to the facts as prevents us from considering them, or the most important of them, as evidence of spiritism as well as explained by it. This possibility will depend on the extent to which we apply telepathy scientifically, that is, as an hypothesis having experimental credentials for its relevancy to the phenomena concerned, and this requires that it shall produce the evidence of personal identity in a supernormal manner where the possibility of discarnate spirits cannot in any manner be invoked. No one has presented an iota of evidence for this function of telepathy.

There are several facts which have to be emphasized in regard to the strength and weakness of telepathy both as a real or alleged fact and as a controversial weapon against spiritism. The force which it possesses in common parlance is due to the interesting fact that the general mind has always argued for the supernatural and spiritual as soon as it found anything inexplicable by its ordinary experience. This method contains a half truth, but it should always be accompanied by some relevance between the facts and the explanation, between the phenomena and the hypothesis applied. But generally it has sufficed to appeal directly from the physically inexplicable, in so far as experience had gone, to the divine and spiritual without asking whether the phenomena besides being inexplicable are in any way evidential of the

causes invoked. It is the miraculous that convinces the general mind of the transcendental and not what is understood. Mystery is its occasion for appeal to spirits and the divine.

Das Wunder is des Glaubens liebstes Kind.

Hence the early history of spiritualism has been accompanied by the absurdest delusions both in regard to the facts and their interpretation. This bare allusion will suffice to suggest the considerations which have so discredited it as an illustration of the supernatural, and to show what the naive tendency of the mind is.

But spiritualism finally showed that there was a body of facts having a scientific interest and it was the problem of sober investigation to ascertain whether they bore the interpretation claimed for them. Telepathy came forward as a limitation to the application of spirits, and though it is, if admitted at all, at clear variance with all that was previously known of communication between incarnate minds, the wonder of it is covered up by the definite conception that it is an immediate process between living minds excluding the intervention of spirits, and the idea of the miraculous which might have become associated with it, if any but the scientific mind had proposed it, was not allowed to divert its significance into the service of the supernatural as this had conventionally been conceived. This way of viewing it apparently placed it in the territory of the explicable and the "natural." Hence it could appropriate all the assumptions and associations connected with the long controversy against the supernatural. It had the advantage of associating the wonderful with the non-spiritistic and utilizes the implication that, if so marvelous a phenomenon as telepathy is possible without assuming or admitting a transcendental spiritual world, there can be no ordinary reason that could lead us to expect or hope for the proof of such a world. Looking for the marvelous as proof of the supernatural and finding it explicable by the natural leads to scepticism about the supernatural altogether, tho in fact they lead to conceptions which make the distinction between the natural and the supernatural su-

perfluous and absurd and so perfectly useless for any purposes of controversy. The distinction depends wholly upon the limits that we assign to the natural, and if we assign any limits, as we may well do for the sake of giving definiteness and fixity to certain conceptions, we will be obliged to admit that they are transcended by everything that is not explicable by it. The supernatural will always be a reflex of the limits we assign to the natural, and if we assume no limits for this we make it quite as useless for any purposes of rational explanation as the supernatural, as that which explains everything explains nothing, in so far as ordinary scientific procedure is concerned. In fact this unlimited extension of it only identifies it with the supernatural. At the same time it is true that the merely inexplicable in terms of usual experience is no proof of what is demanded by a spiritistic theory, and tho telepathy transcends all that we may know of the "natural" in physiology and psychology it represents such an extension of the supersensible without invoking the spiritual that scepticism is entirely within its rights when it demands some limitations to the explanatory agency of spirits.

But the fact that telepathy may put some limits to the appeal to spirits does not qualify it for explaining everything that may occur beyond the boundaries of the normal. It is useful as a scientific hypothesis only in proportion to the definiteness of its conception and its rational applicability to the facts, as indicated above. To this limitation of its function I shall come again. There is one limitation, however, which is first in importance when considering it as a controversial weapon. This is the circumstance that telepathy is not yet an accepted fact outside the ranks of psychical researchers. This is not an objection to its truth, but a defect in its argumentative efficiency. It is not an *ad rem* but an *ad hominem* consideration in the process of producing conviction or limiting the right of the sceptic to appeal to telepathy as an explanation. If it were an universally accepted fact, we should expect, from the prevailing cautiousness about spirits, that it would figure with some force as an objection to the belief in them wherever it is not clearly defined by the

facts which it is invoked to explain, and this has been the actual course of many psychical researchers who wished to exhibit proper cautiousness in the adoption of hypotheses extending beyond telepathy in their conceptions. But the sceptic has so pressed for the evidence of both the existence of telepathy of any kind and for the magnitude of its explanatory claims that the advocate of it is prohibited from the use of it as an alternative of spirits until he can show evidence for its extension to meet the demands of such phenomena as are found in the Piper and similar cases. But the paucity of experiments corroborating the original claims for telepathy and the sporadic character of it in any case must temper the appeal to it with some judiciousness, since the confidence that it can rival the application of spirits as an explanation of such records as this will depend quite as much upon the acceptance of it as a fact as upon its pertinence to the phenomena which it is proposed to bring under its explanatory functions.

But there is a second and important limitation to the claims of telepathy which has been recognized by other students of the Piper case, and it is that we cannot apply it at all to these phenomena unless we assume that the process has a perfectly facile access to the memory of the sitter and can wholly ignore his present active states of consciousness. I have alluded to this circumstance in my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 127-134). Compare also the remarks of Sir Oliver Lodge on this point as early as 1890 (*Proceedings Eng. S. P. R.*, Vol. VI, pp. 452-453). I shall not illustrate the point at any length, but content myself with what I have previously said, except that I should call brief attention to those apparent anomalies in the experimental evidence for telepathy which have been suggested as a possible indication that it is a subliminal affair (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 14, 548, 561). These were instances in which the percipience of the thought in the mind of the agent was deferred and came out while the agent was thinking of something else. But so far from considering them as evidence that the telepathy, if this it be, was reading of the memory or the subliminal, it is more natural and in

accordance with the known laws of mental action to treat them as instances in which the percipience was deferred by defective reproduction and association, as in the cases of difficulty in recalling a name or other incident in which association does not do its work promptly. This view permits the telepathic transmission to have taken place in accordance with the dynamic law of present causal action and attributes the apparently deferred effect to defective mental action in the connection between the subliminal and the supraliminal, tho it assumes perhaps that telepathic impression is possibly a subliminal affair in the percipient but without any reason to suppose that it can be independent of supraliminal consideration in the agent. Hence if we assume what may be called subliminal telepathy, as expressing the medium's power to read the memory of the sitter, we shall have to accept it without any such evidence as is advanced for supraliminal telepathy, and perhaps without any evidence whatever. Consequently the proposition of it as an explanation of such records as the present one can only be a device to gain time and to avoid the admission of the spiritistic theory until its difficulties are otherwise removed. I do not deny the possible truth of subliminal telepathy. For all that I know it is a fact. But I am not entitled in a scientific problem to postulate it without evidence and to apply it as a substitute for a theory which would naturally explain the phenomena under consideration. There are sporadic incidents on record which, if they are conceivably evidential of anything supernormal, do not seem explicable naturally by either telepathy as experimentally understood or by spirits of any kind, but which could be made intelligible by subliminal telepathy, and hence appeal to some persons as possibly suggesting this process. But the number of facts that are even apparently favorable to such a supposition is so small and so out of proportion with those explicable by other hypotheses that we are entitled to the same cautious scepticism in regard to this claim that we are told should be indulged in regard to spirits. It does not seem reasonable that we should be more sceptical about spirits than about other hypotheses which do quite as much violence to scientific preconceptions as spirits

can be supposed to do, especially when it is clear that the spiritistic hypothesis actually explains many of the most crucial instances of the supernormal. We could admit this frankly without committing ourselves finally to the theory, and as frankly give it up the moment that another hypothesis proved itself more rational and more easily applicable to the facts. However much we may feel disposed to tolerate telepathy as a resource against making fools of ourselves by accepting spiritism we should not forget that we might equally make fools of ourselves by adopting a theory that really does not explain and all out of deference to a respectability that is not scientific, that is, a theory that is not adequately supported by empirical evidence independent of that which is also explicable by spirits. It is far better to say frankly that we cannot explain the facts than to propose a theory whose acceptance is determined by no other motive than the desire to be in sympathy with the respectability of opposition to spirits.

But let us suppose that we have established subliminal telepathy in sporadic instances, the critic of the Piper and similar phenomena cannot content himself with even this in any narrow sense limiting its access to the memory of the sitter present. He must extend telepathic acquisition far beyond the subliminal of the sitter, as many of the incidents are not known to the sitter, but exist in the memory of persons not present and at any assignable distance from the sitting, or not known by any living person, in which case they are not verifiable. This extension of the process to escape the hypothesis of spirits conceives the medium to have instantaneous access to the consciousness or memories of all living persons and that it can select therefrom the right facts to represent the identity of deceased persons.

If the antagonism to the spiritistic theory is so irreconcilable as to believe in such telepathy as this which has no scientific support whatever I have no means of displacing it. Nor am I disposed to argue vehemently against a belief of that kind. I am concerned only with the application of scientific method and hypotheses to the data recorded and with the preference for that hypothesis which appears most con-

sistent, most simple, and most intelligible. If further inquiry should prove it inadequate I should abandon it, just as I have felt forced to give up the telepathic theory after having tolerated it so long as I could safely to my judgment. When telepathy is extended so far as to assume its access to all living memories it raises the question why we suppose that it has any limitations at all. There is nothing more certain than the fact that there are limitations of some kind, and yet the range of access accompanied by the capacity of selection to suit the identity of a given party is so large that one wonders how it escapes data not pertinent to deceased persons, and then knowing so well how to discriminate between the relevant and irrelevant for any particular person, how it can admit interferences and confusions that illustrate the intersection of other personalities than the right or supposed one. But I shall leave to the reader the detailed study and application of such an hypothesis to the facts and I am sure that any one with a sense of humor would appreciate the claims of scepticism in the face of so vast an hypothesis without the pretense of evidence commensurate with its magnitude. What is done in adopting or tolerating it is to disregard the conceptions which gave the term telepathy its meaning when first applied to the coincidences of present thought between two or more persons, implying the dynamic efficiency of the agent's mind upon the percipient's, and to make it coextensive and convertible with the coincidence between what the medium delivers and what living persons can remember! No attention is paid to the mistakes and confusions which ought to seem incompatible with the apparent omniscience of such a power, and no attention to the very natural allusions to intercourse on "the other side" which ought to occur in the spiritistic and ought not to occur in the telepathic. Such a theory appears unanswerable because it surreptitiously substitutes for the fact to be explained a word that had originally been employed to denote a process representing some causal nexus between well defined facts of another sort, and tho it is intended that a process should be implied it was wholly forgotten that the causal nexus, assumed in the dynamic efficiency of present active conscious-

ness, was absent in this extension to the memory, whether the telepathy is limited to the subliminal of the sitter or extended to all living minds, so that the term becomes a mere synonym for the facts and their coincidence. It then becomes a surreptitious demand for unverifiable evidence of spirits. If all that is produced as evidence for spirits is explicable by telepathy on the ground that it involves what is known by the living, the implication is that the spiritistic theory can be proved only by what the living do not know, and this results in making the settlement of the issue depend upon the delivery of the contents of posthumous letters, which has actually been made the test of the spiritistic theory. But this demand ignores both the liability of an appeal to clairvoyance which is no easier to believe than this omniscient telepathy, to say nothing of the collective evidence required of posthumous letters, and the far more important test which is based upon the psychological relation of an hypothesis to details instead of a mere coincidence. The coincidences show that there is a causal nexus, but they do not show what the nature of it is, and we can find what that nexus most probably is by studying the relevancy of any given hypothesis in its application to details and this relevancy will be determined by its simplicity, its naturalness, its consistency, and the admission of subsidiary hypotheses supplied from what is known in normal and abnormal psychology. This method minimizes the amount of the supernormal which is not the case with this enormous extension of telepathy, tempted as it must be to add clairvoyance to its difficulties when confronted with the contents of posthumous letters and secondary personality or unconscious fraud and when it meets the allegation of very natural and probable incidents and events on "the other side." The power and influence of so vast a theory as this telepathy represents is derived from the strength of scepticism in any emergency, but this immunity is obtained by ignoring the fact that it claims to explain which scepticism does not do. In one and the same breath it utilizes the implications of scepticism and knowledge—scepticism in that it disputes the evidence claimed for spirits and knowledge in that it disavows ignorance in an implied explanation by an hypothesis

which, in fact, has no evidence that cannot also be invoked to prove spirits. There seems to be no consciousness that we are quite as ignorant of this kind of telepathy as we are or can be of spirits and that this ignorance is a reason for as much humility and scepticism on one side as on the other. But human nature, when confronted with the demand for conversion to a disagreeable theory, has the propensity and habit of evading a confession of ignorance, which is interpreted to imply the triumph of an opponent, by seizing the first plausible conception that will either confuse a believer of the other side or that may serve as a possible alternative to the hypothesis which it is asked to accept. Excusable as this may be for checking an equally supercilious pretense of knowledge, it cannot escape the duty to make its own claims as intelligible and as cogent as those of its competitor. But there is always an imposing charm and an effective force in the proposition of a positive theory where a negative view involving ignorance or scepticism is interpreted as a confession of weakness, and hence the temptation to employ any real or apparent escape from so invidious an insinuation. But the consequence of this policy, when it is not cautiously pursued, is that refinement of conceptions which leads to the mere use of words that disable unwary opponents by the fact that they represent an accepted cause but conceal its inapplicability to the phenomena at hand. Confronted with the embarrassment of admitting the cogency of the spiritistic theory the only way out seems to be an appeal to a conception of telepathy which has been so refined and extended that it resembles the quibbles of the Schoolmen.

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

But it is the want of scientific evidence for this kind and extension of telepathy that excludes the right to use it with confidence as a rival of any other hypothesis, while our entire ignorance of processes that would suggest any probability of it makes the attempt to apply it nothing more than a demand for evidence for spirits that shall not represent the knowl-

edge of any living person, and this demand implies either that this extended telepathy is only a name for a wholly undefined supernormal or that we are willing to assume any unknown process rather than admit one that appears actually to explain the facts, tho there may still be perplexities that neither hypothesis at present eliminates and that telepathy cannot claim in any form or condition of it to explain.

Let me summarize the matter without distinguishing the various kinds of alleged telepathy. I have thus far proposed the consideration of the various assumed forms of it in order to indicate where its real strength lies and to separate from this strength the conditions in which it fails to do what is claimed for it. But taking the hypothesis as a general term for the supernormal acquisition of knowledge, admittedly possible in certain cases, the difficulty, real or imaginary, which it proposes to spiritism, is due wholly to our ignorance of its limitations. All theories get their conception and definition quite as much from the facts which are excluded from their purview as from those which prove them. It is the former class that determines their limitations and hence their range of explanatory usefulness. But when we are ignorant of the nature of the process which is assumed to explain the evidential facts we may be without a criterion for deciding easily what facts are excluded from the possible explanatory function of our hypothesis. It is this that weakens our power to put restraints on the extension of a theory far beyond the facts which proved it in its initial conception, and the fact operates as much in favor of extending spiritism as in extending telepathy, if the phenomena suggest it. But the scientific precaution which is always adopted in a situation like this is that we shall not regard ourselves as qualified to apply hypotheses irresponsibly to phenomena that are not clearly identical in their essential aspects with those which prove the right to make a new hypothesis. This decides the limitations under which an hypothesis shall be applied without further evidence, and when its extension to a new type of facts is made it must be accompanied by evidential considerations commensurate with the modification of the hypothesis. Now the primary phenomena that determined the meaning of tel-

empathy and justified the assumption of it as a supernormal process of acquiring knowledge were a group of coincidences between the present mental states of an agent and a percipient. The special force of the evidence lay, not merely in the exceptional nature of the phenomena in comparison with normal sensory experience, but also in the conformity of the facts to the conception of mechanical science in the circumstance that a cause produces its effect at the time and place in which it is active. It was this that made the term telepathy intelligible and plausible as an explanation. To take a general illustration of the principle, it is when the hand strikes the table that its action produces the noise and not the next morning or the next week. We should not suspect its causality after the lapse of such an interval, unless we could trace a coincidental nexus between the different events that occur in this interval. It is the immediate connection that forms the evidential criterion of causality. We can therefore imagine on such an analogy that present active mental states in an agent, the "conditions" being favorable, should affect a percipient or be transmitted thither, but the analogy for a deferred effect is not so clear, and it is right here that the whole difficulty of applying telepathy to the Piper and similar phenomena begins. There is not adequate evidence, absolutely none we are safe in saying, for the influence of the memory of an experimenter upon the mind of a percipient. The only apparent evidence of any such phenomenon is the few instances of deferred percipience to which allusion has been made above. Those and perhaps all instances of similar phenomena are referable to delayed reproduction and association, which is so familiar a fact in ordinary experience and represents the appearance in consciousness of a fact whose delayed appearance is a phenomenon of the subject and not of objective stimulus. As the fact reported by the percipient seems to have as much evidential significance for the supernormal as any fact coinciding with the active mental state of the agent, and at the same time represents something about which the agent is not thinking at the time, the case seems a clear one in favor of the subliminal action of the agent, provided we choose to ignore the law of delayed re-

production. But the possible operation of this law stands in the way of treating the coincidence as proof of subliminal telepathy, and the assumption of deferred reproduction implies that the agent's causal influence may have been exerted at the time he was supraliminally conscious of the incident really or apparently transmitted. There would then appear to be no evidence whatever for the subliminal telepathy which is so often tacitly invoked to explain away the spiritistic interpretation of many mediumistic phenomena.

Let us state the case in another way. In some cases of real or apparent evidential coincidence there is a temporal difference between the active consciousness of the agent and the deliverance of the thought in the action of the percipient, and this fact is taken as an indication of subliminal telepathy, that is, that the subliminal of the agent was the active influence in producing the effect. This view assumes that the causal nexus between cause and effect must be one of co-existence or immediate sequence, and to have the case meet this demand the nexus is placed between the subliminal action of the agent and the reaction of the percipient at the time of delivering the message. But the possibility of deferred reproduction in the mind of the percipient suggests that we may have to go to the supraliminal of the agent and the subliminal of the percipient for the desired causal nexus and coincidence, and this dispenses with the necessity of supposing that the memory of the agent is the causal agent in the coincidence. I do not deny that the whole affair *may* be one between the subliminal of both agent and percipient, but it will be extremely difficult, if not impossible, to secure evidence of such a fact, as their coincidental action is not within the range of immediate determination. Hence we must rely, perhaps always, upon the temporal relation between the agent's supraliminal action and the percipient's delivery of the message as the means of supplying the evidence for a causal action in incidents claiming to be telepathic. As the causal nexus in nearly all instances claiming to be evidence of telepathy coincides with the active mental state of the agent, the few instances apparently representing subliminal influence of the agent must rather be referred to deferred

reproduction in the percipient, so that the coincidence seems still of the same kind as that which ordinarily suggests telepathy, and this involves the assumption that the causal action is supraliminal, or at least confines the evidence of supernormal acquisition to the present active states of the agent. That fact decides the limitations to the application of telepathy as a rival of the spiritistic hypothesis, because scientific method will not permit either the adoption or the extension of an hypothesis without the evidence that it is applicable to the facts which must show their right to admission in the case by their similarity to those which suggest and justify the existence of the hypothesis in the first place.

The only experiments within my reading which would suggest this marginal access to subliminal consciousness are those in telepathy between Miss Miles and Miss Ramsden (*Proceedings Eng. S. P. R.*, Vol. XXI, pp. 60-93, and *Journal Eng. S. P. R.*, Vol. XIII, pp. 242-262). In these experiments the percipient often obtained, besides the intended message sent by the agent, various incidents that were not so intended and that had occupied the marginal consciousness of the agent some time during the same day. Apparently this was reading the mind of the agent in data that were wholly subliminal. But there are some things that make these phenomena inapplicable to the telepathic hypothesis alone as conceived. In the first place, there was no selective or teleological unity in the incidents like these of the Piper and similar cases. Secondly, inquiry shows that Miss Miles, as well as Miss Ramsden, has had other experiences of the mediumistic type and Prof. Barrett has shown that Miss Miles can do dowsing *without a rod* and by visualizing the locality of the water. That is, her dowsing is not a *motor*, but a *visual* process, somewhat like the Thompson hallucinations in his painting (Cf. *Proceedings Am. S. P. R.*, Vol. III, and *Journal Am. S. P. R.*, Vol. III, pp. 309-345). The dowsing is certainly not telepathic unless it be from the dead, and the marginal incidents recorded in the telepathic experiments are so associated with mediumistic suggestions and other experiments unlike telepathy with the living that the phenomena, besides being too meager for supporting so large an hypothesis, have noth-

ing in them to suggest such telepathy but the coincidence between the agent's knowledge and the percipient's acquisition of the facts, there being nothing about them that resembles mechanical causation, on the one hand, or teleological meaning, on the other.

Now let us examine the original conception of the problem and the alternatives from which we have to choose an explanation of the phenomena before us. It was the evidence of something supernormal in the acquisition of certain knowledge and the assumption of a causal nexus conforming in its analogies to mechanical causality either in its transmission of energy or in the exercise of efficient agency that gave the credibility and intelligibility to telepathy. If we could not have assumed some process like that of physical transmission or efficient cause, at least in some characteristics, we could not have connected the facts with the general system of reality, and telepathy would never have been a name for a process suggesting causal action between two minds, but a name only for the facts in complete isolation and unexplained even in suggestion. This assumption of a causal agency between two subjects, whether the agency be transmissive or efficient, provides definitely the alternatives from which we have to choose the one that best represents the evidence and that determines the direction in which explanation is to be sought. I shall enumerate these alternatives. (1) Telepathic communication between the supraliminal consciousness of the agent and that of the percipient and in which there is a coincidence between the initiation and delivery of the message. (2) Telepathic communication between the supraliminal consciousness of the agent and the subliminal action of the percipient and in which there is a supposed temporal coincidence between the initiation and delivery of the message but a deferred appearance of the message owing to delayed reproduction. (3) Telepathic communication between the subliminal action of the agent and subliminal action of the percipient and in which there is a supposed temporal coincidence between the initiation and delivery and appearance of the message. (4) Telepathic communication between the subliminal condition of the two sub-

jects in which there may not be any known temporal coincidence between initiation and appearance of the message. The coincidence between initiation and delivery or reception of the message must be assumed, but there is no way to determine when this occurs. (5) Telepathic communication between the subliminal condition of the agent and the supraliminal action of the percipient in which there is supposed a temporal coincidence between initiation and appearance of the message.

The first and second of these hypotheses are the only ones that have any evidence whatever in their support and both of these assume that it is the supraliminal consciousness that exercises the causal agency in the transmission of the messages. There is not one iota of scientific evidence for the other three alternatives and hence their assumption must be purely gratuitous or *a priori*, a procedure which will not be admitted in an inductive problem, but as mere captiousness in the face of a theory that actually explains and presents facts which are precisely those that we should most naturally expect on its supposition. These last three alternatives, therefore, however true they may be in fact, owing to their want of adequate evidence of an assuring kind, must be as sceptically approached as the spiritistic theory is in the eyes of its opponents, while the hypothesis, telepathy involving the real or apparent limitation of the causal agency to the supraliminal consciousness, must be the one which shall stand the test of comparison in scientific procedure with the spiritistic theory.

Now nothing is clearer than the fact that the first two alternatives of the above hypotheses will not explain the Piper and similar phenomena, supposing that telepathy explains any facts whatever, and we shall assume this much in the argument since the causal efficiency or transmission is conceived to represent communication between incarnate minds, while the exclusion of discarnate agencies denies their causal influence, whether the phenomenon of transmission be sufficiently explained within the limits of the incarnate or not. Assuming, therefore, telepathy of the first two types defined to be explanatory, it is apparent from the fact that there is no

consistent or unexceptional correlation between the mental states of the sitter and such incidents as are recorded of Mrs. Piper and similar mediums, that neither of these hypotheses is applicable to the phenomena as a whole and an appeal to such telepathy is not permissible. Perhaps all admit this fact, and must admit it when they either tacitly or openly assume some other form of imagined telepathy to suit the situation. But when we come to examine the type of telepathy assumed in lieu of that which has to be rejected, we find that it is not any one of the other three apart from subsidiary hypotheses which are not accompaniments of the first two types. The fifth alternative is excluded because Mrs. Piper is assumed to be in a trance involving subliminal reception and delivery, if any, of the messages obtained. Hence either the third or fourth alternative remains. The fourth type, however, abandons the conception of causal nexus which has made all other forms of the hypothesis intelligible, and so makes the explanatory theory quite as new as the facts to be explained, to say nothing of the fact that it can claim no scientific evidence whatever for its assumption apart from the phenomena which are admittedly explicable by the spiritistic theory. There remains, then, the third alternative. But this position supposes that the subliminal of the agent, whether present or absent from the sitting, selects those messages which pertain to the personal identity of deceased persons and transmits them at the right time for simulating the presence of the discarnate!! For this selective process cannot be excluded from our conception of the facts in the record. But the mere statement of this hypothesis is sufficient to refute it, not because it might not be *a priori* possible in so far as my knowledge goes, but because there is either not one iota, or not sufficient scientific evidence for the existence of any such action apart from facts which are equally explicable by spiritistic agency, and not only explicable by such agency but also more or less evidential of it at the same time. The selectiveness of the process assumed also makes it perfectly fendish in its ingenuity or deception, and this, too, conceives the supposition for the subliminal action of all living beings!!

Such an hypothesis does not at present require any serious consideration from any scientific man.

But the fact is that no one of these alternatives strictly represents the assumption made in the application of telepathy to the Piper and similar phenomena. Mrs. Piper and similar mediums are not treated by the hypothesis assumed as merely passive percipients or recipients of messages transmitted from present or absent subliminals, but as both the agent and the percipient of the incidents, if the terms can be so used. She is conceived as directing subliminally her own mind to any living source necessary to obtain the desired information. This makes the medium's mind the active agent in the whole result. *Now there is no analogy or resemblance whatever between this process and that assumed in any of the types of telepathy imagined or proved.* The causal initiation of other subliminals is not assumed and the fiendish selectiveness is attributed to the medium's subliminal. The real or apparent deception in secondary personality is an analogy for the fiendishness of the medium's apparent action, but the analogy of the acquisitive process with telepathy is wholly wanting, and hence there is no right to use the term telepathy in any of its evidential or conceivable aspects to denominate a process that shall rival spiritistic agency. Besides there is no evidence as yet that secondary personality is essentially deceptive in its nature. The phenomena may deceive the observer, but we must not throw the responsibility for this upon the subject of subliminal action. As long as we treat the medium as automatic we cannot at the same time assume that she is intelligently endeavoring to deceive. Secondary personality is like the dream life to which we attribute no intention to deceive, and no more can we assign this characteristic to the mediumistic trance until we prove it essentially true of secondary personality.

The only hypothesis which can present an analogy or resemblance to the process assumed in the various forms of telepathy, or rather in that one which depends on invoking subliminal action of some kind, is the following. We may suppose that Mrs. Piper's subliminal, or that of any other medium, is the recipient of the telepathically transmitted mental

states of all living persons, and that, in the trance condition, the appropriate incidents are selected for impersonating discarnate realities. In this supposition we assume an indiscriminate and universal telepathic transmission of ideas from all persons to all persons and the diabolic selection of the right incidents to impersonate the discarnate by the medium! I do not think that any scientific man, in the present state of human knowledge, would oblige me to argue against this hypothesis. It is not yet time to treat it seriously. But I may be pardoned the remark that the assumed omniscient recipience of all living thoughts and memories is hardly compatible with the universal failure of secondary personality to produce data evidential of the influence of foreign minds not conceivably spiritistic, and that the amazing selectiveness of the process from an almost infinite mass of ideas including those of all other living persons as well as her own is hardly compatible with the mistakes and confusions actually committed. If any one can urge this hypothesis in the face of these difficulties I shall have nothing to say. But I imagine that all scientific men with a reputation to save would feel that it is absolutely wanting in experimental or other satisfactory evidence that would even suggest it. There might possibly be sporadic instances of such transfer and emergence of messages as causal intrusions of foreign thoughts, but this is far from being either identical with the selectiveness of the process assumed or an evidence of its possibility, to say nothing of the fact that we have no evidence of the imagined casual phenomenon as probable. The consequence of the theory is that we are left with that kind of "telepathy" which assumes that the medium's mind is the originator and executor of the whole process, the agent and percipient combined, if the terms are admissible; and as I have said, this conception is without any analogy with experimental and imagined telepathy as due to the external initiation of living minds, whether supraliminal or subliminal, and also without one iota of scientific evidence that would distinguish it as such a process. One cannot but wonder, therefore, why the hypothesis should get any recognition or respectability except as an escape from the belief in a future life.

Such telepathy as is claimed to be possible in order to escape spiritism must show some evidence of itself in phenomena that cannot even claim to be from spirits before it can serve as a rival of the spiritistic hypothesis. And by this I mean that the telepathy that shall rival spiritism must reproduce the personal identity of living persons with the claim on the part of the medium in her trance state that the messages come from spirits before we have any right to prefer telepathy to spirits. Secondary personality is deceptive enough in its superficial character, but it is nothing to the fiendish nature of the telepathy which shall select and deliver in so *bona fide* a form messages that ought to come from spirits under difficulties. Secondary personality is usually unreflective and does not represent any apparent intention to deceive others, and more than this it cannot be supposed to represent the intention to deceive the medium. Secondary personality is usually unconscious and deception is not properly attributable to it, as this is not attributable to any of us in our dreams. But the telepathy which will so intelligently select its facts from any living mind that it is necessary to use for its purpose, discarding almost infallibly, if not altogether infallibly, the irrelevant facts, and then represent them as coming from spirits, assumes a tendency in human nature that is calculated to make us pause who have not been disposed to accept the doctrine of total depravity. Any man who can accept that kind of telepathy with its assumption of depravity—and the mistakes, confusion, and dramatic play of personality in the Piper and similar phenomena show that the process is a self-conscious one—must have some charity for people who believe in the Devil.

Some have mentioned a conception, and Prof. James has spoken of it as an alternative to spirits, which represents that the Piper and similar phenomena may be mediumistic tapping of some cosmic reservoir of consciousness or memory. It is assumed that this view would be opposed to a spiritistic theory. For me it would be identical with it. The question is not what we shall *call* the source of the messages, but whether it is anything that is or has been conscious. The spiritistic hypothesis is consistent with the idea that personal

consciousness is either of three things, (1) the functional action of the Absolute, (2) the functional action of an astral or "spiritual" body, ethereal or material, if you like, or (3) the functional action of a Leibitzian or Boscovitchian point of force. A spiritistic theory is not necessarily identified with the second of these types of conception. The only question is whether the stream of consciousness, whatever its functional nature other than that of the brain, survives, and it can survive as an item in the "cosmic reservoir" after what we call death quite as well as it can be an item in it now. So this "cosmic reservoir" theory is not an alternative to spiritism.

I do not require to consider or discuss the hypothesis that the facts are a mixture of telepathy with the living and telepathy with the dead. This view assumes the spiritistic theory as a part of the whole, while the real question is whether spirits can in any way be admitted into the explanation. I quite agree as to the possibility of occasional or even frequent telepathy with the living in such cases, tho there is no evidence of it. The admission of spirits at all suffices to win the case.

I shall not examine the facts of this record in any detail for the purpose of refuting telepathy as an explanation of them. I shall expect the reader to make this study himself with any conception of telepathy that he wishes to assume. I have discussed the telepathic hypothesis in its attempted application to such phenomena in my previous report and to that the student must go for the specific difficulties which the telepathic theory must explain (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 124-157). The same difficulties could be reproduced here with only a change of incidents in illustration of them. But I shall call brief attention to two complicated incidents that ought to suggest as much scepticism of the telepathic hypothesis in an explanation of them as the general mind entertains regarding spirits.

I shall take first the incidents associated with my pass sentence (pp. 419, 481). This pass sentence is volunteered in the Piper case (p. 421) by my father, deceased, and in a language Mrs. Piper does not know. Some time later I re-

ceived a part of it clearly through a medium who at that time had given practically nothing else that is evidentially relevant to me, tho there are some facts in the case evidentially relevant to others. This medium did not know that I had or expected a pass word or test until I asked for it during the trance. But why should telepathy, if it be possible to such a large extent as is usually assumed, fail to complete the pass sentence, and why should it, when it partly succeeded in this difficult task, utterly fail in much easier and perfectly relevant matter? Then in another case (p. 479), where the relevant matter from one communicator is clear and evidential, I am told that my father is present, but that it is doubtful if he can write in that instance, and later it is intimated that I desire "not exactly the pass word, but the test," which it is rather than a "pass word," and the statement made that it, with much else, cannot be given in this case "without the messenger," which is the term, not known to the medium, that the trance personalities use in description of themselves in the Piper case. Now if telepathy is so capacious and so devilish why does it not in this case give the pass sentence? Or is it trying to fool me by a more wonderful trick than giving the test correctly? That is what must be assumed of it, if we are not to suppose that its limitations are precisely those of discarnate spirits! Then again note the fine psychological point in my father's message thirty-six hours afterward, in which he says that he will give the pass sentence *himself* when he can, apparently indicating that some one else had alluded to it. Is that the way of telepathy? Why imply refusal or failure where real communications are admitted, unless it is the purpose of the agency delivering messages to exhibit a duplicity which tends much more to discredit its object than success, which would presumably fool the sitter, except that it deliberately tries to deceive by simulating difficulties more natural to spirits than the usual success of telepathy would imply?

The second instance is that with which my uncle is associated, the incident describing the ride and accident (pp. 82, 534). We may very well suppose that what I was thinking about should be obtained by telepathy, namely, the acci-

dent with the buggy and harness. But why should there be the mistake of saying that it was caused by "shot or dog," and then by "a wheel," meaning a bicycle, when I was thinking of a goat and wagon? Grant this, however, why should there be a reference, on the telepathic hypothesis, to the incident as having already been given by my father but confused with my aunt Eliza and associated with incidents that he was trying to give as connected with a period before my birth? I had rejected the incident as unverifiable or false, and had never suspected that my father's allusion was to this accident, tho if I had I should have at once recognized its pertinence to the identity of my uncle and its point in reference to my aunt. But without the slightest knowledge of myself as to what had originally been meant I am told that the incident which I had asked for was given in a confused manner before and fortunately the person was named and the incident so described as to leave no doubt about the reference intended. The misunderstanding of my question about the ride, under these circumstances, was perfectly natural and quite as natural the allusion to another ride about which I was not thinking at all and which I had forgotten until I was here reminded of it. Then on the discovery that I was thinking of another ride, not only to tell the incidents of this and the accident, but to explain that the incident had been mentioned before and wrongly described, is not the natural way of telepathy, especially as we know or assume it, but is the most natural manner of an independent intelligence.

I might go through the record and discuss many incidents in this manner, but they would only illustrate the same general difficulty. But I have chosen the two indicated because of their complicated and natural representation of what apparently goes on in a supersensible world and is close enough to more definite and explicitly circumstantial incidents to make them all the more puzzling to the believer in telepathy. I think, however, that there is no necessity for making such an ado against telepathy, because it is not nearly so respectable a theory for such phenomena as it was when I published my first report. It is becoming more and more apparent to all intelligent men who study the facts with any care that there

is no reason to appeal to telepathy except as a means of caution against haste and as a protection against the demand for explanations of difficulties which most naturally suggest themselves in connection with the uniform triviality and confusion of what purports to be spiritistic. But when we have presented a rational hypothesis of explanation for difficulties of this kind, which are *in* and not *against* the spiritistic theory, there is less ground for applying telepathy to phenomena which are not naturally an expression of it in the only form which has any scientific credentials whatever, and if telepathy is discredited, the nature of the case is such that there can be no rival to the hypothesis here defended except that of fraud, and this I refuse to discuss until its defenders make it applicable to the details under the circumstances in which the phenomena are produced.

CHAPTER IV.

THE SPIRITISTIC HYPOTHESIS.

In discussing the spiritistic interpretation of such phenomena as are in this record I may refer again to my previous report for many things which I shall not repeat at length in this explanation of my position (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 4-5, 158-160, 225, 242-244, 291), and shall endeavor to confine myself to some remarks on topics that were either not discussed before or that were the subject of casual and sporadic observations, or were perhaps merely implied by such observations. I refer to the assumptions with which the spiritistic hypothesis should or should not be approached. Many philosophically inclined minds expect the defendant of this theory to announce a conception of the soul to be proved, and will measure the success or failure of the argument by that standard. It will be necessary, therefore, to indicate what is assumed and what is not assumed in the discussion of the spiritistic hypothesis.*

* As I am constantly speaking of "spirits" in this discussion and as what is meant by this term may not be understood by many readers, especially if they be laymen not familiar with the conceptions current in philosophy of the past and present, it will be extremely important to explain just what I mean by the term. It is probable that I too frequently assume that the term is self-explanatory, which it is, or ought to be, with the philosopher. But I shall try to make clear just what I mean by the term and in that sense it must be understood in this discussion.

The average man, and I am sorry to say, many scientific men who ought to know better, assumes that a spirit is some human shaped thing of an intangible and invisible sort capable of occasionally manifesting itself in weird conditions or ways. The ordinary pictorial methods of the illustrator are responsible for this conception of it. Most people who do not think seriously are content with this idea of spirit and do not take the trouble to acquaint them-

The positive assumptions which I make are all comprehended in the term Scientific Method. This means that I shall only classify and explain facts. I am not primarily trying to ascertain what is possible in regard to spirits in order to declare that there is nothing to prevent faith in their existence but I am endeavoring to see whether their existence is evidenced by the facts of this and similar records. The problem is approached inductively, and I am testing hypotheses to find that one which best fits the facts. This is to say that I am dealing with a scientific and not with a philosophic problem, with an evidential and explanatory and not with a speculative problem.

selves with the carefully defined conceptions of philosophy, and hence they form all sorts of incongruous ideas of what the spiritistic means when men defend the existence of discarnate reality. It is high time, however, that we correct their illusions on this matter. To me a spirit is simply some form of reality or energy—substance possibly—that is conscious. That it is supersensible, that is, not tangible or visible, goes without saying, unless in extraordinary circumstances it can create at least the appearance of sensible reality. For the philosopher, however, it is not necessary to suppose that spirit is anything more than a stream of consciousness attached to a subject, aware of itself and having a memory of its states. Of course a stream of consciousness, that is, a mental activity involving a group of states, must be attached to something, whether we call it matter or spirit or both or neither. It may be attached to the universal ether, to an astral, ethereal or spiritual organism, or even to a Boscovitchian point of force. It is not necessary for the problem of survival that we should determine which of these it may be. All that we require to do is to establish a reason to believe in the continuity of consciousness as a fact and we may then determine, if necessary at all, whether it is attached, as a function, to some form of matter or ether or other energy supposedly necessary to serve as its ground. If we like to call this center of reference matter we may do so. This will not make any difference in the use of the term spirit. All that it requires to mean is that there is something else than the brain necessary to account for the existence and continuity of consciousness. This simply enables us to have a substance term for serving as the agent of functional action that is not explicable by brain action and it does not require to imply more than this. Hence to me a spirit is simply the thing that

The consequence of this is that I do not assume either the existence of a "soul" or anything about its "nature," except that the word is a name to denote the subject of consciousness other than the brain. But this is only a definition of the term and is not an assumption or admission that the "soul" exists as a fact, and so indicates its nature only hypothetically. It is usual to start with the assumption that there is something else than the brain in order to account for consciousness, and to such persons the problem of records like the present is not the existence of a "soul," but of communication with discarnate spirits assumed on other grounds to exist. But I do not assume or admit apart from evidence of the kind here presented that there is any such thing as a "soul." To me the problem of the existence of a "soul" depends on the proof of its survival after death. If a subject of consciousness other than the brain be once granted on grounds within the range of common philosophic argument its survival in some sense, if only like that of the indestructi-

thinks provided that it be other than the brain or organism. It may or may not have any definite form or shape. Such characteristics are not necessary presuppositions of its existence. We do not require to conceive it as the "astral form" of the theosophists, the "spiritual body" of St. Paul, or the "ethereal organism" of the Epicureans, tho it may as a fact be any or all of these. That it is any one of these or a functional activity of the ultimate substance may be determined by other evidence than that which establishes its existence. In this discussion no presuppositions are entertained regarding its nature save that in its simplest definition. This is that a spirit is something that is conscious and is not the brain or organism. It is inaccessible to sense perception, and this whether in the incarnate or discarnate condition.

The term usually denotes only the discarnate form of soul, but it is applicable, in the philosophic sense, to both the incarnate and the discarnate reality, if either there be. But when speaking of the discarnate form of it no assumptions are made except that it functions in the same way as the living person does, not in the bodily activities, but in the mental. No assumptions are made as to the nature of the energy so employed. Men may have any conception they please of this, whether of fine matter, ether, or something without any properties of the substances with which physical science deals.

bility of matter and the conservation of energy, is a natural inference. But this would not necessarily carry with it the proof of personal identity in any functional or attributive, but only in a substantive sense, and it is the former that is of moral and psychological interest. But I do not here assume that there is any "soul" or subject other than the brain and shall conduct the discussion with the assumption that its existence and survival must be proved by the same facts, and this survival is conceived as the continuity of personal consciousness and not merely as the permanence of the substance of which consciousness may be a purely phenomenal function. The scientific position must be this. I do not know that there is any other cause or subject of mental states than the physical organism, unless such phenomena as are here discussed evince the fact. It was the old metaphysical method which endeavored to postulate a "soul" or spiritual subject other than the brain as a condition of consciousness, and it did this on the belief that mental states were so different in kind from the physical phenomena accompanying them that they could not have the same subject. But this position derived its force from the effect which Cartesian and Christian dualism had produced upon thought and language, and so neglected the evidential aspect of the problem, as science must conceive it, and the admitted fact that material organisms were the subjects of phenomena quite as different in kind from each other, in so far as they were directly known, as any assumed difference between mental and physical events could be. (Cf. *Journal Am. S. P. R.*, Vol. IV, pp. 227-253.)

The evidential situation is this. Consciousness is known only in connection with perishable organisms and apart from the claims based upon such phenomena as are here recorded and usually despised, there is no evidence that individual consciousness can exist independently of such organisms. Consequently, discarding that of psychical research, such evidence as we have in the field of physiology and normal psychology is overwhelmingly in favor of the materialistic theory, or of any theory assuming that consciousness is a function of a dissolvable organism. Such a theory excludes the necessity of supposing a "soul" imagined to inhabit the body. Argu-

ments drawn from the "nature" of consciousness or the distinction between mental and physical phenomena I repudiate as ineffective and worthless, for the simple reason that, whatever the differences may be, they are either compatible with any relation whatever between mind and body or they are quite as consistent with a material subject as the radically different functions of digestion, inhalation and circulation. Such arguments come with very poor grace from an age that insists upon repudiating dualism and adopting monism. Its whole argument for the existence of a subject other than the brain comes from a dualistic postulate about the nature of consciousness involving a distinction phenomenally between mental and physical event quite as radical as any metaphysical dualism assumed between mind and matter. But if we are to have a metaphysical monism there can be no possible objection to the inhesion of radically different attributes or functions in the same kind of subject, and if any differences are assumed, and consequently in accepting the atomic doctrine of matter with its concomitant idea of the appearance and disappearance of various properties with organization and dissolution, there need be no antipathy to materialism. And again, if we have to admit as facts the existence of phenomenal modes in a pantheistic monism, whether we make it material or spiritual, we are far from obtaining a subject for consciousness other than the brain or matter, or any ground for the inference which makes all talk about a "soul" interesting or useful. To me all arguments of the Platonic, scholastic, and the modern idealistic type, adduced for *ad rem* purposes in proving either a "soul" or its immortality, are sheer fustian and rubbish. I concede them great *ad hominem* value in determining the consistency or inconsistency of human thought, and thus in determining the limits of knowledge, or in suggesting what is possible beyond ordinary experience. But they shall not exclude scientific method from the revision and settlement, affirmatively or negatively, of any belief or disbelief which has been encouraged by them—a function which ever attends the increments of human knowledge beyond the attainments of the past.

Besides this what value attaches to the question of either

the existence or the nature of the "soul" unless an inference can be drawn to its persistence after death, the survival of personal consciousness? In the controversy between Greek and Christian thought that has always been the object of maintaining the existence of a "soul" other than the brain. Unless light is thrown upon this issue by the argument our philosophic problem is not what it is ordinarily supposed to be, and has no such practical interest for mankind as philosophy usually permits the public to believe. It would have no other interest than the question whether oxygen does not account for the properties ascribed to hydrogen. All such questions may have a scientific and philosophic interest of their own, and may also have great practical interest. But unless, in the phenomenal changes of nature, we can infer the persistence of some particular function of any subject, material or spiritual, from its existence apart from combination with another no answer is given to the question which men asked and discussed in the controversy of the past.

I shall not enter into any elaborate discussion of the conditions under which such an inference as survival after death can be drawn, or by which any practical interests could be served if it were drawn. I shall content myself with denying the final cogency of the old philosophic arguments as applicable to assumptions no longer entertained and with an exposition of the logical development of the problem and what appears to me as now the only way to solve it, without denying a historical place to the very arguments which I am discarding. This development of the problem began in the controversy with Materialism which denied the immortality of the "soul" or of personal consciousness, and the philosophic arguments never fairly faced the issue which this theory created, except by assumptions which required as much proof as the survival which they were meant to sustain.

In the conception of the materialistic theory "matter" was a term interchangeably used to denote a phenomenal complex, an organism with a transient existence and transient functions, and permanent elementary units out of which organic compounds were composed. But in so far as this "matter" was a name for a perishable complex with equally

phenomenal functions that were incidental resultants of composition, it was not possible to maintain at the same time that consciousness was a material function of this complex and that it naturally survived the dissolution of the body. We might invoke miraculous intervention as in the doctrine of a physical resurrection to sustain the belief, but could not expect the survival to be anything more natural than that of other functions which were conceded to be ephemeral. Hence arose the spiritualistic philosophy of Christianity maintaining that the "soul" must be essentially immaterial as a condition of immortality, except in the speculations of Tertullian who appropriated the second meaning of the term "matter" and, identifying the idea of "soul" with simple material substance or the atom, secured an unanswerable *ad hominem* argument for survival, as the materialists had asserted the identity and eternity of the atom. This view, however, did not prevail in subsequent centuries. The dualism of Christianity was too strong for it, and pressed a conception of the problem which made the doctrine of Tertullian unnecessary, and hence sought to deal with it in an *ad rem* manner. Christian spiritualism took the position that all "matter," simple and complex, was created and phenomenal, that is, of an ephemeral or transient nature, a position that necessitated the assumption of the immaterial in order to obtain anything eternal. But, when afterward the indestructibility of matter and the conservation of energy were discovered and proved, the whole case was changed, in as much as they removed the real or apparent philosophic necessity for assuming anything more than matter to explain phenomena. At once scepticism, by an alliance with the Law of Parsimony in scientific explanation, obtained a very powerful fulcrum against philosophic theology and threw the burden of proof upon theism and spiritualism. Finding that "matter" was permanent while its modes might be phenomenal, and accepting it, in its various compositions with the exercise of chemical laws and "internal forces," as explaining the rise and disappearance of many functional modes not ordinarily deducible from the real or supposed "nature" of the atoms, the new position, demanding the monistic unity of nature

which is so dear to many of our philosophers, insisted quite logically on considering consciousness as a function of the organism, and all the evidence, excluding such as is alleged in this record, was quite consistent with this hypothesis. Hence arose the denial of the necessity for the spiritualistic theory of a "soul" inhabiting the body as a condition of accounting for mental phenomena. When materialism thus found or believed that it was the elements that survived all the changes of evolution, creation and dissolution, and that the forms and modes of action incident to composition were transient, it was only a logical step to infer the cessation of consciousness at death, just as the cessation of all other functions was assumed or proved. As long as consciousness was conceived as the attribute or function of an indivisible subject its survival was carried along with the belief in the "soul's" existence as something other than the brain. But the moment that it was conceived as possibly the functional resultant of organization the question of a subject other than the brain was answerable only by proving its phenomenal survival, and this left the conclusion of the "soul's" nature a metaphysically indifferent problem, and the whole practical interest was centered upon personal consciousness as a function independently of the question whether the subject should be material or immaterial. The problem was thus reversed. In antiquity the attempt was made to introspect the nature of the consciousness as a precondition of determining what the nature of the subject should be, and by making consciousness a "simple" function it was supposed that it must have a "simple" subject, and as "matter" (organization) was complex it could not be the subject of mental phenomena, and a "simple" immaterial agent or subject was supposed to explain its character, and as "simple" substance was presumably imperishable the "soul" had to be this and carried with it presumably, it was inferred necessarily, the persistence of personal consciousness. But the moment that philosophy admitted the relative import of the terms "simple" and "complex," that it assumed the limitations of introspection in determining ultimately either the "simple" or the "complex," and that the elements of an organism might be per-

manent without supposing the permanence of its functions, whether these functions be "simple" or "complex," the question was completely altered. We do not first ascertain the ultimate nature of consciousness as a precondition of supposing a subject from which we may infer survival, but we endeavor to determine whether consciousness survives as a fact or not, and the answer to this question is indifferent to the question whether the subject is "simple" or "complex," material or immaterial. That is to say it is a question for scientific method and not for philosophical speculation to settle. I do not refuse philosophical considerations some rights in the discussion of the problem, but I deny them the right of determining any final solution of it with any assurance beyond a possibility apart from the scientific evidence that the persistence of personal consciousness is a fact.

It will thus be apparent why I have no assumptions to make about the "nature" of the "soul," as a condition of supporting or proving the spiritistic hypothesis. The reason is that, in so far as it is merely introspective and *a priori*, I discard the philosophic for the scientific method which endeavors to discover traces of the *isolation* of individual consciousness instead of introspecting it for distinctions between the mental and physical which might be anything without affecting the problem. I make no assumptions but those of scientific method as they are employed in the laboratory, and this postulates only that our theories of the cause must be based upon the extent to which we have associated or isolated our phenomena. That is, we do not primarily endeavor to determine the ultimate "nature" of our phenomena, whether simple or complex, material or immaterial, but we endeavor to *ascertain the conditions under which they occur*, and by this method decide whether the cause or subject is found within or without a given group of conditions. If we isolate a certain phenomenon we assume an appropriate subject for it, like a new substance, which can exist independently of the cause or causes with which it had previously been associated. If we cannot thus isolate it and have no facts suggesting the possibility of any such isolation we consider it as most probably the function of the subject or group of subjects with

which its appearance is associated. Thus if we find consciousness associated with a physical organism and have no facts whatever to suggest that it persists supersensibly when that organism perishes we must scientifically treat it as a function of the organism, and at least remain agnostic of its survival. But if we have facts to render it probable or rational to believe that any individual consciousness is isolated from the organism which we should otherwise assume to be its subject, we infer that its subject is other than the brain, and we prove the existence of a "soul," whether material or immaterial is not thereby determined, by the fact of its survival, or rather by the persistence of the same phenomenal consciousness which we had known to be associated with a physical body. The evidence of this survival of personal consciousness will be such facts as necessitate the appeal to the same consciousness once known, but isolated and yet by some process able to evince this persistence by effects in the sensible universe adequate to this conclusion. The spiritistic hypothesis, therefore, will be but a name for the continuity of a personal consciousness on the grounds of facts which necessitates its supposition in order to consider them as explicable at all, if only in a provisional manner.

There is therefore no philosophic presupposition about the nature of the "soul" for which I would contend as a condition of accepting the spiritistic hypothesis. The theory is intended only to represent the supposition of the continuity of the known under changed conditions and as necessary for the explanation of the facts presented and to be accepted as a conclusion from them, if no other hypothesis can offer better claims to recognition. The facts or phenomena presenting these claims alleged a supernormal source, and this means that they are not caused in any normal manner commonly recognized. The limitations of normal knowledge are to the ordinary channels of sensory experience, including hyperaesthesia. But the facts here recorded purport to represent the supernormal acquisition of knowledge, and this implies a process that transcends the normal functions of sense. Before this assumption can be made, however, we have to exhaust the claims of normal methods of acquiring information.

Omitting, therefore, all distinctions of normal and supernormal knowledge and accepting the phenomena at their superficial value there are five hypotheses which, without application to details and conditions of their occurrence, may conceivably be applied to them. They are (1) Fraud, (2) Suggestion, (3) Secondary personality, (4) Telepathy, and (5) Spirits. The first two of these hypotheses represent normal methods of acquiring information and the last two supernormal methods. The third may be regarded as either normal or abnormal, according to the definition of the terms. Any view of the facts will shut out suggestion and secondary personality as explanations, and we are left to choose between fraud, telepathy, and spirits. For intelligent men the facts as a whole and the conditions under which they are produced will exclude fraud from the account and prove the existence of something supernormal. The choice of explanations, then, will have to be between telepathy and spirits, and I decide for spirits as the best interpretation that can at present be offered for the phenomena.*

* The sense in which I use the terms "subliminal," "subconscious" and "secondary personality" should perhaps be made clear for general readers.

The "subliminal" and the "subconscious" are to me convertible or synonymous terms, and denote processes or activities not directly within the reach of introspection. Normal consciousness represents what we are directly aware of and can remember consciously. "Subliminal" and "subconscious" represent activities below this stage, or mental actions of which we are not directly or introspectively aware. Thus if I have a sensation I am conscious of the fact and if I recall having it the day previous the memory is a part of my normal consciousness. But if I talk in my sleep and do not know or recall the fact my act is called subconscious or subliminal. So also would any act of which I am not aware.

"Secondary personality" is a narrower term. It involves "subconscious" or "subliminal" states, but it denotes a systematic group of them. In other words, it is organized subconscious or subliminal states. It represents subliminal acts as grouped so as to simulate normal personality in this respect and the only difference between it and the normal is

Many persons, and among them even scientific men and philosophers, do not understand the meaning of the facts which are adduced in this and similar records in proof of survival. It may be well to explain the conditions under which I attach weight to such phenomena and so to indicate how we come to give them the force claimed for them. I may then briefly state that I assume the materialistic hypothesis to start with as the prevailing one in science and philosophy, idealism to the contrary notwithstanding. This materialism assumes that consciousness is a function of the brain, like di-

that the normal consciousness or personality does not know anything about this particular group. The secondary personality may know a part or all of the normal personality, but the reverse is not true, or so rare as not to be reckoned with in the treatment of their relation. The effects of secondary personality may reveal themselves in the normal state, but not the mental states which constitute it.

Hence "subliminal" or "subconscious" states represent whatever is beyond the reach of normal consciousness, whether organized or not; "secondary personality" represents the systematic and organized form of the subconscious, imitative of the organic unity of the normal mental states.

Some speak of a "subliminal self," an expression which should not be used at all, unless for "subliminal mental states." The proper significance of the term "self" is that it denotes the subject of mental states, whether conscious or subconscious, and whether it be the brain or a soul. It is a term that is indifferent to the theories of materialism and spiritualism. The term "soul" is not indifferent to them. It should denote a subject of consciousness other than the brain, whether it exists or not. Hence the "self" or "soul" would be *one*, and the functional activities might be as numerous as we please to regard them in the light of the evidence.

Mr. Myers' conception of the "subliminal consciousness" I utterly repudiate as without scientific evidence of any kind. It is a pure speculation. The view that my normal consciousness is only a fragment of the larger subliminal consciousness I also repudiate as without scientific or any other kind of evidence. It might be parallel with it, but is not a part of it.

gestion, circulation, respiration, secretion, etc. These latter functional activities of the body undoubtedly perish with it, and if consciousness be a similar function, or even a dissimilar one and yet a function of the body, its existence will be quite as ephemeral. The observed facts which support the hypothesis are the known law of organic compounds whose activities cease with their dissolution and the circumstance that we find the existence of consciousness, in normal experience, associated with an organism and when this organism disappears by death we have no traces of that individual function. It seems to have vanished with the body. If it happens to continue its existence we have no evidence of it in normal experience. Hence the problem is to see if we can find traces of a particular consciousness with which we were once familiar. If it actually persists the admitted fact of telepathy makes possible communication with it. In normal experience we communicate with each other through physical impressions on the senses, and the limitation of all knowledge to sense perception by normal physiology and psychology has served as the bulwark of materialism. But the fact of telepathy establishes the position that knowledge can be acquired without the intervention of normal sense perception, and so renders possible communication with the dead, if they happen actually to persist after the dissolution of the physical organism. If the individual consciousness actually survives it is only a question of evidence whether it may not telepathically communicate with the living in proof of its identity. Owing to the fact that the mere continuity of soul-substance does not prove the continuity of its organic functions we are thrown upon the necessity of proving that individual consciousness or personality actually survives as well as the substance of mind. If, then, telepathy between the living be a fact, it means that ideas may be transferred from mind to mind without the intervention of normal sense perception, and this would then be a conceivable process of communication between the transcendental mind and the living. Or to reverse the mode of statement to suit the method of inductive science, we might infer from a number of facts not explicable by normal means that we were in communication with the dead, their continued existence be-

ing inferred from the facts. We should not require any pre-conceived idea of what a spirit was in this procedure. We should only build up our idea by the facts which we observed. We do not assume that spirits exist and then explain our phenomena by the hypothesis of communication, but we infer their existence from the facts and communication is a part of the inference.

As normal experience exhibits the organism and consciousness in constant association and the apparent disappearance of consciousness with the body, we have to see if we can discover traces of a particular consciousness apart from its natural associate. That is, to use the conceptions of chemistry, we have to *isolate* personal consciousness in order to prove its continuity after death. If we find phenomena which illustrate (1) supernormal knowledge, (2) teleological unity, and (3) personal identity, we may have a right to infer persistence after death. The phenomena of psychic research in the field of certain apparitions and mediumistic utterances claim to supply this evidence.

That the chasm between these facts and the phenomena of normal experience is not so great as is usually imagined may be seen by a brief examination of well-known incidents, and such as conceal in their familiarity the real nature of our knowledge of them. We take for granted that there is no anomaly in our normal knowledge of personal consciousness in the world. We are so accustomed to suppose that personal consciousness in others has no paradoxes about its existence that we never think of the fact that we have to learn of its existence in the same way that we try to learn of disincarnate intelligence. This, however, is a fact, and not a mere paradox. We may, therefore, approach the nature of our problem by examining the nature of our knowledge of consciousness in the incarnate existence, that is, in our bodies.

Let me then define and approach the problem by stating the exact process of our normal knowledge of things. We know our own existence directly by introspection. That is, we are conscious of ourselves and that this consciousness is the central event of knowledge. We do not know either directly or indirectly that we have any soul, or even that we

have any brain. The most that is implied by the knowledge of consciousness is that it is a function of a subject. What that subject is, whether brain or soul, is not directly known. The only assured and directly known fact is my consciousness as a fact which I cannot question and out of whose existence I cannot be argued.

But I have no such direct knowledge of the existence of consciousness external to myself. That there are other conscious beings I do not know directly and introspectively. I may directly perceive the existence of bodily organisms, as I do of other forms of matter. But I do not directly know that consciousness is an accompaniment or function of them. I have to infer the existence of foreign consciousness from certain physical phenomena which I know accompany my own consciousness. The various motor actions of others' organisms are the evidence to me of an accompanying consciousness. I cannot see this, or feel or touch it. This consciousness lies concealed from all direct knowledge behind the veil of the physical body or universe to me. So far as direct knowledge of it is concerned I have no more consciousness of other minds than I have of the existence of discarnate spirits. There may be more and better facts in support of the existence of other minds or mental states than of spirits, but in other respects there is no difference in the evidence. One has to be inferred from physical events as much as the other. It is only a question of the conditions under which these events occur. In so far as directness of knowledge is concerned I am as ignorant of one as I am of the other, and the only assurance that I have in one case which I do not have in the other is based upon the constancy and uniformity of the facts which evidence it. But in both cases I have to infer the existence of consciousness from various groups of physical phenomena that can be explained only by the antecedence of intelligence, the process of determining it being the reverse of introspection. In our own direct knowledge consciousness is both the antecedent to the physical facts which it initiates and is also prior in knowledge to this antecedent. But in the knowledge or beliefs of others' consciousness our knowledge is subsequent to that of the phenomena which the consciousness of

others initiates. The order of events is the same in others as in ourselves, but the order of our knowledge is the reverse. Consequently we have to infer the existence of consciousness external to ourselves from certain physical events which can be explained by putting consciousness like our own behind them. It is only the supposed rarity of supernormal phenomena suggesting transcendental consciousness that makes us cautious about admitting it. But the mode of ascertaining whether it exists is precisely the same as that by which we determine the intelligence of our neighbors, that is, from the effects which intelligence produces in the physical universe. It is only a special application of the argument from design, the teleological argument employed in theology to prove the existence of God.

An illustration which is especially effective in showing how dependent we are upon certain motor phenomena for ascertaining the existence of consciousness outside ourselves is found in the phenomena of paralysis and catalepsy, more particularly such instances of them as simulate death. In these instances, the subject is taken for dead and we only learn our mistake when the patient recovers and tells us that he was conscious all the while and knew everything going on. The absence of motor expression had made us feel that consciousness had vanished, but all that had occurred was that consciousness could no longer avail to produce motor effects in the body. It still existed but had no physical means of expression.

The materialist, however, has an effective reply to any attempt to construe such facts as evidence of survival. He can still say that the nervous system retains its functions intact while the motor system has been rendered ineffective or fails to respond to mental stimulus. He may maintain that final death extinguishes consciousness. What his evidence is may be questioned. In fact, he has no evidence and can obtain none whatever that consciousness is finally extinguished, but his hypothesis is legitimate and the proof for survival rests upon the believer in it. But readers must remember that I have not adduced the cases as evidence of survival. The instances were intended only as illustrations of our de-

pendence for the evidence of consciousness upon physical phenomena interpretable by it. They define the evidential situation for us when we come to measure real or alleged evidence for survival, and this is simply the observation of facts which cannot be accounted for by the intelligence of the living.

Now if consciousness actually survives, it must give some expression to itself either in the physical cosmos adequate to prove its presence or in the human organism with similar adequacy. Telepathic phenomena illustrative of the personal identity of the dead, apparitions of the dead that cannot be explained as subjective hallucinations, and mediumistic phenomena bearing upon personal identity of the dead represent the conception of the problem which the previous development of it indicates. The conditions of inferring consciousness in the living define for us the conditions of inferring its survival, only that the proof that will satisfy the most rigid scientific credentials must come from another organism than the one which had been ordinarily associated with the particular consciousness whose existence is to be proved. For fuller account of the problem compare "*Problems of Philosophy*" Chapters X and XI.

There is a consideration of some importance which limits the claims of materialism right where it pretends to be triumphant. This theory has not succeeded in applying the principles of explanation to their full extent in the fields of physiology and psychology. It has not applied the causal relation between mental and physical phenomena to the extent that it has done so in the mechanical and chemical sciences. It has not established any identity between the mental and physical which is the ideal hope of the theory, tho the establishment of this would result in a conclusion the contrary of what it would expect to draw. This aside, however, the main point is that the causal relation between the mental and physical has not been established beyond what may be called a relation of efficiency, namely, the fact that one can cause events to occur in the other field, but it does not determine their character in terms of the antecedent. There is no apparent likeness between the mental and physical, and as long as materialism insists upon having this identity to sus-

tain its position it has failed of its object. (Cf. *Journal Am. S. P. R.*, Vol. IV, pp. 227-253.)

In all this it will be apparent that I have simply outlined the problem of psychic research, in so far as it affects the question of survival after death. I have simply indicated that we must have certain physical phenomena, whether of the independent or automatic sort, from which we can infer the continuity of a specific individual consciousness. All that we have to do is to determine the conditions of their occurrence, so that the ordinary explanations will not apply. The various considerations which have to be taken into account have been mentioned above, and so have the facts in the summary.

The determination of the alternative hypotheses between which we have to choose for an explanation of the facts and the arguments which exclude fraud, suggestion, secondary personality, and telepathy will supply negative support for the spiritistic theory. But it should also possess positive arguments and these it obtains in three important considerations which I discussed at great length in my previous report. They are (1) The Unity of Consciousness and Personal Identity (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 158-176), (2) The Dramatic Play of Personality (Ditto, pp. 176-214), and (3) Mistakes and Confusions (Ditto, pp. 214-241).

I shall not go into a detailed examination of the evidence of survival in this Report. This task I shall leave to the reader who should understand the meaning of the incidents after seeing the nature of the problem as just explained. The supernormal information exhibited in the summary and detailed records will bear the same critical analysis which I gave to the incidents in my former Report and it would only make this discussion longer than is necessary to go through the facts in the same manner. I shall presume something upon the intelligence of the student, who will understand the relevance of the facts clearly enough after recognizing the nature of the problem.

CHAPTER V.

DIFFICULTIES AND OBJECTIONS.

Many of the important objections which appear against the spiritistic hypothesis were discussed exhaustively in my previous report and I cannot go into them again. It will suffice here to refer the reader to that report as I have done in other cases in which I have wished to avoid repetition. In this reference will be included some that I shall have to discuss more fully here, because certain aspects of them omitted before require elaboration. I shall briefly enumerate the various forms of difficulty and objection with specific references and then take up those which may require further discussion.

(a) Nature and difficulties of the demonstration which the inquirer usually demands, and the type of "proof" accessible (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 244-247).

(b) Suggestion and inference from hints and previous questions asked by the sitter (*Ditto*, pp. 247-248).

(c) Triviality of the incidents and absence of matter of an important character referring to the past terrestrial and the present transcendental life (*Ditto*, pp. 248-250).

(d) Supernormal phenomena that bear upon the personal identity of the living and for which we have, apparently at least, insufficient evidence for their production by spirits (*Ditto*, pp. 250-256).

(e) Comparative limitation of the messages to relatives and immediate friends (*Ditto*, pp. 256-258).

(f) The alleged conditions of life and conduct in a transcendental world as they are sometimes represented (*Ditto*, pp. 258-262).

(g) The non-evidential character of the claims that might be alleged for the spiritistic nature of the "controls," Imperator, Rector, etc. (*Ditto*, pp. 262-268).

(h) The combination of telepathy and secondary personality with adduction of real or apparent evidence in history of

the Piper case that the different personalities represented are simulations of the real after the acquisition of the information imparted has been effected by telepathy (Ditto, pp. 266-285).

(i) Mistakes and confusions and the difficulties apparently associated with proper names and their correct communication (Ditto, pp. 285-288).

In the present report I shall not take up any of these objections and difficulties except that of triviality which seems to be the great stumbling block for most students of this problem. The limitation of the messages to trivialities would offer some real perplexities, tho perhaps not in opposition to spiritism, but in understanding it. But whether limited in any way or not the proportion of trivial incidents which receives the serious attention of the scientific man, at least of that type which is supposed to be lacking in the sense of humor, offers a natural perplexity to many people and shall receive an exhaustive consideration in this report.

I have some respect for the objection of triviality when it comes from the layman who has not approached the problem from the assumptions of the traditional physiology and psychology, but I have no respect for it when it is put forward by the man who claims to be scientific. Many laymen do not understand the problem and need to be cautious for reasons that do not apply to the student of science. The layman has to protect himself against a type of error and illusion to which the scientific man presumably is not exposed, and certainly ought not to be exposed, if he actually is so. The scientific man ought to know, and does know when the matter is pressed, that only trivial facts will prove personal identity and the more trivial they are, not only are they the better for that purpose, but also the better they will be to eliminate the possibility of suspecting and alleging fraud even hypothetically as possible to escape the force of a demonstration. Any one who simply stops to reflect will observe as necessary that the proof of personal identity must occupy itself with the most trivial incidents. If he attempts to experiment on the matter the more will he realize this truth. It was in consequence of this that I set about a series of experiments for the very purpose of ascertaining what rational men in their normal state

would choose to prove their identity with given persons and how much evidence was necessary to establish this identity. The results are recorded in the report to which I have referred (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 537-623). These show that perfectly rational men in a perfectly normal state will spontaneously select the most trivial incidents to prove their identity through a telegraph line, and incidents that are often more trivial than such as we find given through Mrs. Piper or similar sources.

But the real piquancy and force of the objection comes from two considerations which are usually implied but not always formulated when the objection is presented. The first is that this triviality is so generally accompanied by little or nothing else that would make triviality tolerable. The second is the implication that the character of the messages reflect the mental condition of the transcendental world. I shall take up each of these points in their order.

It is natural and perhaps entirely fair to ask why the messages should be limited to trivial matters, as they seem to be in my own record. We say, and perhaps rightly say, that if discarnate spirits can prove their identity by remembering and communicating trivial incidents they ought to be able to say much more that shall be important, elevating, and inspiring, as well as reflecting the higher intellectual character in which we knew them while living. But there are several answers to this view of the case.

(1) The communications are not always limited to trivial incidents or conversation, tho that is generally the case in my own records. I had purposely tried to have the communications limited to trivial incidents, partly because I did not value anything else in an evidential problem and partly because I had no interest whatever in that aspect of the subject which seems to passionately excite the majority of men and women, namely, the nature of the afterlife. I was concerned in studying those trivial facts which are the only ones that will prove identity and throw light on the perplexities of the problem for the psychologist. Hence I distinctly indicated to the communicators and the controls (call them secondary personalities, if you like) that I wanted little incidents that would be

useful in my work. The messages were therefore appropriately limited to this type of fact. In other records not yet published the *tete-a-tete* character of the communications between sitter and spirit, where there was no attempt to confine the messages to the identity problem, do not exhibit this limitation to triviality, tho much here depends upon the condition of the communicator at the time.

(2) The primary fact, however, that explains the triviality of the messages in general, and in some cases, the limitation of the message to this character, is the condition necessary to communicate. This is a mental state which we choose to compare with a dreamlike condition, a *quasi* hypnotic trance, or an active state of secondary personality in which there is more or less connection with the normal consciousness on the "other side" varying from clearness to complete amnesia. I shall not at present give the evidence of this supposition, as the question will presently come up for exhaustive treatment. But it will be apparent to all who accept the assumption hypothetically that it would account for much, if a fact. We understand the limitations to trivial matters of personal experience in deliria, and delirium resembles very much the condition of communicators as is here supposed. The points in evidence of it as a fact have been mentioned in my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 249). We may have to conceive this "dream-like state," however, as merely the *fringe* of a perfectly normal condition on the other side and so the marginal associations of earthly memories which are difficult to recall in a transmissible form may thus obtain the fragmentary and confused character in which they appear.

(3) The difficulty of communicating anything intelligible regarding a supersensible world through sensible media will always give rise to statements that will often seem absurd and trivial. An analogy of this difficulty can be found in the difficulties which a man born deaf and dumb must encounter in the attempt to communicate his visual experiences to a man born blind. It is in fact absolutely impossible to do this intelligibly. Nothing but the most obscure analogies are accessible for the purpose and possibly even these analogies would

have to be reduced to common emotional experiences as a means of suggesting the intelligible. Unless, therefore, the transcendental existence affords some clear analogies to the earthly, such as space relations or ethereal replicas of the present existence, there would be very little to make the use of terrestrially acquired concepts distinctly useful in imparting knowledge and attempts at it might possibly degenerate into the really or apparently trivial. This would certainly be the case if the condition for communicating be anything like our secondary personality. In a clear state of mind, if analogies permitted, some intelligible communications might be made about the supersensible world, but this would not be probable in an abnormal mental condition involving dreamlike or delirious action, and no one knows what else not familiar to us.

The second fact which gives force to the complaint of triviality is more interesting, as showing the failure to look at the problem in its scientific character. This fact is the assumption that the messages reflect the degenerated mental condition of the next life. This assumption is a most natural one for the layman to make as he is not familiar with the psychological and physiological complications of the problem, but the scientific man ought not to hastily make it or sneer at the conclusion, because he professes to know something about the difficulties of intercommunication between living minds in abnormal conditions. But the layman may well be pardoned his assumption in the case. Finding that spirits are assumed in order to explain the supernormal incidents that bear upon identity and that cannot be accounted for by any other hypotheses, he naturally supposes that the non-evidential incidents have the same source, and these non-evidential phenomena represent the most trivial and often the most confused data of the records, indicating an apparently degenerated mental condition. If the communicator succeeds in proving his identity by being veracious in telling his past it would be supposed that he would be equally veracious, even tho irregularly so, in other incidents. It is not natural to separate the evidential and non-evidential data psychologically, but only for purposes of argument against normal explanations, and hence, assuming rightly enough, that the

phenomena have a psychological unity the only apparent conclusion to the layman is that the communicator has mentally degenerated after death. Some triviality can easily be conceived and tolerated, but it seems that the messages ought not to be limited to such or to represent such a large proportion of inanity. Consequently the ordinary man may well feel puzzled with communications that seem to indicate such an impoverished personality for a spiritual existence after looking for a greatly developed one only to find that it apparently borders on idiocy.

But the layman neglects to take account of important circumstances which might explain the triviality and apparent mental degeneration exhibited in the communications. These are the fact that they have to come through a nervous system which the consciousness communicating has not been accustomed to use and also, in some instances at least, a subliminal mental action of the medium which would give the messages all the coloring and form of secondary personality, and might even intromit much that was not transmitted from the other side at all. Supposing this last conception we should even have to admit the possible influence of the medium's subliminal action upon the evidential incidents and to recognize that subliminal modifications might even distort messages beyond identification. This general point of view the scientific man ought to see without being told it, and once accepted as a factor to be reckoned with, the form of the messages ought not to give any perplexity to those acquainted with abnormal psychology. The layman and scientist are partly right in the assumption that there must be a unity in the communications and that they represent as a whole more or less the mental condition either of the communicator or the medium or both. The latter assumption is usually disregarded while no allowance is made for the possibility that the mental condition of the communicator reflected in the messages is temporary and does not imply anything whatever of the normal condition of life in a transcendental world. To this point I shall come again, as better explaining the real character of the messages. But before that is advanced with any confidence we have the alternative of making the medium through which the com-

munications must come responsible for the distortions and degeneration of the data, indicating that the supposed mental degeneracy of the other side is or may be only apparent. There can be no doubt about the limitations under which a discarnate soul must act in communicating with a sensible world, both from the conditions in which such a person must exist and from its reduced and modified capacity for producing effects on matter. If it must send its messages through a nervous system not its own or through the secondary personality of a medium it must expect that they will be subject to the limitations of these conditions and these being abnormal must naturally disturb their integrity and make them reflect all the characteristics of secondary personality as we know it, and these usually represent intellectual degeneracy and triviality in some form. If we were not confronted with supernormal phenomena the character of the "messages" would excite no ridicule or comment, but the existence of the supernormal, unexplained by any other theory than the spiritistic, makes it necessary to account for those features of the case which apparently represent inanity in the messages, and secondary personality, or physiological and psychological conditions in the medium, without supposing anything necessarily evincing deterioration of mind in spirits, might be invoked to explain the whole anomalous character of the phenomena while accepting the view that they have been instigated by discarnate spirits.

As a matter of fact I think that the complications giving rise to the triviality and limitations of the messages are greater than are implied by this hypothesis, but the place of secondary personality and subliminal mental action in many real or apparent mediums is so well recognized and its frequent production of the trivial and inane so characteristic as to justify an appeal to it for explaining the limitations through which supernormal communications from a transcendental world must be made, and its assumption may be forced upon us after finding ourselves driven to accept the supernormal which does not exhibit itself in the phenomena of normal or the most familiar secondary personality. Besides the hypothesis of telepathy has precisely the same diffi-

culties to meet. If we obtained only a few supernormal messages and found them intermixed with memories or dream creations of the medium we might well distrust the spiritistic theory, and in fact it is precisely this possibility of supposing the combination of telepathic access to living minds with the medium's subliminal action that gives the cogency to telepathy as an objection to spiritism. But telepathy has to encounter the objection of triviality quite as much as spiritism, and in my opinion is much less able to refute it. There is no natural reason why telepathy should either limit its access to data representing the personal identity of deceased persons or limit itself to trivial matters, when it apparently exhibits such large capacities for acquiring information. The triviality which is thus invoked to discredit the supposition of spirits appears as a decided contradiction in the telepathic hypothesis, or if not a contradiction, a more fatal obstacle to its acceptance than the spiritistic theory which has two easy escapes from the difficulty, one in the trivial character of secondary personality generally through which messages may be presumed to come, and the other in the *quasi* trance condition of the communicator. With either or both of these assumptions we can disqualify the inference that the messages imply a deteriorated personality in the normal life of a transcendental world.

With these considerations and possibilities before him, the scientific man, whether he believes in the greatness or the littleness of men, whether he believes in an advance of intelligence after death or not, has no right to raise the objection of triviality. His ridicule of spiritism on this ground is inexcusable and can deserve no respect, as he thereby classes himself with the plebs whom he affects to despise. It is the first business of the scientific man to explain facts, not to value them; to indicate their causes, not their absurdities; to show how they occur, not to estimate their importance. If the facts can be explained by no other theory than that of spirits and if they at the same time enforce the conviction that a discarnate life involves the deterioration of personality, he cannot falter in his allegiance to the theory. He can no more decide his position by his likes and dislikes than

he can his admission into the present state. He must accept whatever the facts prove. Here is an opportunity for the stoical attitude of mind which he loves so much to praise when he is sacrificing the hope of a future life, assuming that, if it exists he would be sure to have an exalted condition as his lot. No assumptions whatever prior to the facts to be explained can be entertained in regard to either the existence or the character of a future life, and any effort to pre-empt the consideration of spirits and explain the facts by presumptions as to what they must be, if they exist, is to forget a good many things which humility and scientific method require us to respect. Ridicule is only a convenient way of evading the issue, and it may induce many to remain silent for want of the means to use the same weapon effectively, in rejoinder, but it never destroys the facts. The only thing that will ever displace the spiritistic or any other theory of such facts as are here presented is one that explains them as easily and as effectively as the spiritistic hypothesis, and no consideration of the disagreeable appearance of the after life can enter into the problem. Besides the triviality has to be explained on any theory if it is to be admitted at all. It is not to be used against spiritism without suggesting the question whether other theories can explain it any better than the spiritistic. There is no reason in the world why fraud should limit itself to this type of phenomena, especially as fraud simply supplies what is desired. Nor can any appeal be made to suggestion without throwing the entire blame upon the sitter and nothing upon the medium whether in a trance or not. I have already shown that telepathy has no excuse for such limitations, while the conditions of communication might involve many excuses for the result, so that the accusation of deteriorated personality only comes back with reinforced reproach against the scientist for trying to evade his explanatory duties for those of a moral judge. If we have first determined what the nature of an after life is, we may well invoke any inconsistency between the facts alleged as proof of it for the purpose of discrediting their genuineness, but until we show adequate evidence to believe the fact of such a life we cannot disqualify any such record as the present one by reproaches

for triviality. We can use that criticism only on the assumption of an assurance that the sceptic disallows.

This objection of triviality and deteriorated personality often takes the form of indifference or positive repugnance to a future life, if it is to involve such a condition of mental developments as seems to be reflected in communications, and the objection even goes so far as to say that the holder has no personal interest in a hereafter. Some will say that morality does not require the belief and that we are in danger of being selfish if we insist upon the belief of immortality as a condition of our present moral life, etc. All of these positions concentrate in the claim that we should not have a personal interest in a future life, and certainly would have no difficulty in discounting its importance, if its nature is such as is apparently indicated by the contents of the communications.

The reply to this objection is very much as has already been given, that we have nothing to do with the importance of the belief, but with the explanation of the facts. The source of this moral indifference to a future life should be noticed before it be conceded the value that it claims. It represents in most cases the peace which the mind has signed with scepticism after exhausting every effort to secure faith. It is all very well to say that you have no interest in a future life when you feel sure you cannot obtain it on any terms. That is a position which you are obliged to take and there is no special merit in making a virtue of necessity. But in many cases this indifference is the result of an intellectual development which has eliminated the belief in a disastrous outcome for things, even if we are without evidence of a hereafter. We no longer believe in Milton's and Dante's Inferno and so assume that we have nothing to fear as the issue of death. With nothing to fear we dispense with hope and while decrying the virtue of a personal interest in another life exalt a personal interest in the present one which we optimistically suppose will have no bad consequences in case it actually happens to issue in another. But we may be mistaken in all this. If a future life be a fact it is quite possible that it should have some disagreeable features. It is quite possible that our habits of life may result in various mental conditions after death,

many of them not more degenerate than may be deserved. It is all very well to say that you have no personal interest in a future life, if you are sure that you can lead any life you please with impunity. But if our natural life in the body leads to mental deterioration, and if the knowledge of any such consequences might lead to its prevention, it might not be so bad to have a personal interest in the hereafter, and certainly not any worse than to seek the prevention of such consequences in this life. There is no virtue in indifference to a happiness which we cannot expect and none in a life which has no consequences good or bad in a life that follows it. Hence our disavowal of a personal interest in a future life may be nothing more than subterfuge for an unavowed confidence in the assumption that there will be no bad consequences beyond it for our conduct in this life. But a risk of idiocy or insanity in the next world as a result of our conduct in this may make a virtue of personal interest in the future equal to that interest in the present, and the morality will be with the man who acts with the wider interest in view. It may seem very virtuous to confess a personal indifference to immortality when we can assume that, if it does not come we lose nothing, or that, if it comes, we can have the sure prospect of happiness, but it would not seem so virtuous to any one who can see that the confession equally expresses indifference to consequences which would be evidence of a desire for an immoral life in the present.

But I am not arguing for the moral importance of the belief, or that we should cultivate a personal interest in a future life, whether for the escape from moral penalties or for the attainment of happiness. I am trying to show that the talk about personal interest in the matter is an evasion of the issue. The agreeable or disagreeable condition of an after life, our likes and dislikes, our morality or immorality, have nothing to do with this. They may determine the interest we take in it when promised, but they have nothing to do with the question whether it is promised or not. We have to accept that existence, if it is a fact, as something quite beyond our power to create or prevent. We either survive death or we do not survive, and we have no choice in the determination

of either alternative. We have to take what nature gives us and make the best of it, whether it is a good or bad bargain. We shall not escape being insane or idiotic hereafter by being indifferent to such an existence, nor would we make ourselves happy by the most sedulous hopes and desires. Whatever the world has to give or take we have to accept the situation, and science only sits to ascertain whether we survive or not, and not to value the consequences of the present order. If the facts of a trivial nature prove the degeneration of personality after death, so much the worse for us, but lament or disgust will not enable us to escape it, if it is an inevitable fact, and we might, by consideration of it, discover either some way to make the present such as would show that it is not an inevitable fact or that we are the victims of an illusion in supposing that triviality necessarily proves deteriorated personality in the normal conditions of a transcendental world.

I recognize a natural and just interest in the value of a spiritual existence. It is inevitable that we should ask about the mental and moral condition of discarnate beings with whom we are supposed to be communicating, especially after so many centuries of teaching about the probationary nature of the present world and there is no way at first to ascertain this except from the psychological character of the messages. We determine the mental and moral condition of living beings in this way, namely, by the quality of their conversation, when any question is raised in regard to their sanity. But we do not determine their existence by it. We estimate the character, not the fact, of their existence by their conversation. Now it is to be frankly admitted that the communications in such records as this often suggest that discarnate minds possess no exalted intelligence whatever and hence appear to be leading an existence that would bore our idealists quite as much as the conversation of an average social tea, and this seems to be the case after admitting that triviality is absolutely necessary to meet the first imperative demand of the problem, namely, that of personal identity: for the facts in many cases persist in their inane triviality long after this first demand has been satisfied. But when it is once clearly recognized that the spiritistic theory, as an explanatory hy-

pothesis, is not affected by either the triviality or the insanity of the facts, we will be obliged to look deeper for the causes of this character independent of the causes for their occurrence. The cause for their occurrence, when the facts indubitably represent the supernormal, must be sought outside the subject in which they appear, and if the facts cannot be explained by telepathy the only resort will be spirits. The cause for their character will be found in the material unity of the system, or perhaps better, be suggested by this. If the facts give evidence that the mental condition of the communicator is unusual we have to admit the circumstances, but this admission does not carry with it the necessary implication that the condition is normal to the transcendental life, and hence remembering that it is most likely that the difficulties of communicating, involving the trance of the medium on this side, might be as great on that side, we ought to recognize the possibility of assigning limits to the application of our judgment to the nature of the normal life hereafter. That is to say, while we admit the legitimacy of the interpretation of the character of the facts we may limit the right to extend the characterization of the mental state of the communicator beyond the conditions for communicating. The only question that remains after such a suggestion is whether we have evidence sufficient to support this hypothesis of abnormal conditions supposed to be necessary or frequent in the communications of the discarnate. To this problem we must next direct our consideration, and it will comprehend all the real or apparent conditions for this intercommunication between the incarnate and discarnate. ✓

In proposing the spiritistic hypothesis to explain the supernormal incidents, as already remarked, we must concede any explanation the sceptic demands for the trance personalities. But the phenomena that represent their character are a part of the problem, and as they claim to be spirits it is necessary in any complete explanation of the facts to include these personalities, and the explanation must be made consistent with the hypothesis of spirits in connection with the supernormal. This will be apparent to any scientific man. But the supposition that the trance personalities are somnam-

bulic in character, and that the supernormal is intruded into it and forms a mosaic with it, and this regardless of the explanation, states or implies a direct issue between a spiritistic and some artificial interpretation of the facts represented by the trance personalities.

p190 Prof. James inclines to the belief that Rector, Imperator, Doctor, Prudens, etc., are "dream fabrications" of Mrs. Piper's subliminal life, and does not feel justified in accepting Dr. Hodgson's belief that they are what they claim to be, namely, the surviving spirits of persons long since departed. Tho it makes no difference to the necessity of some explanation of the supernormal, it does affect the spiritistic hypothesis somewhat to have forced on us the concession that Mrs. Piper's subliminal can do so much to imitate transcendental realities, and yet is not supposed capable of impersonating that of other and more recently deceased persons. That is, if we have to assume these trance personalities to be the product of secondary personality, or rather themselves illustrations of multiple personality, we may well ask whether some amazing process of mind reading not yet heard of or imagined may not account for the acquisition of the material which this marvelous faculty for fabrication in Mrs. Piper may weave into the semblance of reality.

Prof. James does not give any evidence for his hypothesis. He does not apply it to details in the Piper or other cases, but expresses it only as his opinion. (Cf. *Proceedings Am. S. P. R.*, Vol. III, pp. 471 and 583-585.) We are not even informed what other phenomena have suggested such an hypothesis, if any facts other than the Piper phenomena have had an influence in forming that opinion. So large an hypothesis demands that it be supported by evidence rather than mere expressed opinion. I say so large an hypothesis, not because it is anything more impossible than alternative theories, but because it is complicated with so much that is supernormal and which has, according to Prof. James himself, a much more simple explanation. Dream impersonation, if we may be allowed this phrase at all, and similar phenomena are undoubted facts and may have extensive possibilities, but whenever we suppose them in any such magnitude as would be ap-

parent on their hypothesis in the Piper case we owe it to science to give the evidence of the extension. And to do this it would be necessary to show their application to the details.

I shall not enter into any radical dispute of Prof. James' theory of these trance personalities. I have, in fact, discussed their claims in my former Report (*Proceedings*, Vol. XVI, pp. 176-214 and 262-267), and shall not go into it again with any detail. But I may consider some points which were not mentioned there. Besides I am quite ready to concede that there is so much to suggest something like the hypothesis which Prof. James defends regarding Imperator, Rector, etc., that a radical denial of it would create as much misunderstanding of my own position as I think an affirmation of it is a misunderstanding of the facts, unless a detailed explanation of the theory be made. The facts which suggest it are those which prove the intrusion of Mrs. Piper's subliminal action into the data which often pass as spiritistic messages. It may be harder to prove this intrusion in the cases of Imperator, Rector, etc., than in the case of personalities recently deceased, but finding that this subliminal action does actually manifest itself in the general product where we can prove the fact it is quite natural to allow for this influence more extensively where we have less evidence for the supernormal and none for personal identity. It was on this account that I conceded, for the sake of argument, in my former Report, that the trance personalities might be secondary personalities of Mrs. Piper, and so conducted the case on the ground of the evidence for the supernormal in the other cases. But a logical device is not necessarily an admission of the truth of a theory, and I reserved the right to treat them as real on a different kind of evidence, after the reality and identity of other and associated personalities had been made acceptable on the facts. This is to say that we may treat the trance personalities as "dream fabrications," as long as we have no evidence for the supernormal and for the reality of those who satisfy the criteria of personal identity, but when this last has been effected a retrogressive argument may apply to the trance personalities as the simplest way of satisfying their claims.

This procedure may not prove that the trance personalities

are spirits, but it does show that their claims are open to that adjudication and that, whatever the perplexities offered by their failure to prove their identity, the persistent unity of their manifestation and the association of the supernatural with them, a fact conceded by Prof. James, make their claims to reality entirely reasonable, if not certain. This I think Prof. James would concede, and it leaves the question open to say the least for further determination.

We must not forget that, whatever theory we propose to account for the trance personalities, if rational at all, must be influenced by the standard of expectation, if I may call it such, which we always have in measuring the meaning of anything. I mean the assumptions of what we should or do expect when any specific personalities claim to be present. For instance, if Lord Macaulay should appear to communicate we should naturally expect him to say certain things in proof of his identity and to exhibit the characteristics by which history represents him. So with the trance personalities in the Piper case. But the results fall short of any such expectations, and we raise the question of reality in the claims made, extending the hypothesis of "dream fabrication" to the utmost limit before conceding any other source for the facts. But it does not occur to us (1) that there might be limitations in a spiritual world, like atrophy of memory with the lapse of time, as in the passage from infancy to maturity, or temporary interference with association and recall by the conditions affecting communication, and (2) that the actual limitations shown by Mrs. Piper and others in the impersonation of identifiable personalities are so much in favor of the reality of the more ancient instances. The very limitations of the phenomena in the Piper case suggest that we may be assuming too much in ascribing to her subliminal such enormous and apparently unlimited power of simulation or impersonation. I think this is especially true when we recognize the uniform limitations which the Rector personality labors under in proper names while G. P. can do so much better. My previous Report called attention to this in the dramatic intrusions of G. P. to give proper names when Rector failed (*Proceedings* Vol. XVI, pp. 211-214), and this

is more effectively confirmed by the instance of my uncle in the present Report (p. 533), where Rector could do no better with the name after G. P. gave it correctly than before, in spite of the fact that Mrs. Piper's subliminal must be supposed to have become familiar with it. The same phenomenon is observable in other instances, tho less evident.

It is illustrated by the work of Mrs. Balmar (*Journal Am. S. P. R.*, Vol. III, pp. 209-246, especially p. 210). Mrs. Balmar had read my "*Science and a Future Life*" and must be presumed, on the usual theories of the wonderfully retentive memory of the subliminal, to have known the name of my father which occurs often enough in that book. But it was a long time before she was able to get it correctly in her automatic writing. Similar limitations occur often enough apparently and we must prepare to explain the phenomena on other grounds than the *a priori* infinity of the subliminal.

I cannot take up the various points of Prof. James' position and examine them critically, but I may refer to his "will to personate" which he assumes in the Piper case and the later statement that the phenomena are "more suggestive of dreaminess and mind-wandering than of humbug." Impersonation and the "will to personate" have no clear meaning unless they denote intelligent and purposive effort to represent other personalities than the subject. Impersonation, as we know it, is a designed affair in normal life, and to associate even the subliminal processes of Mrs. Piper with "will" of any kind is to suggest purpose and intelligence which we do not connect with the dream life. There is perhaps what we can call impersonation in dreams and the subconscious life, but we do it always with the qualification that it is unconscious and does not involve the intention to deceive either the subject or others, and besides the term serves the convenient object of indicating the appearance of things without committing us to anything like intelligent and purposive representation or misrepresentation. We do not yet understand clearly the machinery of the subconscious life that gives rise to such products and we can employ the term of impersonation only with the proviso that it does not imply the humbug which it does when applied to the normal life, and

Prof. James exempts Mrs. Piper's subliminal processes from the accusation of this humbug (*Proceedings Am. S. P. R.*, Vol. III, p. 508, *Proceedings Eng. S. P. R.*, Vol. XXXIII, p. 35).

But I shall not urge this mode of attack as anything more than the demand for analytical clearness in the use of our terms and as a demand for a better understanding of the processes and products of the subconscious before we use such equivocal terms in describing the situation which we have to meet in this problem. I think we have to concede phenomena in subliminal action which are sufficiently like impersonation to justify at least a tentative description of them in that way for the sake of representing the perplexities which we have to consider in the problem. The behavior of the mind in dreams and in the various conditions of somnambulism, induced or spontaneous (Cf. Ansel Bourne, Sally Beauchamp, Mlle. Helene Smith, and similar cases) certainly provokes tolerance for the idea of impersonation on a large scale, if only we reserve the qualifications which we must attach to that use of the term, and they resemble the phenomena of the Piper case sufficiently to raise the issue. But there is one very important distinction to be drawn between the trance personalities of the Piper case and the secondary personalities of the cases to which I have just referred above. It is that these cases of multiple personality show no definite evidence of the supernormal, unless we except Leopold in that of Mlle. Helene Smith, and this difference is capital. Multiple personality as we observe it in ordinary life shows no traces of supernormal information, and whatever place it may occupy in the development of the supernormal, through rapport with the transcendental, there is a wide chasm between it and such personalities as those of Imperator, Rector, Doctor, Prudens, etc. The interchangeable human relations exhibited in the Piper case by these various personalities, quite at variance with such as Leonie 1 and Leonie 2 in the experiments of Pierre Janet, that is, the representation of their intercourse with each other after the manner of living human beings and co-operative agency in producing the result we observe, is a realism quite different from that of the orthodox multiple personality. The difference is especially empha-

sized in the jealousies and behavior of the various personalities in the case of Sally Beauchamp by Dr. Morton Prince. There is no co-operation there toward a common end.

But let us concede, as we must in the present state of our knowledge, the utmost to the claims of "impersonation," I think that we may easily mistake what a spiritistic hypothesis may be satisfied with or require in cases like that of Mrs. Piper. I have said that I have no doubt that her subliminal life enters into the data which figure as messages from beyond. Since Dr. Hodgson's death there is unmistakable evidence of this. Mrs. Piper took the management of sittings into her own hands and has shown, even long before that event, all the vanity and pride of a successful medium. This attitude of mind has availed to prevent messages of any kind, on any theory, from getting through, if they concerned persons for whom Mrs. Piper had contracted a dislike. Let me give an illustration of this.

An old sitter at the Piper experiments obtained through a professional psychic a reference to a certain object in her room under circumstances that made it undoubtedly evidential. Later this lady had Mrs. Piper at her house for experiment and deliberately calling attention to this object said to Mrs. Piper that she had received a message about it. Mrs. Piper, thinking it was through herself expressed and manifested great pleasure at it. Through the trance at the next sitting the communicator, an old friend of the lady, referred to the object and gave the name of the psychic through whom the first reference had been made. After the sitting the lady mentioned that this communicator had again referred to the object and gave the name of the psychic, which the lady now told to Mrs. Piper. Mrs. Piper showed unmistakable displeasure and disgust that a professional medium should do as well as herself, and at the next sitting the same communicator denied that he had ever referred to this object through that psychic!

Another incident shows how Mrs. Piper's subliminal influences results, and if Prof. James relies on facts of this kind for his "will to impersonate" he can make out a strong case for its partial success at least.

Mr. Carrington obtained two sittings with Mrs. Piper on the condition that they should not be published without her consent. I gave him a few sittings afterward with another psychic, and owing to the occurrence of certain other unpleasant conditions in some of his experiments and experiences with a person who was somewhat psychic he appealed through Mr. Dorr for some help and advice in the Piper case. The trance personality, presumably Rector, on the presentation of the request to him, according to Mr. Dorr's report to me, explicitly stated, on granting the request for assistance, that "it must be on the strictest understanding that this was not for publication, but to be kept private as between himself and them!" Mrs. Piper had no objections to publication by the English people! I do not believe for a moment that Rector, assuming that he is a real person, had anything to do with this proviso. It is not like him in any respect. We have to concede the trance to actually exculpate Mrs. Piper from conscious fraud, and the subliminal simply reflects unconsciously the true character of her normal self. That is exactly as it should be in all subliminal productions. The public may judge what that normal consciousness is.

These incidents are effective evidence for the intrusion of Mrs. Piper's subconscious into the data masquerading as messages through the influence of normal knowledge, the "will to personate," if you wish to call it such. I am inclined to think also that the whole episode of the sitting associated with the psychic diagnosis of Mrs. Smead (pp. 446. 454) illustrates the same fact, and at the same time illustrates its limitations. In this latter instance there was first the clear denial of any mediumistic powers in Mrs. Smead, as also in the case of Mrs. Thompson, tho these were independently proved. But before the sitting was over the trance personalities obtained sufficient control over the prejudices of Mrs. Piper's subliminal to reverse this judgment. But this intrusion of the subliminal seems not to obtain its consistence with the general character of the trance personalities but with the prejudices of Mrs. Piper. It is the content of the messages that enables us in the concrete situation to determine the intrusion of this subliminal, which is not consis-

tent with the general stream of the phenomena, while the consistent cleavage of the various personalities and their natural human intercourse with each other supports their independence, working under limitations that avail to exhibit superficial contradictions. What we should remember is that it is entirely possible to have a transcendental agent serving as occasional or efficient cause for the occurrence of certain facts and yet not be the determinant of its content. That is, in fact, the whole principle of sense perception. The external world does not enter into the content of sensation or consciousness. It is the object of these states, not the material content, and yet only naive realism confuses the two. We may then well conceive that the trance personalities have to work under the limitations which the personality of the medium imposes, namely, that they have to exert their influence as stimuli and abide by the interference and intrusions of Mrs. Piper's subliminal with all its memories, habits, and prejudices, relying upon the occasional lapse of this active personality into passive conditions to force through the data reflecting an outside world. The relative influence of both sides may be subject to all sorts of variations and fluctuations, but the consistence of the trance personalities in their general characteristics may show how their reality is sustained by being the stimulus, and the variations in the results or the contents may be due to the various intrusions of Mrs. Piper's subliminal.

But there is another fact which should assign some limits to the hypothesis of impersonation. The fact of automatic writing and all that it implies, whether known or unknown, is conceded by Prof. James and all who have to deal with the case. This automatic condition presupposes a more or less unconscious and passive response to extraneous influences where the information is supernormal, whatever we suppose when the information is not supernormal. Automatic action implies that the phenomena are not purposive, at least in so far as normal consciousness is concerned, and when the information has to be admitted to have a foreign source it carries with it more or less the assumption that it is not the intelligent act of either the subliminal or the supraliminal of Mrs.

Piper, even tho we conceded that it passes through these agencies. Now as I have already called attention to the fact that the supernormal content has to come through a more or less passive condition of the medium's personality, we have provided in that idea a protection against intelligent and active impersonation on the part of the subliminal. Mrs. Piper's mediumship seems to have obtained its excellence in the very fact that the purity of the messages is affected by the extent of this passive reflection of a foreign influence, as compared with many other psychics, and the phenomena of echolalia, which Prof. James remarked in 1886 and which I have quoted elsewhere (p. 380) show to what extent a tendency to pure automatism exists in her system, when its prejudices are not invoked, and this automatism is not consistent with the idea that the trance personalities are impersonations when the information given in them is supernormal and due therefore to foreign agencies.*

* As a matter of considerable psychological interest in the study of presumably subliminal mental actions we may call attention to Mrs. Verrall's summary of the signatures in her automatic script. Signatures are good representatives of personalities or the idea of them, and concentrate in a word the apparent purport of the subject matter claiming to be messages. In 306 cases of automatic script she remarked what appeared to be 148 signatures to the writing represented by these scripts. Of unfinished attempts at signatures she enumerates 12 instances; of unidentified instances 44. Of these 29 were signs, 5 were proper names, 5 fancy names, and 5 initials. Of the 29 signs unidentified 18 were signs of the cross, variously the Latin, the Greek and St. Andrew's cross. The Greek and Latin crosses are those which had been used in the automatic writing of the Rev. Stainton Moses, and at least one of them in common use with Mrs. Piper. If the contents of the associated messages had justified it these instances might have been put at least on the borderline of the identifiable.

Of the identifiable instances the most interesting circumstance to remark is the fact that only one of them is the signature of a living person, namely, the initials of Mr. Piddington. Mrs. Verrall regards this, however, as not impersonating him, but as intended to indicate a message *to* him, not claiming to be *from* him. Of the total number of identified cases which are 83 there are 48 of the dead and 34 that are signs of the dead.

I think the limitations of impersonation may be well illustrated in the records of Mrs. Chenoweth. There is only one of them in this Report, but those published in Vol. III, pp. 593-613 of the *American Proceedings* can be drawn upon for evidence. Mrs. Chenoweth shows a variety of conditions through which messages may come and also apparently different methods of obtaining them. These varieties of method and condition are not accompanied by such distinct indications of impersonation, as they appear to Prof. James in the case of Mrs. Piper. Mrs. Chenoweth has a light trance with amnesia when her eyes are closed, another without amnesia when her eyes are open. In both her messages are oral. In a deeper trance, with eyes closed, she is not only amnesic, but there are fewer traces of subliminal influences on the communications. In these lighter trances representing her usual work there is no preliminary subliminal play, as in the case of Mrs. Piper, either before or after them. But there is a deeper trance which purported to be controlled by the same personalities as in the Piper case, save that Rector, Doctor, and Prudens never appeared. But G. P., Hodgson, Myers, Stainton Moses, and a few times Imperator, seemed to have directed the events. They were for automatic writing and simulated the work of the Piper case. Both before and after

Of the total number of signatures, therefore, we have 33% representing the dead most directly and 23% representing the signs of the dead, or 56% relating to the dead and only 007% representing the living. If it had been possible to identify the meaning of the 65 unidentified cases we might have had still more interesting statistical percentages. But of the 83 identified instances 58% are of the dead and 41% are signs of the dead and only 1% of the living with this interpreted as not purporting to come from that source. This means that 99% directly claims to come from the dead and that the remaining 1% is interpreted as having the same source.

If the subliminal be an automatic agency the significance of this uniformity is apparent. If it be a dream like process it should not so uniformly impersonate the dead, the unidentified cases being negative and hence not counting against it. If it be an intelligent agent it is rather a fiendish one. Which it is may be left to those who have so much faith in it.

the trance for the writing and while it was coming on there was a great deal of subliminal talk and communications. There was no pretense of impersonation in them. At times there was simply the subliminal play of Mrs. Chenoweth's own mind carrying on conversation with me as sitter. Then this stream might be suddenly interrupted by a vision of some scene portraying a fact or incident in the life of some would-be communicator. The medium *saw* something or had a telepathic hallucination or phantasm transmitted perhaps from the dead. But she did not personate the dead or any personality whatever either of a control or of a communicator. In the deepest part of the trance when the automatic writing went on she did not seem often or always to *see* anything but to speak in the person of the communicator. It was here that her phenomena resembled most distinctly those of Mrs. Piper, when they were most free from the evidence of her own subliminal intrusions. In the intermediate stages when the subliminal might be supposed best qualified to impersonate it does not do it at all, but often gets as good messages through the media of telepathic hallucinations as by the automatic writing in the deeper trance. The reader may compare carefully the following references for illustration of what I am maintaining. *Proceedings Am. S. P. R.*, Vol. III, pp. 216-219, 316-318, and 324-329.

The same is evident in the record which we publish in this Report. It is the result of the lighter trance when there is amnesia of what has occurred during it. When Dr. Hodgson first makes his appearance it is not in the form of impersonation, but in a description of him as an object of observation. He is *seen*. The statement that he has promised to come to me this day is not put into his mouth, but comes as a piece of information derived in a natural way and imparted as something professing to come through the mind of Mrs. Chenoweth. Then this course is suddenly interrupted by messages in the first person representing Dr. Hodgson. When the incident becomes definitely specific the impersonation begins, but it is the impersonation of the supernormal and not of the ordinary secondary personality (Cf. p. 725). The reader may study the entire record for frequent illustrations of this.

The most noticeable characteristic to observe, however, throughout the records of Mrs. Chenoweth is the fact that the messages acquired by the process of appearing as a spectator of something involve no pretense of impersonation, and yet are often as effective as the others. The impersonation of the deeper trance only cuts off the semblance of a spectator and further eliminates the influence of subliminal agencies and all the data that might be appealed to as artificially produced. But the impersonation is that of a communicator who proves his identity. The same phenomena of control, however, appear as in the Piper case, and often the control is the spectator of what is communicated instead of the subliminal of the psychic, so that you have the same complications as in the case of Mrs. Piper. The latter appears also as a spectator when she is recovering normal consciousness, and does no impersonating then. The reader will observe the same facts with Mrs. Chenoweth.

The whole psychological machinery is that of the real and not of the imaginative and fabricative. We can conceive the necessity of this in a system of communication involving such difficulties as are discussed later, but there is no excuse for the complicated dramatic play of the Piper case on the assumption that the trance personalities are "dream fabrications." To me they are much more likely what they claim to be, working under difficulties of which we know little or nothing at present. We can only conjecture them. But assuming more or less amnesia of their past, as we may well do after the analogy mentioned above of the transition from infancy to maturity and in addition the handicapping influence of both a trance on the spiritual side in themselves and the trance and subliminal agencies of Mrs. Piper, we may well understand the limitations under which their real personality has to appear. If then it is interfused more or less with that of Mrs. Piper, as may well be the case in protection of her own individuality, the perplexities may increase. But they are not such as to favor, in my opinion, any form of impersonation except that which is the reflection of a transcendental reality. This is favored by the echolalia which characterizes Mrs. Piper and the accompanying automatic condition which it

indicates, a condition less manifest in the phenomena of Mrs. Chenoweth than in Mrs. Piper. The "impersonation" is the passive one, the reproduction of the thoughts of outside intelligences transmitting them under the limitations which both the active and the passive subliminal of Mrs. Piper imposes.

I repeat that I am not defending the trance personalities without qualification against the aspersion of being Mrs. Piper's secondary personalities. From what I have already said about the intrusion of her own personality, that is, normal knowledge and attitudes, into the claims of spirit agency it will not be said that I defend the reality of those trance personalities beyond large reductions. There is so much due to her subliminal reflection of her normal prejudices and disposition that the man who claims that the Imperator group are spirits at all must have the burden of proof upon him. I am frank to say that, since Dr. Hodgson's death the evidence of their control is much less than before, and I am more impressed with the influence of her mental action on the results than I was when I wrote my first Report. It was apparent, as I remarked, in the stages of recovery of normal consciousness, but there was only remote evidence in the contents during the trance, and that was so remote that I detected none at all. But my familiarity with its influence in other cases, led me to form the hypothesis that some form of secondary personality was necessary in the development of mediumship and that it would probably more or less affect all communications. It was the phenomena of Mrs. Smead that brought me to this conclusion, along with those of two or three others, especially Mrs. Chenoweth. Here it turns out that we get evidence of it in Mrs. Piper's phenomena, where it had seemed reasonably pure from this disturbance before.

If I may make myself clear as to just how I conceive the possibility of admitting the reality of the trance personalities while maintaining that Mrs. Piper's subliminal intrudes itself, I may take the case of a bell. A bell will not ring of itself, but when any object comes into contact with it the bell will ring with only one tone. That tone may vary in volume and

intensity, but not in timbre. It is the same with a piano, an organ, or any instrument. In fact, any object whatever, when struck, exhibits its own quality of sound and will not exhibit any without being struck. If you crack the bell and reduce it to an abnormal condition you may modify the sound, and with or without this abnormal condition the sound can be greatly modified according to the kind or manner of impact upon it, tho without altering its quality.

Now considering Mrs. Piper an instrument or machine for transmitting impressions or thoughts we must expect them to take one color or timbre, with such variations as may be caused by the differences between the stimuli acting. She will differ from a bell just as a human person with its elasticity of nature must differ from a bell. I need not amplify this circumstance. But any disposition to intrude her own personality into the arrangements for sittings and people who shall be *persona grata* ought to reflect its character in the results, even tho the outside stimuli remain what they were without this intrusion. This unity of character of which I speak would be true of secondary personality alone and that actual unity might suggest that it was this and not foreign influence. But the variation of the sound of a bell, with all its retention of the same timbre, would suggest something foreign to the bell as the cause, and it is this combination of variation and unity that reflects another identical character besides that of Mrs. Piper's subliminal.

I can make even further concession to the theory of "impersonation." It is possible that the education, if I may call it so, which Mrs. Piper's subliminal, like her supraliminal in the work, may have acquired in the process of many years' experiments may give rise to a spontaneous tendency to play the same role. Her echolalia may have been partly overcome by this education and the influence from without may have become less potent to impose its own personality upon her subliminal. I am inclined to think from observations elsewhere that this process is an actual one, tho not yet able to present it as more than a working hypothesis. But it concedes all that any one may desire for a theory of "impersonation," whether the experience be supraliminal or subliminal.

But in spite of this concession the unity of personality representing foreign influence and not reflecting the natural acquisition of Mrs. Piper may still make itself a stimulus when it cannot reflect the contents of its own nature or transmitted messages. What we get is a composite result ever varying in the amounts and kind of subjective and objective influences.

I recur to a suggestion made earlier in this discussion, namely, to the equivocal import of the idea of "impersonation." It requires further analysis. "Impersonation" in ordinary parlance, as remarked, implies a conscious intent to represent in the first person of another what is really that of the representer. It originally describes play acting and then becomes appropriated for the simulation of this. But it denotes conscious intent to represent the reality of a person who is actually not present. The implication of this absence is as definite a part of its meaning as the apparent presence of the person represented. A certain kind of deception is involved, even tho the spectator knows that it is *only* "impersonation." The main idea, however, is that the "impersonation" shows the appearance of presence while implying the absence of the thing represented. Now to qualify this with *unconscious* is to eliminate the fundamental feature of "impersonation" as commonly understood. It excludes the *intent* to represent another and ought at the same time to eliminate the implication of absence. But the employment of the term to explain the Imperator group does not carry this meaning with the general reader. It suggests the orthodox import of the term and has all its influence from that indication. Unconscious "impersonation," if such there be, simply denies what is affirmed in the usual meaning of "impersonation" and we may well ask whether we help science or knowledge in any respect by employing it. We certainly should be able to give a clear idea of what we mean when we use it. After excluding consciousness from it, we should seek some illustrations in normal experience to define or indicate its definite import.

Similar criticism can be directed against the phrase "dream fabrications." The conception of fabrication, ap-

plied to other things than dreams, implies conscious invention and purpose, while the very idea of a "dream" denies this. What the phrase really indicates is the existence of a process of associating memories and figments of the imagination in an order not identical with experience. That is, the details of a "dream" structure are not necessarily found in experience in the order in which they appear in the dream, and the notion of "fabrication" is taken to indicate only this arbitrary or capricious association of memories, while the idea of the "dream" is that it is not an external reality, but an illusion compared with what we suppose reality to be.

As examples of what "dream fabrication" really is I may refer to two instances of it published in the *Journal* of the American Society for Psychical Research (Vol. I, pp. 489-491, and Vol. III, pp. 558-560). The two dreams are well analyzed by the reporters and the reader will readily remark that they are, as we usually remark in dreams, mosaics of experiences not naturally associated in the normal life. The trance personalities in the Piper case show no trace of this sort of contents, and they are too systematic and consistent both with themselves and with the appropriate relation to various sitters to justify any such comparison with the ordinary dream life, and that is the comparison invited by the expression. Besides the admission that the trance personalities can give advice and make diagnoses far beyond any of the known capacities of Mrs. Piper in her normal state, is so much against the normal explanation and the known capacities of Mrs. Piper must be the means of explaining the phenomena if they are to remain reducible in the natural way. In ordinary dream fabrication there is no intrusion of the supernormal, and hence when this is intromitted the process, whatever contribution comes from subliminal and automatic functions, the description of "dream fabrication" for the trance personalities may mislead us as much as they imply a truth, and the qualification with which the idea is to be admitted is the excuse for indulging a critical mood for a time.

But the main point in the ideas of both "impersonation" and "dream fabrications" is that the source of the phenomena observed is *subjective*, and not objective. This is their

exclusion of the reality that appears to be the superficial cause of them. The very conception of "impersonation" and of "dreams" is their exclusion of objective reality to the apparent objects of consciousness. This, however, is the conception of the older psychology and of the lay public. The fact is, that the present fundamental theory of "dreams" and hallucinations is that they have their *foreign* or objective cause. They are not central or spontaneous productions, as they were once supposed to be. They are given a peripheral source. That is, they have sensory stimuli as all other states of consciousness have, only they are not properly co-ordinated with the appropriate stimulus and central action of normal life. They do not *represent* reality in the same sense as do normal stimuli, tho they *indicate* that it is there in some form.

Now dreams very often show a marked fusion of present and past habits and memories with a present stimulus, and if we keep this fact in mind with the following circumstances we may get some clue to what goes on in the Piper case under the action of the trance personalities. We have as facts (1) the tendency of subliminal functions to produce hallucinatory phenomena; (2) the assurance that alleged messages come through subliminal functions, whatever our theory to account for them; (3) the fact that normal mental phenomena, including dreams and hallucinations, do not *represent*, but *indicate* reality and have some sort of stimulus, if not objective to the body, yet objective to the point of functional representation, and (4) that habit tends to give the same form to the automatisms of dreams and similar products when the stimulus changes. Armed with these facts, we may well understand what possibly takes place in Mrs. Piper's trance, when she assumes to direct their general character. The "impersonation" and "fabrication" is the natural effect of habit and her prejudices, or where prejudice is not concerned, of her subliminal tendencies when her resistance to foreign intrusion is not effective. But with all its resistance it does not wholly overcome the influence of varying personalities who maintain their character so consistently. They, however, avail, perhaps, only to act as stimuli and not always as

determiners of content. Here the analogy of the bell largely holds. The stimulus may vary as much as we like, the sound is always the same in general timbre, tho still modified by the individuality of the external agent. It is not necessary, in supposing the reality of the Emperor group, to suppose that they are anything more than the foreign stimulus which avails to express its own individuality only when the personality of Mrs. Piper surrenders its "will" or subjective interests. It is probably never wholly eliminated, tho we have not determined the law of its interference. It certainly cannot be used to explain the supernormal, and when we find so much of the personality involved in the messages of certain persons who prove their identity, and this in spite of the real or apparent coloring of the medium's subliminal, we may well extend this foreign intrusion to other personalities, who, if they have not proved their identity, exhibit all the other characteristics of extraneous personalities, namely, inter-dramatic play of personality, originality of style, and consistency of independent characteristics, to say nothing of the systematic and teleological aim which they exhibit on a level wholly foreign to the Laodicean temperament of Mrs. Piper.

Now all this does not prove the reality of the trance personalities. Nor is it intended to imply this. All that I wish to accomplish by such facts and arguments is to establish the consistency of the claim that the Emperor group are spirits with all the psychological phenomena in the record, and the evidential question would have to be determined by a detailed examination of the facts. The phrases which are used to discredit the claim are equivocal ones and should not be employed unless their specific meaning be made clearer. They are at best only subterfuges to escape the duty of detailed criticism of the records and to eliminate the apparent frivolities of communication from personalities supposed to be above the confused intelligence manifested superficially at least and without reckoning with the difficulties of the situation. There is no doubt that the perplexities of supposing them spirits, on the assumed conception of such beings usually entertained are based on preconceptions of what they should be, but that should not trouble the truly scien-

tific man who is not concerned with *a priori* ideas of a transcendental world and its character, but with the more rational explanation of facts as applied to all of them. The superficial explanation is not often the correct one and that may be as true of "impersonation" and "dream fabrications" as of spirits. But whatever interpretation be adopted it must be applicable to the minutest aspects of the phenomena and present some evidential characteristics in its support. I do not think that "impersonation," whether conscious or unconscious, and "dream fabrication" account for the complex unity of the trance personalities, even tho I conceded the mental content to the subliminal coloring of Mrs. Piper's mind. We may find evidence in the future that this "impersonation" is the explanation, but at present it does not account for the characteristics that produce foreign personalities so clearly and so rationally.

There is another way in which we can explain the perplexities which seem to prompt many to think and speak of "impersonation" as the proper view of the trance personalities and perhaps the alleged presence of other "spirits." We assume that there is a complete chaos in the mixture of veridical and non-veridical, supernormal and non-evidential facts. In their presentation and appearance they are all alike. They equally represent spirits, and take the same form. Why are some so impressive in suggesting the presence of spirits and others seem to make the idea preposterous.

In answering this a concession can be made to the idea of "impersonation." I have no doubt that what is intended to be conveyed by the notion is a fact at times, and possibly often, or even always, including the occasions when we are forced to believe that the messages come from spiritual entities. If we mean by "impersonation" the representation of a spirit by the mind, whether consciously or unconsciously by the medium, as forms are represented in our dream life, that may be admitted. But we have still to ask what the cause of this representation is, and we can hardly satisfy our minds that it is purely subjective, since the unity of the supernormal facts is such that, whatever subjective factors enter into the total product, the objective cause seems forced on

us. It may be just as it is in our normal experience. The external world is there, but it is not represented in our sensations, that is, the representation is not like the thing indicated, as many philosophers believe. The external acts on us and we react in our own forms of appearance, non-colored vibrations impinge on the retina of the eye or the tympanum of the ear, and the color and sound are not like them. But they are nevertheless definitely related to them as effects. It may be the same with spiritistic agencies. The form of their appearance may be a function of the mind, but not active except on the stimulus of spirits.

Now add to this a peculiarity of subconscious mental action and we may find how actual "impersonation" may occur without the presence of the objective cause at all times. We find in our dreams, in deliria, and in hypnotic trances the mind represents its states in the form of hallucinations. There is no corresponding external object. The mere getting of an idea seems to project itself as if an external object. This process of objectifying a thought, never or rarely discovered by the dream consciousness, is a very delicate one. The slightest thought will transform itself, if it involves the idea of a sense equivalent, into a clear pictorial image or sound, and the mind naturally enough takes it for an external reality in the abnormal state and may not discover the illusion until it can compare the subconscious with the conscious facts.

Now it is clear that all or nearly all alleged spirit messages come through the subconscious functions of the medium. The phenomena of apparitions and of automatic writing, of clairaudience and clairvoyance, and other automatisms, all exhibit this trait as fundamental. If then we suppose that mediumistic messages tend to form hallucinations in the medium or require invoking the hallucinatory functions for expression; if the subconscious tends to produce hallucinations in all its thoughts, assuming that no inhibitions of any kind interfere, we have the machinery for the occurrence of phenomena "impersonating" an agent when it is not present. Unless certain inhibitions can be instituted every thought that comes to the mind in this subconscious

state would take the form of reality and only experience would enable the subject to distinguish between the real and the apparent presence of a given personality. A spirit might impart to a medium the ideas and characteristics that represent its personality, and then the subconscious mind afterward might reflect it without the presence of the spirit, and this simply because of the tendency of the subliminal to form hallucinations as the result of thinking at all. Unless the proper circumstances occur the medium will not be able to distinguish between the real presence and the result of a thought, whether suggested by association or a living person.

There is one interesting illustration of precisely this fact in the published record of one psychic to which I called attention (*Journal of the Am. S. P. R.*, Vol. III, pp. 469-470 and 480). The sitter mentioned the name of Mr. Myers as a person whose works she had read and the medium at once remarked that she saw him. When the sitter recognized his presence as relevant, as he had purported to communicate through her also as a medium, the psychic expressed some surprise and remarked that she thought it "was perhaps a left over," as if the liability to apparent presence was the consequence of previous presence, Mr. Myers having purported to be a frequent communicator in this case. Here is a distinct tho unconscious recognition of the identical appearance of the real and the apparent presence of a personality, the latter being due to the thought or suggestion of it. As remarked in the reference mentioned above, I have seen this same phenomenon in the case of Mrs. Smead, so that it may be invoked to explain actual and apparent "impersonation." Cf. *Journal Am. S. P. R.*, Vol. I, pp. 564-589. It is only a question of where the suggestion comes from and if the total group of facts requires an external stimulus to initiate the appearance of a foreign personality we may well explain the occasional representation of its presence at other times when it is not real, and this without impeaching the general meaning of the phenomenon.

This unconscious liability to "impersonate" may account for the reluctance of discarnate personalities to give their names, knowing that their identity must necessarily be ques-

tioned. Until it is proved their represented presence serves no useful purpose and their identity might as well be withheld until the proof of others' identity can make a particular person's alleged presence *a priori* possible and reasonable on less exacting evidence. There may thus be some rationality in the reluctance manifested about names and the identity of those long since dead, and it certainly would be rational on the hypothesis that unconscious "impersonation" is a liability of the phenomena. Without the name no psychic could easily indicate the identity of the person actually present, unless incidents within the knowledge of the living could be given, and this would be impossible in the case of those long since dead. Besides the greater ability of those long deceased to appear or impress the medium, tho possibly not in proof of identity, may tend to make the "impersonation" easier and hence the need of precautions against apparent identity which cannot be proved. ✓

I may notice a remark that Dr. Hodgson once made to me regarding the office of Rector in the phenomena of Mrs. Piper. It was not only as control that he exercised an influence over the results, but also both as intermediary between the communicator and the sitter and as an inhibitor of the influence of the sitter's mind and the subconsciousness of Mrs. Piper upon this same result. I had no time to discuss the meaning of Dr. Hodgson's position, but if my memory serves me rightly about the subject of our conversation, his view was that Rector inhibited the thought transference from the sitter to Mrs. Piper's subliminal as well as the action of this subliminal on the messages, so far as that was possible on the part of Rector. It makes no difference in this view what we regard Rector, whether a real spirit or a trance personality of Mrs. Piper, only in the last conception we should have to suppose that the trance personality was self-conscious enough to know what it had to restrain in its action. While this is quite possible it is not a problem for us here. It is perhaps quite speculative to suppose that Rector's main function is inhibition. The phenomena seem to indicate that it is not this, so far as we have to interpret them superficially. One thing is assured and this is that at certain times he can-

not inhibit certain things from coming through, tho the fact that other things do not come through in other conditions suggests consistency with this hypothesis of inhibition. For instance, when Rector suspects that the communicator is not in good condition to communicate he starts a colloquy with him about his condition, etc., and all that is said by Rector and the communicator to Rector comes through automatically. This intrusion of other messages indicates that their absence during regular work rather implies his ability to inhibit the thoughts of others from coming through.

The echolalic or automatic condition of Mrs. Piper's mind is one that tends to cause motor expression of ideas the moment they arise in her mind and as this may be a fluctuating condition it will explain the difficulty of getting a message into it for transmission and the fragmentary nature of it when it does get in. Imagine the condition to be like lethargic somnambulism and we have one in which much effort may be required to get a message introduced into it, while the various spontaneous actions of its dreaming may automatically emerge in motor expression that represents rare and fragmentary thoughts from the transcendental, and yet not consciously fabricating subliminal material. If then Rector has to inhibit this intrusion of subliminal matter from Mrs. Piper's mind and also the influence of the sitter's mind upon this echolalic condition his own mind must be an interfusion of the ideas which come to him from both sitter and the medium, while he intromits into the physical organism of the medium the ideas which he receives from the communicator. There is no evidence whatever that Rector tends to return to the sitter his own thoughts, as the messages seem never to reflect what the sitter is thinking about or desiring to receive, unless we except certain readings of the messages already given. But it is certain that he has to accommodate himself and his expression more or less to the knowledge and expression of the medium, whether we regard him as a spirit or as the subliminal of the medium. He is not always so governed, as he often conveys the messages in language neither natural to himself nor characteristic of the medium. But even in this it is apparent that the matter communicated

is an intermixture of various contents, now that of the communicator, now that of the medium's subconscious and again of himself. His work, therefore, even in the supernormal, is a composite picture, to use the photographic analogy, of matter from various sources. This will be apparent to any one who has studied the detailed records, and I shall only remark the fact here as a suggestion to the critical student. He may work it out with its meaning for the explanation of many a perplexity. We are too much disposed to expect or suppose, when we have evidence of the supernormal in certain cases, that all the material has the same source. But a little careful examination will discover manifold limitations to such hypotheses. What we should expect is the interfusion of all the thoughts in the neighborhood of the medium from both sides of the veil, and then endeavor to discriminate between the various influences so determining the result. When this interfusion is complicated with abnormal mental conditions on both sides in all but the sitter we should estimate the resultant accordingly. We have not yet determined any clear standards for the purpose, except in the most general forms. Centuries of investigation may result in better means to this end.

Whatever we suppose Rector to be, whether an independent spirit or the subconscious of Mrs. Piper, it is clear that his personality is interfused with that of the communicator. The reader would not often discover evidences of this in my record. Certain expressions which I happen to know were not characteristic of a special communicator but which are common to the communications of Rector suggest this interfusion and perhaps prove it in occasional instances. But when we compare Rector's phraseology in other records in which both sitter and communicator are different, and yet in whose results the characteristic phraseology of Rector is apparent we have a demonstration of this interfusion of Rector's thoughts and those transmitted to him from the communicator. This is a most important circumstance in our explanation of the records. I repeat, it makes no difference what we imagine Rector to be. For all communicators he shows the same characteristic expressions, tho the super-

normal incidents and often characteristic terms and phrases of the communicator are interfused with Rector's mode of expression. The messages have to be sent to him, whether by telepathy from either the living or the dead, and his mind has to receive or interpret them and at the same time send them through the organism of the medium, perchance inhibiting the influence of the medium's subliminal and that of the sitter's active mind. The echolalic condition of the medium's mind and the effect of it on Rector's, as well as the necessity of impersonating the communicator while receiving his messages in fragments, creates a complex situation for the record and hence we must interpret Rector's result as a composite one of his own mind, that of the medium, and of the communicator, and any other view of the result will only make it unintelligible.

CHAPTER VI.

CONDITIONS AFFECTING COMMUNICATIONS.

Whether communications between a transcendental and a terrestrial world are easy or difficult, rational or irrational, the problem of conditions affecting them would be an interesting one. But it is probable that it would excite less interest if the communications were as easy as they are between living persons, and that their limitations and anomalies arouse more curiosity because they seem to contravene expectation and desire. The fact, however, that, if discarnate spirits exist, their silence is and has been all but universal would excite the most persistent inquiry to know why, and that existence once conceded as possible would of itself suggest great difficulties as inevitable if there had been any large measure of abstention from communication. The consequence is that, as soon as we have obtained any real or apparent evidence of communication indicating that the difficulties had in any measure been overcome, we should be confronted with the problem of the conditions that had prevented intercommunication so generally and how they affected the nature of the messages which we assumed ourselves to have obtained. We should not have to consider any such question were it not for the precipitation of the spiritistic hypothesis upon us as a necessity for explaining facts which we suppose no other theory will cover. We can discard all the facts in the records that can be accounted for by guessing, suggestion, and secondary personality, and raise no problem of "conditions" that will have any extraordinary interest, but the moment that the supernormal is found in the midst of the other matter, a question is raised as to the explanation of the non-evidential matter and its unity with the whole. If this whole does not reflect the complete personality of the assumed discarnate spirit whose existence is suggested or explained by the supernormal, we have to face the question why these limitations exist, why if the discarnate can reveal a part of its personality it cannot exhibit the whole of it. In this

manner the problem originates, and if we find mistakes and confusions in the communications and must naturally admit difficulties in the process we shall have before us an hypothesis that may remove all our perplexities from its consideration.

There is more than one question to be answered in the discussion of the conditions affecting the communications. There are the mistakes and confusions, the apparent difficulty with proper names and unfamiliar words, the triviality of the messages, the paucity of references to transcendental conditions and modes of life, and the various phenomena of the automatic writing with its automatisms, defective spelling, emotional disturbances, etc. It will require various hypotheses to meet all these complexities of conditions operating to influence the form and content of the messages, to say nothing of the subliminal action or the neural habits of the medium's mind or organism. But we must remember that these hypotheses are not necessary to the admission of the spiritistic theory. They may be necessary to make it intelligible throughout its range of application to the facts, but not to the validation of it as an hypothesis to explain the primary facts demanding that we transcend telepathy. The key to the problem is the existence of a body of supernormal facts which cannot be explained by any other hypothesis than the spiritistic, and this is supposed to be necessary in spite of many perplexities such as the triviality and limitations of the communications. The difficulties enumerated are not objections to the theory but perplexities in our understanding of it, and so demand explanation by subsidiary causes suggested by the limitations which must admittedly exist in any communication between two worlds. Hence what this discussion must effect is the explanation of perplexities, not the justification of the hypothesis in its initial assumption. It is not the knowledge of the process by which we receive the messages that proves the hypothesis, but a knowledge of the conditions which exclude the ordinary explanation of the facts. A knowledge of the process explains the perplexities in the phenomena, while the want of this knowledge is not an obstacle to the adoption of the hypothesis.

I shall not undertake, however, to solve all the subordinate problems involved in the process of assumed communications with discarnate spirits. I shall confine myself to some of those considerations which at least help to explain the mistakes and confusions, and the trivialities and limitations of the communications. How it is possible for a discarnate spirit to communicate with the incarnate is not to be determined prior to the fact of it, tho there are known phenomena in normal and abnormal psychology that might suggest this possibility, if discarnate spirits actually exist. These phenomena are hyperaesthesia, subliminal mental processes that seem to have no specially utilitarian value for the present life and do not seem to have been the product of evolution within the limits of normal experience, but to be prophetic of an environment beyond the present, and the probable fact of telepathy. Hyperaesthesia or exalted sensibility may be the transitional condition of the mind toward that of telepathic access, and if telepathy is in any way associated necessarily with subliminal processes we might discover in the junction of the three a possibility for the access of discarnate spirits to a terrestrial world. Certainly if telepathy be once granted its implication of the influence of mind on mind independently of the normal channels or modes of sensory perception indicates that it is but a question of evidence, that is, of supernormal facts of the proper kind and quantity, to show that discarnate consciousness has obtained connections with the incarnate, if the discarnate exists, and that it exists might be proved by the facts which could not be explained otherwise. On the one hand, without considering the phenomena of hyperaesthesia, telepathy and subliminal action, we might obtain facts that would force us to assume the existence of the discarnate, and seek for the explanation of its *modus operandi* of communication. On the other hand, without this evidence we might have its possibility suggested by the independent knowledge of these conditions arising in hyperaesthesia, telepathy and subliminal action. With the two combined there ought to be no astonishment, even tho we discover in the end that the communications do not always or ever involve the agencies invoked as possible. I could even

imagine the possibility along a wholly distinct line of suppositions with which hyperaesthesia and telepathy might or might not be associated. For instance, automatic writing and various similar phenomena of secondary personality show that the influence of the primary personality or supraliminal consciousness on the motor system may be suspended and that the subliminal mental action may be substituted for it. That is, influence foreign to the normal action of consciousness may be substituted for this, and it will be only a matter of evidence to show the fact that influence even foreign to the secondary personality may operate on the human organism, and if the conditions suspending the motor action of the normal consciousness at the same time admit that of discarnate spirits we might have the evidence of a transcendental world in the manner in which it is really or apparently presented in the Piper and similar cases.

But we cannot rely upon *a priori* possibilities for a pre-justification or suggestion of expectations. We have first to possess the facts which make such a search necessary. These facts we have which necessitate something supernormal for their explanation, and when this is once determined we have then to search for the conditions that render the hypothesis more intelligible. They confirm it, but do not suggest it, while there may be no prior reason for positing the conditions until they are absolutely required as a means of explaining perplexities which cannot be otherwise accounted for and which cannot displace the spiritistic hypothesis.

The conditions affecting the intercommunication divide themselves into three types. (1) Those in the medium through which the communications must come and which may include both physical and mental limitations. (2) Possible conditions, ethereal or otherwise, intervening between a transcendental and material world. (3) Mental conditions of the communicators. I shall take these up in their order.

1. Intra-mediumistic Conditions.

The most general way to describe the first condition to be noticed is a purely negative account. It is that the influence of the normal conscious is suspended or removed from the

control of the motor action of the organism. In Mrs. Piper this takes the form of a "trance" in which she is wholly unconscious of what is done by her and of the communications of which she is the medium. In the case of Miss W—— the normal consciousness remains active, but she is unconscious of what is written by her hand until she reads it herself. In the third instance there is at least an apparent "trance" during a part of the experiment and none at other times, with the normal consciousness variously affected by the real or apparent messages, sometimes aware of them and sometimes not, but in all of them it is not supposed to be the source in which they originate, the subliminal being the recipient and occasionally the transmitter of them to the supraliminal. But in all three instances we observe an apparent or real suspension of the control of the normal consciousness over the motor functions, so that either directly or indirectly an outside influence may operate to send communications. Whether in the case of Mrs. Piper the influence of the secondary personality as well as the primary is suspended or not I shall not undertake to determine, although that would be the supposition in some form on the theory of "possession," which is really or apparently the hypothesis in her case. But even if this be assumed the automatic machinery of the nervous system is still an indispensable condition through which messages have to be mediated, and would not diminish the modifications to which the communications are exposed. Assuming, however, for the sake of argument that in all three cases the secondary or subliminal personality is the medium of the communications we have a condition that may very naturally limit and modify the messages.

An interesting phenomenon very frequent, in fact almost universal, in my experience with secondary personality when expressing itself through automatic writing, tho I have no proof in many cases where I assumed it that it was secondary personality, or this alone, is diminished control of the motor organism affecting its action in various ways. Sometimes the writing is difficult and painfully slow, as if the process had to be learned anew. Sometimes it represents a handwriting quite different from the normal, and even degenerates into

mere scrawls and confusion. Sometimes there will be pauses as if waiting for messages. Sometimes the spelling will be such as the normal personality would not indulge. Sometimes sentences will not be completed, and words will be omitted that the normal consciousness would detect or would not in the first instance omit. Sometimes a letter will be formed in a manner that is not characteristic of the primary consciousness. Now in all these cases which I have in mind it is to be noticed that the confusions and difficulties have been in connection with phenomena that cannot lay the slightest claim to a spiritistic origin. The subject, in its subliminal functions, seems to have had imperfect control of its own motor system. This is not always the case with secondary personality. In many instances its control is quite as perfect as the normal consciousness. But it is not always the fact that it has such control, while in many it is difficult, and in some the control of the motor system is wholly lost, as in catatonia, tho the normal consciousness remains active and the secondary personality may still either command a sensory center or some part of the motor system. This means that there is no point at which we can define absolutely the line of demarcation where confusion and difficulties begin and where we should expect them to be absent. It suffices, however, to know that the type in which they occur is very frequent and so frequent as to give the impression that they represent the normal character of secondary personality.

Now if secondary personality tends to produce difficulty in the control of the organism and confusion in the expression of thought, how much more should we expect messages to be confused in their communication from discarnate spirits through a medium that has incomplete control of its own organism. Quite naturally also might the increase of these difficulties be if the influence of the secondary consciousness should be wholly suspended or removed, as is apparent in the case of Mrs. Piper. To this I shall return again and examine its incidents more fully. All that I wish to remark for the present is that we could not expect the communications of discarnate spirits to be any clearer or freer from confusion and difficulties than the action of secondary personality which

has often to be the medium of their transmission. All the limitations, mechanical and mental, of secondary personality would naturally operate to modify and distort the messages, so that we could hardly expect exemption from all the trivialities of secondary personality and the confusions which may attend it.

But there is another very important consideration in this connection which may throw light upon the difficulties of communication in some instances like the present. It is noticeable in many cases of secondary personality that the control of the organism is more or less affected by the degree of lethargy associated with the suspense of the normal consciousness. That is, the greater the tendency to something like sleep or the general suspension of mental action, the more defective is the control of the motor system, and the more active the secondary consciousness the more natural is the motor action, and indeed the more does it simulate the normal in its phenomena. This is apparent in artificial productions of secondary consciousness, such as hypnosis where the tendency to deeper states often shows a lethargic condition not apparent in the initial stages. In many cases, of course, even the deeper states of it are accompanied by more or less complete muscular control. But quite often the lighter initial stages represent a normal motor action which is more difficult as the secondary state becomes deeper, until a purely subliminal control can be developed by suggestion or spontaneous action. This is but a natural suspension of motor action with the suspension of the normal and the secondary consciousness as is so noticeable in deep sleep.

Now if we can suppose that rapport with a transcendental world is more likely in the deeper stages of secondary personality, involving in many cases at least, more difficult control of the organism, we should have a condition in which the communications from the "other side" would be all the more difficult and all the more confused. The lethargic condition of the subliminal functions would naturally disqualify them for receiving messages intact and still further disqualify them for transmitting them intact to the experimenter. It would be natural to make some such a supposition as this, because

we find as a fact in those cases of clear active secondary personality, at times, that there is no evidence of spirits real or simulated in the contents of what is written or said. This of course is not always the case. But in those instances which do not even pretend to be spiritistic, but abnormal cases bordering on insanity, or actually representing it, the clear and perfect control of the motor system is thus accompanied by no evidence of external influence. But often when the spiritistic is simulated or actually realized to a greater or less extent, that is, when rapport is apparent or real, the control of the motor system diminishes, so that in any case of actual communications we should naturally expect their purity and clearness to be affected by such conditions. If then the influence of both the primary and secondary consciousness should be removed, as is apparently the case with Mrs. Piper, we would have nothing left but an automatic mechanism for the medium of communication, and considering that we must rely, in that case, wholly upon the habits which it has acquired in the physical expression of thought, and not upon any inherent functional power to act as a substitute for a mind, we ought to realize that the limitations under which messages must be delivered would naturally be greater than when transmitted through secondary personality.*

* The unfounded nature of the assumption, made by so many people scientific and otherwise, that communications with a transcendental world should be pure, ought to have been apparent to any one who had the slightest acquaintance with psychology, and one might say with every department of modern science. Ever since Leibnitz it has been a truism that the external world can never intrude itself transmissively into the mind. No one admits an *influxus physicus* from matter to mind, and it is not even pure from one material body to another. Kant's philosophy brought this idea still more fully into recognition, and Fichte saw it so clearly that his *Kritik aller Offenbarung* (Critic of all Revelation) created a storm in theology simply because it assumed and showed that all revelation involved the coloring of the human mind through which it had to be delivered. The general theology of the time had assumed that revelation or information transmitted to man through human agents could be pure and free from subjective distortion, as if white light could be trans-

I do not assume that these limitations are necessarily the same in all cases. I shall not deny the possibility that instances might appear in which they are much less operative than in the instances before us. But with the question of the *necessary* conditions and limitations of communication I have nothing to do beyond the empirical presumptions established by what we know of abnormal psychology, and this suffices to check both the uncritical expectations of many minds and the hasty objections to the triviality of the communications which we at least seem to possess. If further investigation should show that I had overestimated the sources of confusion and difficulty in the modifying and distorting influence of the mediumistic conditions through which the messages have to be sent there will be no criticism for my having advanced this hypothesis as the best tentative supposition within the territory of known facts. Moreover it should be remembered that I have not assumed the limiting influence of the medium as an explanation of all the perplexities in the real or apparent communications. It is intended only to render possible the occurrence of a certain kind of confusion and error which I may leave the student to discover in the record. Any one familiar with the phenomena of secondary personality can pick out the kind of error and confusion likely to be incident to messages that must be delivered through that medium, and then add to these the probably additional difficulties attending messages coming through a nervous mechanism divested of the control of both the primary and secondary consciousness.

The position which is here taken is very much strengthened by the phenomena which appear as Mrs. Piper comes out of the trance. Dr. Hodgson observed and marked two different conditions between the trance in which the automatic writing occurred and Mrs. Piper's normal conscious-

mitted through red glass without being modified. This law of distortion, or subjective influences upon the transmission of external agencies, is as true of normal communication between mind and mind as it can be supposed of the transcendental, and it is only the most inexcusable ignorance that does not reckon with it in the interpretation of the supernormal.

ness. He denominated them Subliminal I and Subliminal II. When both of them manifested themselves in any specific instance of the trance the order of their appearance was different. As Mrs. Piper went into the trance Subliminal I appeared first and Subliminal II second and nearer the deep trance for the automatic writing. When she began to return to normal consciousness Subliminal II appeared first and Subliminal I second and nearer the normal consciousness. In both of them Mrs. Piper speaks and does not write. The distinction between them is very marked, and is determined by the nature of what is uttered, that is, by the contents of the real or alleged messages. In Subliminal II Mrs. Piper seems to be a mere vehicle for the transmission of what comes to her or to be a passive agent in the result. She says nothing that would distinguish her own personality from the messages. She does not show any evidence of distinguishing the thought uttered from her own. In fact, her own consciousness or mental activity, as it could better be called, is not in any respect apparent. She does not know herself as an existing entity. She seems to be the mere echoing instrument for what comes to it. She sees and hears nothing. She is not aware that she is distinct from the message. She seems, as I said, simply to echo what comes to her or to utter it without distinguishing that it is either her own or the thought of any one else. In subliminal I it is different. In this state she seems to be an observer of something. She often sees and describes things that imply a distinction between herself and her message. Even if she is not at all self-conscious, as she undoubtedly is not, there is the latent implication that she is distinct from what she sees, or hears and what she says. She seems to be aware that the mental state and message comes from something not herself. She appears to be an observer, not an introspecter. She reports statements or messages as if they were not spontaneous thoughts of her own, but as if they came from elsewhere. She is not in any condition of echolalia such as Subliminal II may be described to be. She begins to have command of herself to the extent that the purely automatic condition begins to disappear and there are dawning traces of that self-

conscious life which manifests both the exclusion of extramental influences and the displacement of automatism altogether.

It is in this latter state, Subliminal I, that she shows evidences of secondary personality and its modification of the messages which occasionally intromit themselves into the dawning stream of normal consciousness. In this Subliminal I appear often reminiscences of normal experience or evidence of the influence of sensory stimuli at the time. They are confused and delirious, but they are unmistakably mundane in their origin and show no traces, except in the intromitted supernormal incidents, of an extraneous agency, other than the normal memory or sensation. The secondary personality manifested in such cases is never systematic or of the dramatic type. It is sporadic and confused, just as in a dream or delirium. But it is the matrix in which occasional messages from the outside is cast, with now and then an apparently sudden return for a moment into the rapport with a spiritual world to catch a thought sent from it. But it indicates the important fact that intra-mediumistic conditions affect the extraneous matter delivered to it, and we are familiar enough with the influence of the mind in normal experience on impressions and information given it to understand how the purity of foreign messages is sure to be affected by the media through which they come.

This will be a truism to those who try to understand the mechanism of the communications. On this matter there is much intellectual confusion. In the traditions of spiritualism, with its interest in materializations and the various assumptions of direct appearances and communications, there has arisen the conception that in such phenomena we are not dealing with intermediary conditions affecting the communication with a spiritual world. Nothing could be more erroneous. In no case are we directly dealing with spirits, assuming that we are dealing with them at all. They have to produce their effects in the material world through the agency of an organism whose experiences and habits are conditions of producing any effect at all, and which modify that extraneous influence as all media must do in the trans-

mission of energy. Let us examine just what this mechanism is.

In the first place the automatic writing is Mrs. Piper's. There is no pretence that it is done by spirits. We concede to start with that this part of the phenomena is effected wholly by the automatic machinery of Mrs. Piper's organism. Whether the explanation be telepathy or spirits, the writing is not claimed to be the direct work of extraneous or foreign intelligences, living or deceased. It is the product of Mrs. Piper—Mrs. Piper in an unconscious condition. Her normal consciousness is wholly suspended, and to all appearances also her subliminal consciousness is either suspended or is deprived of its reflective powers. What we observe is a purely automatic agency, whether mental or neural, that responds to extraneous thoughts precisely as our own motor system does to our normal mental states. From the character of the writing it is evident that the mechanism of previous habits enters into the results, and how far the limitations of her own mind enter into the modification of them is not clearly determinable, but that they affect it is clear in many incidents and details. For instance, the difficulties attending the communication of unfamiliar words and phrases and the ease of getting through perfectly well known ideas and terms are indication of subjective influence affecting the matter delivered.

The extent to which this influence will be exercised will depend on the depth of the trance, if we may so describe the condition. This is not the same in all cases of mediumship. and is not the same in all conditions of Mrs. Piper's work. That is apparent in what has been said of Subliminal I and Subliminal II. It is a fluctuating condition, and there is perhaps no absolute line of demarcation between the various stages passing from the normal consciousness and the automatic trance. We may clearly distinguish between the normal and the subliminal and between the subliminal and the automatic trance or condition of echolalia at their outer limits. But at the points of transition from one to the other we can name no assignable distinctions. The result is that we could probably justify the view that they are all simply differ-

ent degrees of allied mental states. We are accustomed to think of the trance as an unique condition when, in fact, it may be only a deeper somnambulistic condition than we are usually familiar with in ordinary experience. The primary difference may not be in the kind of mental condition *per se*, but in the relation of a given state to normal life. For instance, ordinary sleep may involve the suspension of both mental and physiological functions to the extent of prohibiting such motor phenomena as are exhibited in automatic writing. Secondary personality and ordinary somnambulism may be the suspension of normal consciousness, but not the suspension of the physiological functions or of the subliminal mental action. Hence in these we obtain motor phenomena affected by a mental action that is not introspectively or normally aware of the ordinary sensory condition. But there is no rapport with a spiritual world or with extraneous intelligence of any kind even of the telepathic. But suppose that this subliminal consciousness be suspended in its influence on the motor system and that the physiologically automatic mechanism remains intact, while the rapport is not with the living, as in spontaneous and induced somnambulism, but with an extra-organic spiritual world. The trance, in so far as it is a mental condition of the subject, would be the same as in sleep and somnambulism, but the relation of the subject to stimuli would be different and consequently the resulting impressions would be different. In this way we can conceive various modifying influences, according to the depth of the trance and the degree of rapport with a transcendental world. If this trance condition be fluctuating, the character of the communications between the two worlds would fluctuate also, and in various cases, as well as in various stages of any single case, the purity of the messages would be affected, now being nothing but secondary personality, whether the result of spontaneous mental action of the subject or of distorted effects from foreign stimulus, now the intromission of foreign messages through a purely automatic mechanism, so mentally lethargic and inactive as to exclude apperceptive influences and secondary personality,

and again interfused with all sorts of subjective influences and objective communications.

The general principle for which I am contending here is well illustrated by a bell. All vibrations or impulses transmitted to a bell pass through it, but assume the timbre or quality of the bell in the sound that is produced. We may muffle the bell or modify the causal influences acting on it in any way we please, but the resulting sound always shows the same generic character. All physical media exhibit this law, and we are perfectly familiar with it. We fail to apply it to mediumship only because we are either too contemptuous of the phenomena to listen to them or too ready to listen to spiritualistic assumptions of direct communication. But the slightest intelligent reflection would show that, whether dealing with telepathic or spiritistic phenomena, we have to reckon with subjective influences in the character of our results. A medium is that by virtue of the very law I am illustrating, and must show such modifying effects of her or his own mental and physical habits on intromitted thoughts.

In illustration specifically of the influence of subliminal action and of neural habits I may select instances from another mediumistic case. Mrs. Piper is not so good an instance of this influence as those cases which do not show as deep a trance. The automatic mechanism in her case is less influenced by even her subliminal mental action than most cases and so reports in a purer form the foreign thoughts that come to it, tho probably modifying them in less evident ways than the case I shall quote.

This case I shall call that of Mrs. Chenoweth, the Mrs. Smith mentioned in published matter of the *American Journal for Psychical Research*, Vol. I, p. 133. I need not describe the details which affect the genuineness of her phenomena, as I am not concerned with the supernormal in this instance, tho the evidence of this is complete. What I want to note is several characteristics which show a graduated relationship between the influence of her mind on the results and that of outside agencies. My experiments with this case were of two kinds. Her normal controls represent one group of persons and the recently developed control of Dr. Hodgson, Mr.

Myers, and George Pelham represent another. With the former controls, the chief of whom is apparently a young person, the only one in manifestation at the time, the trance is a very light one. There is no evidence of its existence, in fact, except amnesia afterward of what occurred during the sitting. In this trance the influence of her own mind on the results is one of the most transparent facts of all the phenomena. It is more particularly true in the transitional condition coming out of the trance. It is impossible to tell what is hers and what is the control's at times. The only evidence that we ever obtain regarding the supernormal is names and incidents in sufficient quantity to exclude their explanation by chance guessing. The childishness of the talk often is not natural, but as this can be simulated by frauds so effectively no evidential value can be attached to this in support of foreign influence. But the mental limitations of the phenomena, the forms of expression, the wit displayed and much else reflect the undoubted action of her own mind and organism on the results. All outside messages are modified by it, and this is apparent often in even the influence of an interpreting consciousness on what she apparently sees. In this trance, she often shows all the characteristics of an observer interpreting symbolic figures or images and when the sitter states the facts indicated by the message it is clear that Mrs. Chenoweth's mind has partly misunderstood the meaning of it.

I shall illustrate. In the midst of a large mass of pointed evidence in one instance for personal identity, there came the statement that she saw a woman "holding a wee baby" in her arms. Now the fact was that the sitter's wife was deceased and they had lost a child two years old many years before. This child died in the wife's arms. But it was not "a wee baby." Mrs. Chenoweth's mind had interpreted, perhaps, a telepathic phantasm existing in her mind as a veridical hallucination and coming from the deceased or living just as you please, as implying a smaller child than was the fact.

This phenomenon is apparent in cases where the medium has difficulty in distinguishing between the living and the dead. In a few instances I have remarked evidence of ap-

partitions of the living taken for deceased persons, sometimes for a few moments and then spontaneously corrected. The phantasm which may be assumed to be a telepathic production from the mind of the communicator does not itself distinguish the living from the dead, and the mind of the medium in some cases has to be left to interpret the appearance until some incident occurs to make the first apparent meaning clear. The interpretation is subliminal, but interpretation nevertheless. All the apperceptive functions of normal consciousness may remain intact, and only self-consciousness and supraliminal memory be suspended. In such cases all the natural mechanism of subliminal action, including hallucinations of the veridical type and interpreting functions, may be manifested. In such cases it is clear that, like the bell whose analogy has been imported, the mind will give its own color to the facts, and it does this in a double sense on the hypothesis that the foreign mental stimulus has to be converted, so to speak as normal sensory stimuli, into images representative of sensory form and appearance.

But this intra-mediumistic influence on the message may be illustrated in another manner. Messages may not always take the same form. A thought sent from the spiritual world may come out in the physical world as a visual, as an auditory, or as a motor phenomenon. There is no guarantee as to what form it will take in the mind of the medium except the habit of her mind in such phenomena. What appears as an apparition to one may appear as a voice to another. A message may actually be divided between two cerebral centers, a part coming through one and a part through another. In one case, that of Mrs. Smead, on which a preliminary Report has been published (*Proceedings of the American Society for Psychical Research*, Vol. I) a most interesting illustration of this last type occurred. Mrs. Smead has proclivities toward the visual type of mediumship, tho so complicated with the motor type that her mediumship is seriously affected by the fact. On one occasion a sitter was present and his deceased brother purported to be communicating. The process was that of automatic writing. Instead of describing in words the cause of his death the pencil drew a soldier with a

gun on his shoulder and a large round black spot at his right hip. About the same time Mrs. Smead saw an apparition of a brown leather pocket-book and a daguerreotype photograph.

Now all that Mr. and Mrs. Smead knew was that the man's brother had been killed in the Civil War, but not the manner of it. He was killed by a cannon ball cutting him in two from hip to hip. No one present, it seems, knew anything about the possible meaning of the pocket-book and picture. But inquiry among the deceased person's living comrades showed that a brown leather pocket-book and a daguerreotype picture of his father had been found on the soldier's person after he was shot.

The reader will at once remark the mixture of motor and visual phenomena in the case. In no part of it did it take a verbal form and perhaps the difficulty of getting motor description of all of the incidents led to the line of least resistance in the action of the mind, which was a visual expression in completion of the communicator's thought.

Now to return to the case of Mrs. Chenoweth. I have called attention to the decided influence of her lighter trance on the form or even content of the messages. The reader would have to study the records of the experiments in this trance to realize clearly and fully what I say regarding the subject. I cannot quote them at length but must content myself and readers with remarking the fact. But even in the deeper trance some of the same influences are discoverable. But in accordance with suggestions made above about the various degrees of influence, increasing with the lightness and decreasing with the depth of the trance, this influence is much less marked in the deeper than in the lighter trance. The deeper trance is much more like that of Mrs. Piper, tho it shows less freedom from the influence of habit and subliminal action than Mrs. Piper's. Mrs. Piper's condition can be best described as one of echolalia representing rapport with the spiritual world and the minimum of subliminal influence on results. Mrs. Chenoweth's condition is one having the automatic aspects of echolalia, but a less marked rapport with the spiritual world and a more distinct evidence of subliminal

and neural habits on the messages. This is particularly noticeable in the use and spelling of words, and the formation of letters. The hand-writing is unmistakably Mrs. Chenoweth's. It is always in other cases affected by normal habits, but often the difference between the normal and the automatic writing is so great as to impress us with a different origin. But in the case of Mrs. Chenoweth the writing and spelling are distinctly hers, tho the message be unmistakably foreign to her mind. This is the bell analogy in a very clear form.

That even the sensory functions, are not wholly suspended in their action is apparent in the following incident. I had introduced a stranger to a sitting, having brought her in during the trance—the deeper trance—and a telephone call was answered by this lady to save me the trouble. The call was for Mrs. Chenoweth herself and by accident the stranger gave her name to the person inquiring over the telephone for Mrs. Chenoweth. As Mrs. Chenoweth came out of the trance she said, "I got the lady's name all right," and mentioned what it was. The manner in which it was done both proved the action of the auditory sense and the medium's honesty, as not trying to conceal the access of normal information. This same phenomenon was often apparent in her apprehension of sounds and voices outside the room, and this whether in the lighter or the deeper trance.

But a more distinct illustration of this intra-mediumistic influence, whether mental or neural, is the following incident. Mrs. Chenoweth constantly or nearly constantly, writes "Don't" for "Do not." On one occasion Dr. Hodgson was purporting to communicate and as we always read the writing aloud at the time, this being the manner of indicating to the communicator that we have actually received the message, the hand wrote, "We don't think that proper." Immediately my reading the "don't" as written, the hand wrote, "I do not like those donts: they are hers, not mine," and then repeated the sentence with the words "do not" instead of "don't."

Any reader of the detailed record will notice that the personality of G. P. can force his own words and mannerism through more successfully than can Dr. Hodgson. That is,

the foreign influence of some communicators is more effective in suppressing that of the medium's own mind or organism on the results. It required a special effort on the part of Dr. Hodgson to overcome the tendency to write "don't" and then the organism lapsed again into its normal habit. The same phenomenon is observable in the control of Mr. Myers. He adopted a special form of making the capital "I" in a certain manner not in any respect resembling the normal manner of Mrs. Chenoweth. In a few cases he lapsed into the normal manner, and remarked it once. But in all other cases, where special attention is not given by the communicator the capital "I," or pronoun, is that of the normal Mrs. Chenoweth's. It is the same with all the letters, tho there are variations in connection with different controls and communicators.

Another excellent illustration of the same kind is the following. At the close of Mrs. Piper's sittings the controls often indicate their intention to cease or to leave by saying, "We are going." In the case of Mrs. Smead, since some of the communicators at the Piper trances have appeared to control, when they say the same thing, it is, "We are agoing now," this last word being the one representing Mrs. Smead's natural habits. I have independent records of Mrs. Smead's experiences which show her use of the word "agoing."

Another illustration of this intrusion by the subliminal of its own habits into the message is the case of a young lady whose automatic writing purporting to come from her grandfather spelled the word "coughs" in the most surprising form "*caughts*." Suspecting this subliminal source of it at a time later when she could not suspect what I was after, I asked her in her normal state to spell the word "coughs" and she spelled it "*caughts*." The grandfather would not have spelled it so. That the spelling was subliminal and the result of natural habit is apparent on any theory but conscious fraud, and in this instance the latter was out of the question, being a private case with no interest in deception. There was good evidence in the case of the supernormal and the automatic hand-writing was not her own natural style, tho I doubt not that an expert would discover technical resemblances, as I

would expect this, if not absolute identity. But the difference in this case is unmistakable whatever the specific influence of the subliminal and natural habits. In one or two other cases, also, there was the evidence of this subliminal habit. The word "subliminal" itself was used a few times when it may be said to have been absolutely certain that the grandfather never heard of the word. The lady herself, however, was familiar with it, having read considerable in the records of psychic research.

But this subliminal influence may not stop with the mere intellectual content of the medium's habits. It may extend to the emotional and moral attitude of the subject toward either the subject or the person involved in the communications. On one instance Mrs. Chenoweth hesitated to mention a matter which she would not for one moment volunteer to speak of in her normal state. After the hesitation she went on without reluctance, but the hesitation was characteristic of a person who feared being misunderstood if she referred to such a subject without apology. Again Mrs. Chenoweth's instinctive attachment to the emotional and ethical side of this work, that is satisfying the sense of loss in those who have been separated by death from their friends, strongly resented the cold scientific side of the problem and when the subject was discussed with the subliminal of her possible return to the work another year, the struggle between her natural sympathy with bereaved persons whom she wanted to help individually and the broader scientific work of influencing the world's convictions and solving a large philosophical problem actually brought unconscious tears to her eyes. She had no knowledge or memory of this afterward.

Now in the case of Mrs. Piper the depth of the trance has tended to conceal the existence of both an intellectual and moral influence of her subliminal functions on the results. It is apparent that her normal experience and beliefs exercise little influence on the results, in so far as content is concerned or in evidence. Mrs. Piper has never had any intellectual interest in the subject of her work. She never desired, as a scientific or intellectual person, to solve the problem in the interest of the world. She had no scientific curiosity in the

issue. At one time she was curious to know if it was telepathy, but the moment that she felt it was beyond her own capacities to solve she abandoned the larger intellectual interests and accepted the situation as an opportunity to escape economic embarrassment. Her primary interest became social, especially as she became the subject of curiosity to the respectable class. In respect of her moral nature she has a will of her own and never accepted the situation under Dr. Hodgson's supervision, except with reluctance. Between Dr. Hodgson and the Imperator group she had no alternatives and her own desires were subordinated. But since Dr. Hodgson's death she has been her own master and as the ethical purpose in the problem has no weight with her, the interest in her own social place which dominates the desire to select her own sitters came to the front and has greatly affected the communications. I have indicated this in a lengthy statement and do not need to repeat the details (p. 181). The influence under notice is especially manifest in the inability, better called subliminal reluctance or refusal, to obtain messages for any one against whom Mrs. Piper has contracted an antipathy.

But the most marked incident in this subliminal influence is found in the effect on Rector, the control. In fact, it was the remarkably changed attitude of Rector toward certain persons, not *persona grata* to Mrs. Piper, that suggested the extent to which moral characteristics of the medium may affect the communications. At one time Rector was sympathetic and cordial in his attitude toward these persons, but the moment that Mrs. Piper became averse to them, as interested in other than personal sittings and opportunities for better social recognition, his personality changed. It became the victim or instrument for the will of Mrs. Piper and nothing could compromise it. I had not before obtained so clear a conception, or even evidence, of the extent to which the subliminal personality of a psychic could affect the personality of a control. The ideas and purposes of the control seem interfused with those of the psychic. This is perfectly evident in Starlight, the control of Mrs. Chenoweth in her lighter trance. This may, in her case, be due to her educa-

tion on the "other side." But that her personality is greatly influenced by that of Mrs. Chenoweth is perfectly evident to any one who studies the cases minutely, and it is especially evident in the fact that Mrs. Chenoweth has to assume a passive condition to enable the control to do anything at all without violence. No doubt in all cases the control could manage to force his or her way through, but this would be to the injury of the psychic. No doubt also Starlight is not aware of how much her own personality is affected by that of Mrs. Chenoweth, as her education has been through it. But it is apparent by the conformity of Starlight to the impressions, tastes, likes and dislikes of Mrs. Chenoweth. This is not always the fact. Sometimes they are very markedly in contrast with those of Mrs. Chenoweth. But when it comes to sittings and sitters, the fears and restraints which Mrs. Chenoweth feels very greatly affect and limit the power of the control, and I have known it to reflect those states completely. The only thing that prevents its persistent influence is the steady moral interest of Mrs. Chenoweth in the work and the strong efforts on her own part to overcome the limiting influence of her fears and hopes on the results for science. The brave opposition to her timid fears and the strong moral nature and interest in the work served as a corrective of the subliminal influence interfusing with the control to limit her duties.

We must remember, too, that Mrs. Piper's subliminal activity, like that of Mrs. Chenoweth, has been more or less educated by the trance personalities. This will be a reason for not observing so much evidence of its influence from normal experience. That such may occur is apparent in an incident occurring with my experiments with Mrs. Chenoweth. I noticed often that the Hodgson control used the words "magnetism" and "magnetic" in description of certain conditions affecting the communications. Hence I asked him, as the assumed communicator, why he used it, and explained my reason, saying that I had frequently noticed it in the communications even of other controls. The communicator spontaneously, and pertinently to the identity of Dr. Hodgson, asked me if I "knew her [the medium] well enough to know if I [Hodg-

son] borrowed her term," and then a little later volunteered the question: "Can you not talk to her." This term was one which Dr. Hodgson would never use in life. No scientific man would do this, and hence the fact of its use by him in communication might be appealed to in proof that he was not communicating at all, and that the subliminal of Mrs. Chenoweth was responsible for the occurrence of it. To ascertain this I asked Mrs. Chenoweth in her normal state some questions about her use of the term, and she, without knowing my special object, answered my inquiry by the statement that she never used it and did not like it, giving as her reason the disrepute which it has with more intelligent people. Apparently, therefore, it does not have a subliminal influence as instigated by normal taste and experience. Her subconscious life thus appears to have had some of its education beyond normal experience, and if this be so, remembering that Mrs. Piper had read the "Spirit Teachings" of Stainton Moses soon after the appearance of the Emperor Group as trance personalities and also that their long contact with her personality could not fail to affect it, we may well understand that much, which might well seem to be foreign to her physically determined subliminal action, might be the result of subliminal habits having a transcendental instigation, and thus rendering possible the steady communications that we observe as well as the forcing through of some things not wholly in harmony with it, but limited whenever the moral resistance of that subliminal is aroused by something repugnant to it.

One fact is of interest in illustration of this. The refusal of Mrs. Piper to submit to scientific experiment after her return from England was often the subject of spontaneous remark by Dr. Hodgson and G. P. through the mediumship of Mrs. Chenoweth during my experiments in 1907-1908. In the communications something was said in allusion to Rector and it suggested to me to ask the communicator through Mrs. Chenoweth, who purported to be Mr. Myers, if the subliminal action of Mrs. Piper had any influence on the personality of Rector, and Mr. Myers replied: "Yes sir, emphatically so." If the reply had been yes, I should have

construed it a purely subliminal opinion of Mrs. Chenoweth. But it was not only unnatural for her to speak in this way, but the emphasis was of the kind to recognize far more influence than I had even supposed and to suggest that the judgment was a foreign one. I have no proof of this, but long familiarity with these phenomena leads me to give a certain weight to it. Of course, we must at least be prepared for scepticism here on the ground of subliminal interest on the part of Mrs. Chenoweth to discredit the phenomena of Mrs. Piper, and I shall not dispute the right to cautiousness here. I only quote the fact as one which has its possibilities at least as evidence and also as certainly implying a conception that limits hasty belief in the purity of the communications through Mrs. Piper. Indeed to assume that it is a subliminal contribution of Mrs. Chenoweth is to concede the very point here contended for, namely, subliminal coloring of the messages, and tho this assumption would eliminate its supernormal character and thus its evidential importance in proving that Mrs. Piper's subliminal similarly influenced results, it would prove the general doctrine and render its application to Mrs. Piper all the more probable.

An important method of ascertaining the extent to which intra-mediumistic conditions limit communication would be the comparison of the results in different psychics from the same communicators. If we have any knowledge of what a special communicator would say and if we find that there is a great difference between their communications through different mediums we may well suppose that the primary cause is the mediumistic conditions which they have to overcome. Such an argument is not conclusive, since different mediums might affect the minds of different communicators in very different ways. But when the incidents told give distinct evidence of what is in mind when communicating and yet show that they are more fragmentary in one case than in another we have a fairly distinct proof that intra-mediumistic obstacles are involved. The comparison of different mediums will indicate the extent to which such obstacles can be determined.

The Smead case is a most excellent one to exhibit these

intra-mediumistic difficulties, as it shows less evidence of the supernormal and much more confusion often in transmitting the messages than the Piper case, which, as we know, is bad enough. Sometimes Mrs. Smead has done as clear work as Mrs. Piper, but this is not often, and the record which has been published of her work shows this fragmentary nature of the communications in a much more distinct light than Mrs. Piper's average sitting. We have also some of the same communicators and hence the comparison of their messages in the two cases, where we can make either psychic the measure of success, will suggest the principal cause of the difficulties.

I shall have to leave the study of this point to the reader, as the quotations from the Smead Report (*Proceedings Am. S. P. R.*, Vol. I, pp. 525-722), would involve too much space and explanation of their meaning. I must be content with calling attention to a few illustrations, after remarking the two or three general marks of this confusion and obstacles to clear communication. The general indications of difficulty will be found in two features of the record. They are (1) the frequent obscurity of the writing which made it difficult or impossible to read it and resulted in repetition of the word or message, and (2) the frequent pauses which indicate obstacles to the transmission of messages. The record is so full of these that it must annoy the reader to make it intelligible. These are much less common in the case of Mrs. Piper and Mrs. Chenoweth, indeed very rare in the latter. They probably give rise to more rapid change of topic and so to the kind of confusion incident to such changes before the intended message had succeeded in getting through, but whether they do this or not, the most apparent feature of the result is the existence of certain intra-organic obstacles to the ready transmission of messages, and one might even conjecture that their influence is so great as to discount the existence of any other obstacles. The analogies with aphasia are not so apparent in the Smead as in the Piper case. There seems to be less introspection on the part of the communicator and perhaps other hindrances to the discovery of difficulties in his own mind. But however this may be the lim-

itations upon communications seem most apparent in the medium and less evident in the mind of the communicator.

I call attention to one illustration of what I mean in the Smead case (*loc. cit.* p. 597). My wife is communicating, just after another person had tried and failed. She mentioned music which had been a special occupation with her and then expressed the desire to play for me, which she had often done in life and then soon referred to our singing hymns together. Two of these incidents may possibly be regarded as evidential, but not the reference to music in general, as Mrs. Smead knew the latter. Now, tho these allusions are fragmentary they indicate that a far larger amount was in mind when attempting to communicate, and yet with the pauses and difficulty of controlling the writing only fragments got through. The difference between the amount in mind and that which comes through is so great that it inevitably suggests that the primary difficulty here is with the mediumistic conditions, a view reinforced by the fact that Mrs. Smead is more distinctly a visuel than a motile, as explained later (*loc. cit.* p. 527). Her motor system is very lethargic and her habits of thinking are more distinctly represented in visual functions, these having no marked tendency to seek motor expression. But technical considerations aside the most discernable feature of the passage indicated is the disparity between what is evidently in the mind of the communicator and what gets transmission.

Perhaps the same is true of the apparent attempt of Dr. Hodgson to get some message through a few days later (*loc. cit.* p. 612). There is no clear indication of what is in his mind at the time, but comparing his success in the Piper case with his failure here we must attribute the difference either to a difference in his mental state or to a difference in the mediumistic obstacles, and perhaps the latter is the more natural and certainly is the more evident hypothesis.

A good illustration of the contention here advanced is the sittings of Mrs. Z. (*loc. cit.* pp. 682-688). The whole record is one distinct evidence of it, as it is so clear what the communicator is trying to say and so little success in making it intelligible and racy. Take the evident attempt to describe

the Canadian Parliament Buildings, his residence in Ottawa, and the allusion to his private home and habits there in a far away province. They all suggest clearly what is meant, but without a knowledge of who the man was we would perhaps never be able to ascertain how incomplete the received messages are. The contrast between what is in mind and what receives expression is evident. In fact, the whole record is one continuous mass of such imperfections and fragmentary messages.

2. Intervening Obstacles to Communication.

It is to be admitted and emphasized at the outset that we know nothing definite about the existence of intervening obstacles to communication with discarnate spirits. We have facts which seem to show the necessity of supposing the continuity of personal consciousness, but the same facts do not carry with them any clear conception of the conditions through which they have to come, and we have to be content with conjecture from the limitations of the communications to ascertain what may intervene to determine those limitations. When once convinced that discarnate spirits exist we should be justified in the inference from their almost universal silence that something intervened between the two conditions of existence to prevent intercommunication. In the physical world one mind communicates with another through the physical phenomena of sense impressions, and hence however sharply they may be separated from each other in other respects they have the indirect means of physical media through which to get into various form of intercourse with each other. But if discarnate spirits exist their supersensible conditions in relation to the incarnate and their silence in regard to communication makes it inevitable that we should infer the existence of conditions excluding any ordinary communication between the two worlds. But we do not know what they are or how they act to prevent communication. We can only speculate in regard to such obstacles, unless the facts which justify the belief in discarnate spirits suggest something definite. This, however, they do

not suggest in so far as intercosmic agencies and conditions are concerned.

But there are indications in the phenomena of this and other records of agencies which may be treated as real or apparent according to the view that we take of the facts, and which on any theory represent difficulties in the process of obtaining and delivering the information expressed. I refer to the "controls" and intermediaries involved in the communications. Whether we adopt telepathy or spirits the phenomena have an important psychological interest and show the same real or apparent difficulties in the process. All that would puzzle us on the telepathic hypothesis is the real or apparent necessity for simulating a situation that would be much more natural to our knowledge on the spiritistic theory. One does not easily see why telepathy should take the form of the dramatic play of personality in a transcendental world, or why it should not directly produce its results without representing the apparent necessity of a whole theater of personalities each with specific functions to perform in the drama. If this be necessary, however, the assumption of functional changes of personality in order to adjust the process to the acquisition of the various incidents and types of phenomena involved would show that certain difficulties had to be overcome in the process. But while it is clear from the study of the record that, on any theory of the phenomena, there are difficulties in the acquisition and delivery of the facts, the attempt to apply telepathy to them involves so many complications and such a simulation of the spiritistic explanation which it is to supplant, that the simpler explanation will always appear to be the more rational, and assuming this we have the "controls" and intermediaries to suggest what we should most naturally infer in the fact of an occasional intermission of messages from a transcendental world, namely, the existence of obstacles to communication. In addition to this we should have the modifying influence of their minds upon the communications transmitted through them. Assuming, then, the spiritistic hypothesis as sufficiently guaranteed by the supernormal facts we must examine the real or apparent significance and influence of the in-

intermediaries in the communications. I shall describe briefly the functions assumed by them and then explain the possible effect on the messages as well as the limitations and obstacles implied by their necessity and action. I shall assume for the sake of argument and clearness that these "controls" are discarnate spirits, altho I have not the same evidence for this assumption that I have for the independent intelligence of the other personalities whose names and identity are clearly evinced. In the argument for spirits I would be obliged to assume that these "controls" were merely the secondary personalities of the medium, and to so treat them until they proved their identity. I have explained my position on this point in my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 176-184, 262-268). But without invoking the possibility that these "controls" are spirits from the proved spiritistic nature of other personalities, the problem of explaining the difficulties of communication will justify the hypothetical assumption that these intermediaries are spirits in order to make intelligible the occurrence of certain confusions and mistakes in the communications, and if they thus explain them the hypothesis will have that much in its support. Hence I shall treat these intermediaries as spirits, if only for the sake of clear conceptions of the apparent nature of the phenomena, and leave the final issue of proof for their character to the outcome of the investigations in psychical research.

We must not forget, in placing the emphasis of the spiritistic theory on the evidence for the personal identity of certain persons, that all the communications purport to come through discarnate spirits who do not attempt to prove their identity but serve as necessary intermediaries for the communications of those who do make this attempt. Hence, not only do we have the physical, and perhaps the mental subject of the medium to reckon with, but we have also the alleged mental subject of the "control" to reckon with in the same results. Why this should be so can receive only the most general consideration, and the answer would be that only an occasional spirit can endure the conditions or retain consciousness long enough to serve as an intermediary. But dismissing this as

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either conjectural or as unnecessary and irrelevant to our present problem, and contenting ourselves with the real or apparent presence and mediation of such agencies, we have a condition that inevitably suggests a possible source of difficulty and confusion in the transmission of communications, and it would remain to see whether we could discover evidence in the record that such an hypothesis received any confirmation in the facts. We must remember too that we are not always limited to one such intermediary, but at times we have at least two, and possibly more than two. Rector was usually the "control" in my sittings, but occasionally George Pelham acted as "control," and sometimes he acted as intermediary between Rector and the communicator endeavoring to establish his identity. In this way the opportunity for much dramatic play occurs as well as for the modification of messages. Let me take up some illustrations.

I commented in my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 235-236), on some instances of this influence of an intermediary on the form of a message, but without using the fact for the purpose which I am now considering. The most striking instance was the use of the word "Sunday" which the communicator would not naturally use, as he was all his life religiously opposed to the use of this word and insisted upon employing the term "Sabbath." Now the regular controls, Rector and Imperator, always prefer the term "Sabbath" but will deliver a message as they receive it apparently without consulting their own tastes and prejudices. As the communicator would most naturally employ the term "Sabbath" I should most naturally have gotten this term in the message, but instead I got the term "Sunday," with some hesitation in the delivery of it. Now it was claimed that George Pelham was assisting my father at the time, and George Pelham was a man who would most naturally use the word "Sunday" in life, as he was not a religious man and lived in an eastern city where the common use of the word "Sabbath" has ceased. Similarly where my father would use the term "carriage" Rector employed the term "coach" (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 236, 401).

A much more interesting illustration of this influence is found in an incident which I noted in my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 340, 357, 474, 478), but without any comments on the point under consideration. It is not evidential, but is amenable to explanation by secondary personality in that the particular phrase upon which the illustration turns was one that had been read to Mrs. Piper's hand, but it illustrates the coloring which different personalities will give to incidents which were not originally connected with a special phrase, and with the spiritistic hypothesis once accepted the incident comes in for illustration of this modification.

On February 9th, 1897, Dr. Hodgson read a letter from a friend to Stainton Moses, deceased, through Mrs. Piper's hand (this being the manner of communicating to alleged disincarnate spirits), and in this letter occurred the statement of the friend: "I write this letter because it seems possible that we may thus meet across the barrier, my pull perhaps helping your push." This fact I, of course, did not learn until 1900 (*vide supra*). On December 27th, 1898, in a message purporting to come from my father, the statement was made: "Keep it in mind, James, and I will push from this side while you call from yours, and we will sooner or later come to a more complete understanding." No apparent meaning was suggested by this at the time. The use of the terms "push and call" seemed wholly unnatural to me, and the idea as well as the language was in no respect characteristic of my father. Consequently I remained puzzled by the expression. On June 3rd, 1899, when I was not present at the sitting, Rector wrote: "Say to Hyslop all is well. Stainton Moses helping Hyslop." On June 6th, 1899, when I was present, a message purporting to come from my father said: "Well now I feel satisfied to feel that you are at least pulling with my push." On the next day, June 7th, I being present, the same communicator said: "I heard them telling you what I said to Rector and Moses after I ceased speaking with you before." Compare my father's statement in the present record: "I am pushing against the tide in a way" etc., p. 418.

The interest attaching to the facts here mentioned is that there is an apparent influence of the mind of Stainton Moses on a message from a person who would not naturally use the language involved, this expression having been read to him, according to the representation of the case, nearly two years before its appearance at my sittings. Then to increase the interest when the same phrase is repeated we find definite reference to the presence of this Stainton Moses as an assistant, and this in close enough proximity to the repetition of the phrase to imagine his influence upon the result. The same facts can be stated in terms of secondary personality, if desired, but the phenomena would appear more natural on the spiritistic hypothesis after it had been sufficiently attested by more evidential facts. What they illustrate, however, is the influence of other personalities than the communicator on the messages.

An interesting instance of the same kind of influence is use of the abbreviation "U. D." for "understand" by Rector and Imperator. It appears indifferently in their own messages and in those of other communicators. I give two illustrations of communications purporting to come from my father. On February 7th, 1899, in a sitting which Dr. Hodgson held in my behalf occurs the following statements. "I wish to speak to James, but I U D he is not here, but sends you in his place." A few minutes later, in response to Dr. Hodgson's explanation of a previous message, is said: "I am glad to know that he U D my meaning" (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 370, 371). Now the abbreviation "U D" was spontaneously adopted long before by the trance personalities and such a form of expression would never be used by my father, and I suspect by no other communicator unless taught to do it beforehand. But in any case the incident shows the influence of the trance personalities on the form of the message. This use of "U D" will be found to be a very frequent phenomenon in the communications of other personalities than the "controls." A very pretty illustration of its use twice, once apparently by my father and once by Rector alone, is found in the sitting which I have just quoted (*vide supra*, p. 374), showing however in

one of them, if the thought involved in the abbreviation is not from my father, the ready resort by the trance personality to its own phraseology. Compare same report pp. 385, 386, 388, 397, 400, 419, 420, 421, 422, 423, 430, 431, and in the same manner to the end of the report. See also the present report for instances, pp. 419, 426, 428, 430, 449, 450, etc.

Another illustration of the same phenomenon is the use of the word "Messenger" put into the communications purporting to come from my father. On February 22nd, 1899, (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 406), he is made to say, with a singular hesitation before the word "Messenger," as is often apparent in a communicator when allusion is made to the trance personalities, "Yes, I will tell you more of Messenger when I feel stronger." Now "messenger" is not a natural term for my father to use, and as the trance personalities evidently conceal their real identity from us on this side any allusion to them on theirs, if given in the correct form, is suppressed by themselves, and the assumed names given instead. But this aside, the term "Messengers" is used by them in their own communications to describe themselves as a group, and is twice used in later sittings for this purpose when there is no pretense of others communicating (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 376, 466, 468). I have seen the term used by them in other records than my own.

In one message (*loc. cit.* p. 419) my father is made to say, referring apparently to some imitative experiments with some young men: "They are not light and I cannot reach you there." My father would never naturally use the term "light" to describe a medium, but the term, as the reader can discover in the records, is always the one employed by the trance personalities to denote Mrs. Piper and to describe the condition for communicating (Cf. p. 379). On the very next page (420) of the same report allusion is made to Imperator apparently in the message: "I have found a just and all-wise Protector who will not overlook me." The trance personalities, as is more or less indicated in the assumption that they are the "Messengers" of God, speak in terms more or less deifying of Imperator, which my father would never do

when living, if he had considered such phenomena as these. Similar language is frequent in the allusions of Rector and associates to Emperor.

The trance personalities often use the phrase "as I would have it," meaning probably their satisfaction with the conditions for communicating (Cf. pp. 299, 305, 370, *loc. cit.*) This phrase is once put into the message of my cousin (*loc. cit.* p. 469). It is put once into the mouth of my mother in the present report (p. 400).

There are no striking illustrations in the present report of this intromission of words and phrases characteristic of the "controls" into messages of the communicators, except the abbreviation "U D." There are words and phrases that are most probably this, but they are not such as can be shown evidentially to be what they probably are. There are many in the first report that are evidently intromissions, but the fact cannot be proved so clearly as in the case of the instances mentioned. In the present report "U D" is the most distinctive instance of this intromission.

The instances of modification in messages which I have mentioned are undoubted cases of it on any theory whatever of the phenomena, and as I am here assuming the spiritistic hypothesis they show what intermediaries must naturally do in the process of receiving and transmitting messages from others, and if this modification occurs in these proved instances it is probably a factor in all that are sent. There are indications of it in many expressions, such as "passed out" (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 485) which the communicator would not have used most naturally, but would have employed "died," while the trance personalities avoid the word death. Finding the influence of the trance personalities undoubted in some instances would suggest this influence in cases where it could not be proved, so that the modification of messages may be much more extensive than appears in the occasional and proved instances. As a good illustration of this an interesting communication should be quoted in full and explained. In the sitting of February 16th, 1899, occurred the following, the sitting being held in my behalf by Dr. Hodgson.

"Now can you recall anything about my beliefs in God. You know well that [what] I always intended to do, that was to shut my eyes to what I could not really see.

(He's getting confused, Rector, isn't he?)

No. He means he would not really believe he could return, but hoped he would be able to do so" (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 386).

No ordinary reader would naturally interpret the message of the communicator as Rector does in this instance. There does not seem to be a hint of the idea which Rector takes of the message, and we can only assume that Rector, until he could explain it in his own language, had gotten the communication only in fragments and colored it with his own mode of statement until he could explain it more clearly. If this is a sample of the modification of messages we can well understand their fragmentary character, and wonder how we ever obtain material for the identification of personality.

I have in this presentation of the case confined attention to the fact of the modification of messages, and made no hint of why or how it may be caused. I have assumed the ordinary mode of communication as represented in the messages, which seem to imply some sort of speech. But this must be treated as a mere metaphor. We are too apt to assume some condition and relation analogous to our own mode of communication when this is represented in familiar language. But we have to dismiss all such assumptions as unwarranted until the analogy is proved. In spite of references to "speaking" we have to suppose that the mode of transmitting ideas is different from ours. There are distinct evidences that it is different. The allusion is not always to something like oral speech, but is often to something like telepathy or the process which involves mere thinking as the initiating cause of the message. I shall quote the instances of this in my first report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 321, 327, 343, 379, 395, 425, 445, 475).

In the statement, "I am too far off to think more for you" (p. 321) there is a decided suggestion of a telepathic process. "I am thinking" (pp. 343, 395) might suggest the same. But that the process might include this and some-

thing more at the same time is suggested by the following: "I will leave nothing undone, but will reach you clearly and talk as we used, when I could speak independently of thought" (p. 327). It is possible that this would suggest nothing more than telepathy. "Until I become accustomed to this way of speaking," etc. (p. 379) suggests a process wholly distinct from what the ordinary language implies when referring to speech. "I cannot think any more. Wait for me to return" (p. 425) suggests something like telepathy again as the process of communication. So also the statement in a similar situation: "I am really too weak to think more for you, James" (p. 445), and "I feel, think and know as well as I ever did, and yet I am not able to express in this way all I think. It is apparent that a process of thinking is the important one in the transmission, if any stress is to be laid upon passages of this kind, and one can hardly object to this way of considering the case, because it would be so natural to indicate, consciously or unconsciously, the difference of conditions for communication between the two worlds.

In the present report are a few instances of the same. "I am going to rest my thoughts now. I cannot think more of earth just now, although it does me no harm" (p. 416), "in thinking I hope to be clearer soon" (p. 514), "My head is tired . . . thinking" (p. 520), "I cannot think dear" (p. 525), "The thoughts are going from him in his attempts" (p. 548)—all indicate the same tendency to spontaneously describe the process on that side as one of thinking which would suggest telepathy as at least associated with the communications, or something like it. (Cf. pp. 392, 400, 419, 431, 512, 595.)

Now if telepathy is in any way associated with the communications we should most naturally expect modifications by the trance personalities or "controls" through which they have to be interpreted and transmitted. But whether telepathic agencies are employed or associated with the process of communication or not, it is apparent that it is different from and more complicated than ordinary speech, and involves some mode of interpretation, and that suffices to involve the messages in the modifying influence of the minds

of the intermediaries, as well as disturbances in the medium, and all the difficulties become perfectly intelligible, in so far as modified communications are concerned.

The modification of messages, however, does not explain all the difficulties suggested by triviality and confusion. But it does explain a certain type of message and certain confusions that would be most natural to a medium of that sort indicated by intermediary trance personalities. The most important indication, however, in the existence of modified messages coming through other minds than those of the main communicators, is the probable existence of intercosmic conditions between the regular communicator and the "control." Those once granted to exist we can well understand that all sorts of disturbance to communications would occur, and especially if the means of communication were in any way telepathic or complicated with a process resembling telepathy in some of its functions. But since intervening obstacles to communication do not explain all the difficulties suggested by the nature of the messages we have to look to the third hypothesis as a consideration in the problem. This is the mental condition of the communicator. We have two sources of difficulty and confusion, explaining the limitations and modifications of messages in certain particulars, but they do not fully explain the uniform type of messages and the peculiarly capricious and confused character of them, along with the various phenomena that make the communications resemble deliria. This characteristic must be accounted for, and to do this it is supposed, with some good reasons I claim, that the communicator is in an abnormal mental condition while communicating, a condition perhaps not clearly definable, but resembling somewhat our dream life or certain types of secondary personality. To this claim I must give a most careful attention.

3. Mental Condition of the Communicator.

When the spiritistic theory, in its explanatory or causal aspects, is found to be independent of the intellectual and moral value of the facts by which it is suggested and proved, and when it is recognized that triviality and inanity in the

facts are not an obstacle to the hypothesis, the presence of these characteristics ought to suggest a reason for them in the conditions of communication, partly indicated in previous discussions and facts, and from the psychological side these can be at least partly determined by the material unity of the messages which will assume that they will more or less represent the mental condition of the communicator, at least while he is communicating. Now the study of the content of the messages, involving the unity of the evidential and non-evidential, of the true and the false and the mixture of the true and false, unmistakably suggests to a psychopathologist a mental condition, while communicating at least, that apparently more or less clearly resembles in varying degrees our deliria, dreams, the trance of secondary personality, or some hypnotic states. Dreams, however, probably best represent the resemblance as they indicate so clearly both the borderland condition between a normal and wholly subliminal action, and the phenomena of triviality which so characterize the communications of this record. The only question that will remain, after accepting this suggestion and description of the real or apparent state accompanying the communications, is the question whether the hypothesis is applicable to details and whether any evidence is accessible in a consistent application to details.

The hypothesis which is thus advanced is not original to myself. It was the result of Dr. Hodgson's many years' investigation of the Piper case and other mediumistic phenomena. It had not occurred to me at all until I received the suggestion from his Report, and whether it prove finally acceptable or not he must, as he would gladly do, accept the responsibility for its proposal. I have been obliged in the course of study to keep it in an elastic state of application, as I do not doubt Dr. Hodgson would have done were he still living. But whatever fate it meets in the end it is one hypothesis, whether tentative or not, that throws more satisfactory light upon the perplexities involved in the peculiar nature of the messages. We may suggest modifications of it as the discussion proceeds and also as the accumulation of facts increases. But whatever service the view may have in

this stage of the investigation, Dr. Hodgson must be accorded the credit of having seen and applied the hypothesis to the manifold difficulties which he had to encounter in the perplexing limitations of the phenomena claiming a spiritistic interpretation. I shall, therefore, quote the outline of the hypothesis as he stated it that the reader who may not have access to his Report may see the extent to which I am indebted to him for the suggestions that I have tried here to develop.

Answering directly the questions which many ask regarding the triviality of the communications, tho not admitting that they are always so, he propounds the various possibilities that limit and retard intercourse between the two worlds, and among these various conditions affecting the result is the one mentioned, supported by glimpses of its discovery in the philosophy of Plato. (Cf. *Proceedings* English S. P. R., Vol. XIII, pp. 362-370.)

"If, indeed," he supposes, "each of us is a 'spirit' that survives the death of the fleshly organism, there are certain suppositions that I think we may not unreasonably make concerning the ability of the discarnate 'spirit' to communicate with those yet incarnate. Even under the best of conditions for communication—which I am supposing for the nonce to be possible—it may be well that the aptitude for communicating clearly may be as rare as the gifts that make a great artist, or a great mathematician, or a great philosopher. It may be a completely erroneous assumption that all persons, young or old, good or evil, vigorous or sickly, and whatever their lives or deaths may have been, are at all comparable with one another in their capacity to convey clear statements from 'the other world' to this. Again, it may be well that, owing to the change connected with death itself, the 'spirit' may at first be much confused, and such confusion may last for a long time; and even after the 'spirit' has become accustomed to its new environment, it is not an unreasonable supposition that if it came into some such relation to another living organism as it once maintained with its own former organism it would find itself confused by that relation. The state might be like that of awakening from a prolonged period of unconsciousness into strange surroundings. If my own ordinary body could

be preserved in its present state, and I could absent myself from it for days or months or years and continue my existence under another set of conditions altogether, and if I could then return to my own body, it might well be that I should be very confused and incoherent at first in my manifestations by means of it. How much more would this be the case were I to return to *another* human body. I might be troubled with various forms of aphasia or agraphia, might be particularly liable to failures of inhibition, might find the conditions oppressive and exhausting, and my state of mind would probably be of an automatic and dream-like character. Now the communicators through Mrs. Piper's trance exhibit precisely the kind of confusion and incoherence which it seems to me we have some reason *a priori* to expect if they are actually what they claim to be. And G. P. himself appeared to be well aware of this. Thus he wrote on February 15th, 1894:—

'Remember we share and always shall have our friends in the dream life, i. e., your life so to speak, which will attract us for ever and ever, and so long as we have any friends *sleeping* in the material world;—you to us are more as we understand sleep, you look shut up as one in prison, and in order for us to get into communication with you we have to enter into your sphere, as one like yourself asleep. This is just why we make mistakes as you call them, and get confused and muddled, so to put it H. [Dr. Hodgson reads and repeats the message thus given.] Your thoughts do grasp mine. Well now you have just what I have been wanting to come and make clear to you, H., old fellow.

(It is quite clear.)

Yes, you see I am more awake than asleep, yet I cannot come just as I am in reality independent of the medium's light.

(You come much better than the others.)

Yes, because I am a little nearer and not less intelligent than some others.'

And again on February 16th, 1894:—

[After a reference to Mr. Marte.] That he with his keen brain and marvellous perception will be interested I know. He was a very dear friend of....I was exceedingly fond of him. Cosmical weather interests both he and I—me—him—I know it all. Don't you see I correct these. Well I am not less intelligent

now. But there are many difficulties. I am far clearer on all points than I was shut up in the prisoned body.

(Prisoned? prisoning or imprisoning you ought to say.)

No, I don't mean to get it that way you spoke—perhaps I have spelled it wrong. Prisoned body. Prisoning. See here, H., "Don't view me with a critic's eye, but pass my imperfections by." Of course I know all that as well as anybody on your sphere.

(Of course.)

Well I think so. I tell you, old fellow, it don't do to pick all these little errors too much when they amount to nothing in one way. You have light enough and brain enough I know to understand my explanations of being shut up in this body dreaming as it were and trying to help on science.'

With these statements we may compare a description given long ago by the Platonic Socrates, of the bewilderment of a 'returning soul.' Before quoting this, I make a digression for the purpose of explaining an incident which happened to lead my thoughts to this description. The incident concerns G. P., and a few preliminary explanations are needed.

G. P. held the 'Mind-Stuff' theory in somewhat the crude form expressed by Clifford. According to this general theory, the world consists of something which is intrinsically identical with what we know as our own consciousness, and which in its more elementary forms may be called mind-stuff. Each one of us consists of a special coherent aggregation of mind-stuff, and this, acting upon another similar aggregation, produces in it the perception of a human organism. Also G. P. and myself had several times spoken together of the analogy used by Plato in the 7th Book of the Republic, where a description is given of a cave in which are prisoners, fettered from earliest childhood, so that they cannot move, and can look only straight before them. Behind and above them is a fire, blazing at a distance, and between the fire and the prisoners are men passing along with various kinds of vessels, statues, figures of animals, etc., and casting their shadows on the walls of the cave. The prisoners have no knowledge save of the shadows, which to them are the reality. In our application of this, the objects which we perceive in the physical

universe may be like these shadows, and the things to which they correspond are in reality composed of mind.

Now in the special discussion which I had with G. P., some two years before his death, concerning a future life, he maintained that in accordance with the mind-stuff theory, a future life was inconceivable, since the material body with its brain was only the shadow of the mind, yet since that shadow went through a process of disintegration, we must conclude that the mental thing corresponding to it also went through a process of disintegration. To this I said that we might frame a hypothesis which should be in accord with the general mind-stuff theory, and to which such an objection as his could not be urged,—that the gross material body might be the shadow of a coarser and cruder form of mind-stuff, that it might be tenanted by a more subtle organic body composed of the luminiferous ether, that such ethereal body might be the correlate of the human personality, and that altho the gross material body might disintegrate at death, the ethereal body might not. After a long discussion G. P. agreed that such a hypothesis might be made in legitimate accord with the mind-stuff theory, and that it rendered a future life *conceivable*, tho this still seemed to him *incredible*; and it was then that he pledged himself to do all he could to establish it if he died before me, and found that there was a future life after all.

Now at one of the early sittings in the G. P. series (*Proceedings* English S. P. R., Vol. XIII, p. 418), in reply to some questions by Mrs. Howard, as to the possibility of his having access to books which had ceased to exist *for us*, such as the Alexandrian library, he replied:—

‘It does not make any difference how much the material is destroyed. Plato was a philosopher and a good one. You know, Hodgson, that was our argument, our discussion.’ I said: ‘That came in certainly, we used the old Platonic analogy.’

This was a very direct reference to the central point of our discussion, and is the *kind* of incidentally evidential remark of which there are many instances in connection with personal matters relating to G. P. and his intimate friends. G. P. at this time was using the voice. He followed with the remark: ‘Socrates was a medium.’ It was not, I believe, till 1896, when abridging the G. P. sittings, that my attention was drawn specially to this

last remark, and I reread the account given by Plato. So far as my memory serves, G. P. and myself have always referred to Plato (and not to Socrates) in connection with the shadow analogy, and had never thought of considering it in connection with any 'mediumistic' experience. The Platonic Socrates, who is giving the description of the cave and shadows, supposes one of the prisoners in the cave to be released and to be compelled to move up into the light. He describes his distress at the glare and his inability to see clearly, the objects in the upper world of light at first appear less real, and he will need to grow accustomed to the sight of them. But afterwards he imagines such a one to be suddenly 'replaced in his old situation; would he not be certain to have his eyes full of darkness?'.... And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable) would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not to think of ascending; and so on. 'And you will not misapprehend me if you interpret the journey upward to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed, whether rightly or wrongly, God knows.'

Plato then proceeds to apply this to the relation between the world of ideas, illuminated by the Idea of the Good, and the world of sense which ordinary men regard as the sole object of knowledge. But it is permissible to suppose that Socrates,—to whom we cannot attribute Plato's metaphysical system—may have actually used this analogy to represent the possible relation between this life and another one, especially if we compare it with some passages in the *Phaedo*, where Plato makes him refer to men in this life as being in a sort of prison, and speak of the soul as being made giddy and intoxicated, as it were, by the body. (Compare the expressions in the passages quoted from G. P. above.) In any case, however, whatever either the Platonic or the actual Socrates may have said or meant, the analogy suggests a very good description of what I have frequently witnessed in connection with Mrs. Piper's trance.

'Any one,' says Socrates, 'who has common sense will remember that the bewilderments of the eyes are of two kinds, and arise from two causes, either from coming out of the light, or from going into the light, and he will not be too ready to laugh at a person whose vision is perplexed and weak, or if he have a mind to laugh at the soul which comes from below into the light, there will be more reason in this than in the laugh which greets him who returns from above out of the light into the den.'

The reader may apply this analogy if he pleases to some of the circumstances recorded in the accounts of the sittings. Thus he may notice that the observer in the light who is looking at the real things may perceive objects which have not yet cast their shadows on the wall of the cave, but which will probably do so; and he may similarly perceive objects which have already cast their shadows but have passed beyond the shadow line. It may be easier for him to see such objects than to see such as are actually at the moment casting their shadows. And it is not improbable, as Socrates points out, that he should make the most grotesque failures in estimating the shadows themselves. But we must not forget that this is only analogy.

Returning to the actual circumstances, I say that *if* the 'spirits' of our 'deceased' friends do communicate as alleged through the organisms of still incarnate persons, we are *not* justified in expecting them to manifest themselves with the same fulness of clear consciousness that they exhibited during life. We should on the contrary expect even the best communicators to fall short of this for the two main reasons: (1) loss of familiarity with the conditions of using a gross material organism at all—we should expect them to be like fishes out of water or birds immersed in it; (2) inability to govern precisely and completely the particular gross material organism which they are compelled to use. They learned when living to play on one very complicated speaking and writing machine, and suddenly find themselves set down to play on another of a different make."

The "Mind-stuff" theory does not occupy the place it did twenty years ago and is exposed to the objection that it only repeats in mental terms what physical science expresses in terms of atoms. It has the advantage of using a concep-

tion which in accepted parlance excludes the mental, but which on examination of its real meaning only conceals beneath the surface the very conception which it is supposed to eliminate, and reminds us of the objection which Aristotle made to Plato's "ideas": they were the eternalized things of sense. That is, after asserting that the material world was phenomenal and transient the world of "ideas" could not be distinguished from it in any characteristics except that they were eternal. Not satisfied with the explanation of "mind" or consciousness by the conception of functional composition of material atoms the mind-stuff theory thought to set up simply another type of atom, only it did not call it matter, and expected consciousness would be intelligible in one type of composition more than another, tho confessing that it knew nothing of the elementary constitution of the "stuff" which it employed. It only referred the old difficulties one step further back. These difficulties were especially the same when the persistence of consciousness was denied on either the atomic or the mind-stuff theory, as it is quite as hard to explain it by one type of composition as another when the problem is to derive it from what does not contain it, and the mind-stuff theory, like the Epicurean ethereal or fine material organism for the soul, only concealed its perplexities by equivocating with terms that prove on examination to have no important difference of meaning than those that were rejected.

On the other hand, if "mind-stuff" denote a substance different from matter, there is nothing to hinder us from supposing that its life is different. To conceive it as *consciousness*, which is a functional activity of a subject, and at the same time as a substance, is absurd. A "mind-stuff" that is a substance with consciousness as its function would have the presumption of survival established by the conception of it and would not differ essentially from a spiritualistic theory of the world, only it would rely upon speculative and not empirical considerations, that is, upon philosophical assumptions instead of spontaneous or experimental communications with the dead.

If those who try to transcend matter for the explanation

✓ of things would only reflect on the condition that tempts them to do it they might add to their "mind-stuff" a characteristic that would not repeat the limitations of the material world. It is the doctrine of inertia that prompts the mind, whether consciously or unconsciously, to seek outside the material world some agency with self-active powers to account for change. Plato did this whether consciously or unconsciously and his world of "ideas" set off against or complementary of the world of "matter," tho it was not worked out to take the place in philosophic thought it might have done, formed a conception of the relation between soul and body which may fit in with some later discoveries of science. But the modern mind-stuff theory, tho repeating some conceptions identical with the point of view of Plato, did not incorporate with it what Leibnitz would have emphasized in it, namely, the notion of self-activity as the reason for supposing it at all. Without this it only expressed atomic doctrines and limitations in terms of mind.

If we interpret Plato, under the suggestion of Socrates and the analogy discussed by Dr. Hodgson, as meaning to assert a transcendental, a supersensible, or an ethereal world as the double of the material, a view which Dr. Hodgson's language would insinuate, we may have a position that would explain much, if rightly qualified. It is interesting to know that this conception of the facts dominates two distinct and historically opposed schools of thought, the spiritualistic and the materialistic. Religion has assumed the one and science the other. But stated in less technical terms and without the associations which time has attached to them, the spiritualist of the modern type has long held to the view that the soul is the astral *fac simile* of the physical organism. It might be called the ethereal double, whether we regard it as fine "matter" or something different in kind from this. Such a conception has been treated with contempt when it assumes to explain the survival of personal consciousness, and as useless for any purpose in normal psychology. But it is quite surprising to find that the recent theory of "matter" resolves even the atoms into ions and electrons of ether, and for almost fifty years the predominant tendency of physical science has been

to seek the explanation of material phenomena in the ethereal world, and now to make all matter, whether elementary or compound, a fact having the perpetual accompaniment of an ethereal background is to recognize the conception which the despised spiritualist has held for long ages. Dr. Hodgson hints at this in an obscure way, and may have reserved discussion of it until a later date. Those who are familiar with the phenomena of spiritualism will recognize in his summary a latent theory for the explanation of premonitions, which future discussion may have to recognize. But it is not our purpose to more than remark the summarized hints and suggestions that come from an examination of the Platonic analogy and its affiliations with mediumistic phenomena, perhaps realized in the person of Socrates who himself was the subject of auditory automatisms.

If we are to assume this world of "ideas," the Epicurean ethereal organism, the spiritualistic double, the scientific background of ether for even inorganic as well as organic matter, we are in a position to understand why any separation between the soul and the body would involve certain difficulties in establishing the relation that obtains in the normal association of the two. We find it well illustrated in accident and disease and especially at the approach of death. We have only to imagine how much greater the effect would be when finally severed from it, and then brought back to some other than its familiar organism for the purpose of communication with those still incarnate. Some complicated difficulties, involving an abnormal condition of the mind, would be as natural to suppose as to admit the fact of it when that relation is disturbed in the living.

In my experiments with Mrs. Chenoweth there were statements purporting to come from George Pelham that were rather contrary to the normal opinions of Mrs. Chenoweth and tho they cannot be quoted as evidence either of George Pelham's identity, characteristic as they are, or of their truth as facts, they rather tend to confirm the general ideas that come through Mrs. Piper and are certainly consistent with the hypothesis here maintained regarding the

difficulties of communicating. The passage, which came in automatic writing, was as follows:

I have never felt quite satisfied with the evidence I have produced so far and, if now and again I make an effort to bring some evidence to you, you will understand.

(Yes, I shall understand. What was the difficulty in trying to give your evidence?)

In all cases, I mean sometimes it has been lack of illumination on the part of the light either mental or moral or spiritual. Sometimes such a condition brings a dense atmosphere and one can hardly breathe in it, much less give evidence.

(Does this dense "atmosphere" produce certain unusual conditions for consciousness on your side?)

What do you mean?

(I mean to ask how this dense "atmosphere" affects your mind. What is the mental state in which you are when you are communicating?)

I have sometimes been in what you would call physical pain when near a mortal light and have had intense nervous strain when the mental capacity was inferior and have been drowsy or sleepy when the spiritual essence was too strong or too weak.

(Very good. Then do you ever go into anything like a trance when trying to communicate?)

Unless there is something like an equilibrium established we sometimes fall into a light trance. I . . .

(That affects, then, does it, the power of memory?)

Yes, I was about to write that the establishment of the equilibrium is affected sometimes by the light, sometimes by the communicator and sometimes by the sitters.

I may call attention to the allusion to drowsiness and sleepiness, as repeating what the same personality said through Mrs. Piper, and the influence of sitters on the conditions. Mrs. Chenoweth has not read the Piper Report by Dr. Hodgson, tho she may have casually heard the view here expressed. It is, however, contrary to her own normal belief. But the main point is the admitted influence on the

communicator's mind, as coincidental with other records not necessarily subliminal.

The primary objection to this hypothesis is that it has to be invented to escape a difficulty in the spiritistic theory. This objection I wholly deny. The hypothesis of an abnormal mental condition while communicating is not invented to escape a difficulty or objection to spiritism. It is the necessary consequence of tolerating a spiritistic theory to explain the crucial supernormal phenomena. If we could exclude the supernormal from consideration in every form and rest upon secondary personality or fraud we might well accuse spiritism of inventing an hypothesis to evade an objection. But when we have given up fraud and abandon telepathy as insufficient to account for the facts, the resort to spirits to explain the crucial facts carries with it the necessity of some subsidiary hypothesis to explain the failure of the communicator to reveal the whole of the personality which we might naturally expect of him, if he is normal when communicating and is unhampered by any difficulties in the process. The hypothesis is therefore not invented, but a necessary corollary of the facts. We may not correctly define or describe the condition in the terms adopted, but we have to suggest some intelligible analogy in our experience, and this I think we find in dreams and somewhat allied mental conditions. It is possible that this condition is connected with some disturbances to the memory caused by the fact of death, but this supposition would only add to the complications which I have already supposed and would not contradict the assumption of limitations due to an unusual mental condition at the time of communicating. But this amnesic tendency might be limited to the condition for communicating, as we know such a tendency often or generally accompanies similar abnormal conditions in life. But it is certain that the spiritistic hypothesis, as conceived in the light of such phenomena as are recorded here, cannot assume a total amnesia after death, and so it has to suppose a partial amnesia either while communicating or as characterizing the normal life in the transcendental world, if it is to fit the facts at all. But it does not invent the hypothesis. It is simply a necessary consequence

of comparing the known *ante mortem* personality of any alleged communicator with the *post mortem* personality of the communications, and of accepting the spiritistic hypothesis to explain the latter.

There is one *ad hominem* argument of unimpeachable force in favor of the supposition which I am defending. It is the very fact that the communications are trivial and inane. The critic's own objection to the spiritistic hypothesis is the proof, or at least evidence, of abnormal mental conditions in the communicator, especially when the complaint takes the form that the communications represent the life after death as so meager and the personality so degenerated that such an existence has no attractions to a rational man. It is natural to suppose that the full personality of a communicator should be revealed, but a little reflection would show that we are not entitled to demand this as a condition of accepting the spiritistic hypothesis, because we have no *a priori* assurance that the communications shall be free from the difficulties that might interfere with the complete revelation of one's personality. The fact is that the real force of the objection from triviality and inanity, up to a certain point, is in reference to spiritistic claims when the phenomena do not exclude fraud. For the purpose of proving personal identity fraud must choose as trivial incidents as a spirit must be expected to choose, but fraud would be expected in the long run to give the facts in a different form and to get possession of incidents that might not come in any case from discarnate spirits. As long then as we can indulge the assumption that the communicator ought to reveal his whole personality we may well find fault with the triviality and inanity of the messages. But when we find that we are not entitled to this assumption at all and when we have abandoned fraud as incompetent to explain the phenomena, triviality and inanity are not objections but a problem, and if we infer that such messages represent a deteriorated personality we assume precisely the hypothesis that is here defended, except that, instead of limiting the inference to the period of communications, we extend it to the normal life of the transcendental world for which we have absolutely no evidence whatever. Our evi-

dence is confined to the period of communication and we have no right to extend our inferences beyond that point, even though it be true that personality degenerates beyond death, a claim that is fairly contradicted by a certain type of the communications while they indicate the present disturbed condition of consciousness. This I shall consider again in the proper place. But I concede frankly the right of the student to infer from the consistent triviality of the messages a mental state quite inferior to the normal personality of terrestrial life, but I deny the right to apply the inference to any time but that of communication, while the conception of deteriorated personality is clear proof that the assumption here made of an abnormal mental state during the communications is only another way of stating a would-be critic's own view. In other words, I am only insisting that he cannot at once complain of triviality and deny the claim of a dream-like mental condition during the act of communicating when he complains of a degenerated personality. This accusation against spiritism must be abandoned if any refutation of the hypothesis here advanced regarding the mental condition of the communicator be possible.

But I shall not rely wholly upon *ad hominem* argument for the hypothesis. It must also have *ad rem* support and this shall be presented. It cannot, however, represent the same kind of evidence as the incidents which serve as the crucial data for assuming a spiritistic explanation. The evidence for the hypothesis of an abnormal mental condition of the communicator associated with the messages must be peculiar from the very nature of the case. As the condition is one in an assumed transcendental world it cannot be verified in any such manner as the facts which bear testimony to the existence of spirits and which must be remembered incidents verifiable in the knowledge of living persons. Hence to many persons it will appear to be open to serious question. It is certainly not of the "objective" sort, and will be appreciated by those who are familiar with the phenomena of abnormal psychology.

Accepting the fact that the whole mass of incidents verifiable and unverifiable must have some kind of mental unity,

if only that of a disturbed dream, we shall have a conception by which to test the hypothesis and to select that which shall serve as evidence of our right to assume it. The crucial evidence of the condition must be communications which shall be distinguishable from the assumed secondary personality of the medium, on the one hand, while it also sustains a definite connection with the facts that are indubitably supernormal, on the other. The consequence is that the data which will make the hypothesis necessary must be of that type which is not subconscious dreaming by the medium, nor the result of guessing and suggestion, but such as contains supernormal incidents associated with a certain type of confusion and error. The complicated conditions which may exist to confuse messages might often affect them so that they would appear to be amenable to more than one explanation, and this will be determined by the nature of the modification in the message. We have seen this in the modification of messages by the minds of the "controls" (*vide supra* p. 230). But there are possibly disturbances which may not reflect such influences and we have only to examine the facts to decide the matter. Hence if the hypothesis of abnormal mental conditions as accompanying communication be true, there will occur instances of messages having sufficient truth in them to make them supernormal and sufficient error and confusion to serve as evidence of mental difficulties of some kind on the "other side." It is on these instances, if any occur, that the primary evidence for the hypothesis must rest, and other instances not evidential will be explicable by it. But whatever is appealed to as such evidence will obtain its cogency only from its relation to the admittedly supernormal. If we have no evidence at all of the supernormal in such cases all that otherwise would create an important problem could be referred to secondary personality and subliminal action of the medium. But if the supernormal be proved to exist, and if in certain instances it be associated with confused statements lying on the borderland of the wholly false, but with truth enough to recognize or discover what is really meant by it, the nature of the case would suggest the hypothesis under consideration. For if a transcendental world be once admitted as

necessary to explain the clear messages, there goes with it by necessity the possibility of mental and other difficulties of communication which may be quite as characteristic of that world as our own. Hence if confusion and error of a type with which we are familiar in psychopathology be associated with the giving of the supernormal facts, we should expect the unity of the whole to involve the hypothesis under review, as virtually accounting for the trivial and fragmentary character of the communications in recognizable instances. But it will probably take the student of abnormal psychology to recognize the evidential instances affecting the hypothesis, as familiarity with the fragmentary nature of certain types of secondary personality, dreams, and the psychoses of abnormal minds will often be necessary in order to discover the nature of the mental conditions which the messages indicate or reflect. The crucial instances of this, as I have already remarked, will be those mixed cases of truth and error which we recognize in ordinary delirium or mental states affected by more or less amnesia. With this in view we may turn to the explicit evidence for the hypothesis concerned, and when this is once evinced by the evidential instances we may extend it to many others that are wholly erroneous.

The first instance to which I shall call attention as evidence of a disturbed mental condition while communicating is in the present report, and it is a very striking illustration of the phenomena under consideration. In an attempt by my father to communicate something about my sister who had a short time before suffered from an attack of paralysis he referred certain difficulties to himself which were entirely false in that reference, but true of my sister. The clue of their reference to my sister was in the statement of Rector that the communicator, my father, was a little confused, but that what he wished to say certainly referred to my sister still living and so stated by Rector (p. 531). Amidst considerable confusion my sister's name was approximately given, tho confused with one that I was hoping to have given by my wife, but that it referred to my sister was clearly indicated by the question "Do you remember your sister?" and I replied by saying that I remembered my sister Lida, and assent was at

once given to this as the person meant. Knowing that she had been ill, and not knowing what might have happened, I at once asked if she had passed over to their side, and received the following answer which I quote in detail.

"No, but I have left her. He seems to be a little confused in thought. It is most certainly connected with Lidia in the body.

(All right. I understand.)

I..... Who said Bright's disease?

(Very well. I shall inquire about that.)

Some said *heart*, but I know it was neither. It was my *stomach* and *head*. My thoughts all confused when I left. Tell her I am safely here *and well*. Lidia. The sound is Lidia... Lidia.

(That's right. Lidia is right.)

Lidia. The sound often is strange to me." [Last is Rector's explanation of his own difficulty in getting the name.]

It is perfectly clear on any theory that there is an attempt to say something about my sister Lidia and that Rector is aware of the mental confusion in the communicator and wishes to warn me of the fact while he gives me a clue to the pertinence of the message. Allusion to the "stomach and head" had been made in earlier communications with reference to himself by my father (*Proceedings* Vol. XVI, pp. 327-328), and apparently similar difficulties in my sister's case had started associated in the direction of his own troubles and the sense of identity was lost in the facts intended to be sent. The evidence that he was giving the difficulties of my sister is not so conclusive as is desirable, but that this was intended is quite clear, while it is also quite as evident that the mental state in which the attempt is made resembles that of delirium.

There is in the present report (p. 411) a detailed story about a tree and its relation to some habits of my mother, not one of which is verifiable except the reference to a storm, in which my father is made to say: "Well after a terrible storm and one I will never forget, I had to cut it down and your mother never liked the place after." The tree to which this statement was applicable was a willow tree, and not a "cherry

tree" as affirmed, and the reference to a "terrible storm" and the cutting of the tree afterward with the statement that it could never be forgotten are so pertinent that one can hardly refuse it a meaning in spite of the errors in it otherwise. For the willow was injured by a cyclone which also injured the house and barn, knocking down the kitchen chimney and my father with it, and carrying my stepmother a hundred feet (Cf. *Proceedings Eng. S. P. R.*, Vol. XVI. pp. 101, 455, 517). In it the chimney is referred to, but not the willow tree. But in case we are to suppose that the willow tree is really meant in the incidents whose details are not verifiable in many respects and which are made entirely false so far as known, if referable to a cherry tree, tho quite possible or even probable beyond verifiable knowledge, we would have a good case of mental confusion, possibly involving more than one experience with trees.

One specially good instance of mental confusion is the reference to a fire mentioned in my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 324, 364, 430 and 503). The first allusion to it stated that the fire which had given the communicator a fright occurred when he was young. When allusion to it was made the second time my inquiries brought out an instance of a fire which much later in life had given my father a fright, and it was clearly remembered by both my stepmother and my sister. But no mention was made of the barn by the communicator to indicate the pertinence of the reference to a fire. Now had it not been for my knowledge that the communicator had always been more or less concerned about his barn on account of fire I should not have been able to treat the incident as even suggestive. But the proved fact that twice in his life, once when young, he was impressed by a fire and that he was always solicitous about his barn indicates a possible confusion in the communications. The first fire was a case of a barn struck by lightning and my father was always afraid his costly barn would be struck in that way. But the messages hardly give any clear clue to the incidents. They are only sufficient to indicate a confused mental condition with regard to them, especially when we remark the fact that there seems no particular

reason why the incident should be purposely mentioned to prove identity. It appears to have come as a spontaneous dream incident which remains to torment the communicator when he tries to communicate. The clue to the confusion is the pertinence of the allusion to a known fact and not the definiteness of the message.

Another very interesting incident indicating mental confusion is that referring to a brother whose social habits were said to have given the communicator much concern and trouble, when the fact was that it was not the brother mentioned by name that had been the source of this trouble, but another (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 454, 516). A similar incident was the reference to the guitar representing a mistake in regard to the name of the owner (*Ditto* pp. 461-462).

One of the best incidents is that of the canes (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 57-61, 226-227, 397-400, 415, 494-495, 533-534). In the first message referring to a cane the communicator spoke of it as a "curved handled cane with his initials carved in the end," and made several statements that were true of his habits in the use of his cane. But he had had two canes, one with his initials carved in the end, but not a curved handled cane, and the other a curved handled cane, but without any initials carved in the end. Now the first of these canes had been lost by his brother-in-law on the cars soon after it had been given to him and the loser gave him a stout hickory stick with a curved handle and this was used by him for many years. It was finally broken and mended with a tin ring or strap to which allusion was apparently made when speaking of the curved handled cane which I myself had given him as a substitute for this broken one. But when speaking of this the communicator said that he had mentioned it earlier to Dr. Hodgson when it was evidently the hickory cane that was then mentioned and not the one that I had given him, all the other incidents with reference to it being correct. The mixture of the true and false in the incidents make the case a good one for interpretation by mental confusion, in fact one of the best in the records.

Dr. Hodgson devoted some sections of his report to this

aspect of the subject with illustrations (*Proceedings Eng. S. P. R.*, Vol. XIII, pp. 361-367).

There is another type of evidence for this disturbed mental condition during the communications. It depends wholly upon the acceptance of the spiritistic hypothesis upon other incidents than those to be remarked at present. Such as I have hitherto referred to contain evidential incidents in confusion and tend themselves to reinforce the existence of the supernormal while they show mental confusion if they show anything, since they are precisely what we should infer from that state in actual life. But the incidents to which I now wish to call attention are not primarily evidential of spirits, but are confirmatory of the hypothesis of disturbed mental conditions after spirits are once supposed. They consist of all those statements which directly and indirectly attest the fact of mental difficulties in communicating, and mental difficulties of the kind under review. I devoted an Appendix in my previous report to this class of cases and shall simply refer to it instead of collecting the same facts here (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 643-649).

Let me select a few of the most striking instances from this report. In one my father says: "Ah, James, do not, my son, think I am degenerating because I am disturbed in thinking over my earthly life, but if you will wait for me I will remember all" (p. 425). Here is a definite consciousness of the mental disturbance involved, just as we may sometimes discover our own deliriousness. Another instance of this is the statement with the question: "Where is my coat? I begin to think of what I do not need." The communicator is here aware of his own incoherence. Again: "I am sorry if I mistake anything, but they tell me that if I am patient I will remember all" (p. 419). There are hundreds of such references and statements in the records and I do not require to multiply them unnecessarily. Such as I have quoted will suffice to furnish examples which may excite curiosity enough to examine the record in detail, as indicated in the Appendix mentioned.

It may be well, however, to make some specific reference to various statements of the present report illustrating the

hypothesis under review, as they may afford a first hand study of the phenomena.

Very early in the first sitting of the present record my father indirectly alludes to the difficulty when he says: "I am working to keep my thoughts clear," and soon after asks for an article with the statement: "It will help to keep my thoughts from rambling" (p. 392). Here is a distinct acknowledgment of a characteristic which all readers must remark in the communications, namely, their rambling and abrupt nature. In the confusion connected with my uncle's name my father in leaving for a moment says: "I will tell when I return. I am dazed somewhat" (p. 400). Immediately my mother began to communicate. The next day my father returns to the task and George Pelham, who is better with proper names, suddenly appears to take "control," and says to Dr. Hodgson: "If Mr. H. cannot recall it fully the gentleman himself can, and it is only a question of waking him a little (p. 404). This George Pelham himself had compared the condition to something like our sleep as necessary to communicate (*Proceedings* Eng. S. P. R., Vol. XIII, p. 362). It is curious to note in this connection that, at the close of the message about the "cherry tree," the details of which, except the allusion to the storm, are unverifiable, the statement is made: "I am not dreaming either" (p. 412). This is a pretty sure indication that he either was dreaming or that this dreaming occurs in the communications. When the trance personalities suspect this they either send the communicator away to clear his thoughts or inquire whether he is dreaming or not. If the incidents resemble such as would naturally occur in the earth life, it seems that they are allowed to dream away and we are left to the detection of the error.

This confused state of mind is very clearly indicated in the long passage in which the names John, Tom and Jim figure (p. 422). The name of my brother Frank is mentioned and then a sudden break is made to the name John without any apparent reason. The intention was apparently to say something about John McClellan who had been the subject of frequent allusion before. But immediately and without telling more than the name I am told that this John was "not

whom we drove with Tom." Now I had at a previous sitting (p. 396) asked for the name of the horse that we had driven with the Tom that had been mentioned earlier (*Proceedings* Eng. S. P. R., Vol. XVI, p. 423), and a horse was named in answer, but it was not correct, tho it was the correct name of a horse that we had owned. Here the communicator's mind suddenly recurs to this idea before it had finished the message about John McClellan and confuses the two very distinctly by saying what I have quoted, and then went on to speak of the color of the horse and his feet. The trance personality noticing the confusion, having evidently supposed that the communicator was going to talk about a person, evidently stopped the messages for a moment to say to me or to Dr. Hodgson: "Look here a moment. I have no idea what he is talking about, but he is very desirous of making him understand." It is no wonder that the trance personality did not understand the case. There was apparently complete delirium and not distinguishable on the "other side" from memory because the incidents were per se intelligible and carried no index of their not being earthly memories, tho the connection of ideas became puzzling to the "control," and would be the same to me if I were not in a position to compare them with the facts which enable me to pronounce upon their dream like nature which the "control" could not do.

My uncle in an attempt to communicate where he apparently had much difficulty suddenly broke out with the statement: "My head is troublesome. In thinking I hope to be clearer soon" (p. 514), and then in a few moments after some confusion he said: "I'll see you again, my boy, farewell," and Rector wrote "He has gone out to think." Cf. "His thoughts are going from him," etc., p. 548.

There are only a few other specific references to the difficulties of communicating and they are not interesting enough to quote them at length. There are certain indications in the character of the messages, but these would appeal only to those who know the facts personally, and hence I cannot lay any stress upon them. But I shall call attention to this class of phenomena in the reports of Dr. Hodgson and others where they are much more numerous than in the present rec-

ord. There is one remarkable message from George Pelham which is perhaps the original suggestion of the hypothesis here defended and it indicates also perhaps something of the possibly telepathic nature of the process of communicating. But this I may dismiss with the one remark and call attention to the definite and clear way in which the mental state for communicating is described. The reader must go to Dr. Hodgson's report for knowledge of who George Pelham is and the extent of his communications, as it is Dr. Hodgson's report that I shall quote (*Proceedings Eng. S. P. R.*, Vol. XIII, p. 362). In 1894 this George Pelham, two years after his death, wrote through Mrs. Piper's hand:—

“Remember we share and always shall have our friends in the dream-life, i. e., your life so to speak, which will attract us for ever and ever, and so long as we have any friends *sleeping* in the material world; you to us are more like as we understand sleep, you look shut up as one in prison, and in order for us to get into communication with you, we have to enter into your sphere, as one like yourself asleep. This is just why we make mistakes as you call them, or get confused and muddled, so to put it, H. [Dr. Hodgson repeats in his own language.] Your thoughts do grasp mine. Well now you have just what I have been wanting to come and make clear to you, H., old fellow.

(It is quite clear.)

Yes, you see I am more awake than asleep, yet I cannot come just as I am in reality, independently of the medium's light.”

With such an hypothesis, whatever we may think of the evidence adduced in its support, we can certainly explain very clearly the nature of many of the messages, and it would seem that the hypothesis is consistently sustained by the communications through many years, and if it merely follows the veracity established by the evidential matter it should receive consideration, even tho we think that the language describing it may be at least partly defective and erroneous.

There is another very pretty incident confirming the hypothesis and that I take from Dr. Hodgson's report (*Proceedings Eng. S. P. R.*, Vol. XIII, p. 355). After the death of

George Pelham a Mr. Hart had some sittings with Mrs. Piper and was very much annoyed by the way in which the messages were spelled out in confusion, this process extending often to very ordinary words. Some time later Mr. Hart himself died and soon afterward became a communicator, but at first a very confused one. Dr. Hodgson had known him in life. One day at a sitting with Dr. Hodgson present this Mr. Hart turns up and engages in the following communications.

"What in the world is the reason you never call for me? I am not sleeping. I wish to help you in identifying myself.... I am a good deal better now.

(You were confused at first.)

Very, but I did not really understand how confused I was. It is more so, I am more so when I try to speak to you. I understand now why George spelled his words to me."

The last two quotations represent the communications of persons who, on any theory we please of the phenomena, were much clearer than is usual and certainly much clearer than any in my record, tho the giving of evidential incidents, with their involved difficulties of memory and control of the stream of consciousness and reproduction, may be more difficult than the type of communications just mentioned. On this I would not pronounce any assured judgment. All that it is required to note is the fact that the character of many messages bear out the description which these clear communicators give of the conditions for communicating at all, and the conscious recognition of such communicators as are found in the present record that their thoughts are often muddled is a confirmation of these clearer statements, and it is probable also that this recognition can take place only in a state bordering on the deeper one in which the messages are possibly given. On this I shall not dogmatize or even conjecture with assurance. But it is quite reasonable to suppose that the confusion usually occurs when the communicator is not aware of the fact, as we find in our deliria and deeper sleep or hypnotic trance. In the borderland between the condition

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for communicating and the normal state the consciousness of confusion may arise, as we note in ordinary delirium, but not in the deeper condition when the communications are given which drift now and then into dreamerie.

There is a very important characteristic in the communications, both evidential and non-evidential, that illustrates and possibly even proves this mental condition of the communicator. It certainly illustrates it as we know it in our normal dreams and deliria. *It is the rapid change of imagery and subject in the messages.* The reader has perhaps been struck with this characteristic without my remarking it for him, and perhaps has felt puzzled by it, wondering why the communicator cannot better stick to the one subject on which he starts to communicate. But if the reader will recall what is true of dreams and deliria he will find an explanation of the phenomenon, no matter to what source he ascribes it. If it is not a disturbed mental condition of a spirit it must be the secondary personality of the medium, whether accompanied by telepathy or not. But one cannot understand why telepathy should accompany subliminal processes in this way, with the dramatic play that illustrates so naturally what might rationally be expected to represent the action of a transcendental world, especially when associated with a change of communicators. But whatever the source it is apparent that the communications, evidential and non-evidential, often involve that abrupt alteration of the contents of the communications which characterizes our dreams and deliria, and this is far more noticeable perhaps in those communications which contain erroneous data tho this is not always the case. But the inability to control the attention and the recall of incidents, as in our own life normal and abnormal, may show why the messages so rapidly change in some cases, and why they drift into error and confusion.

Let me give a few illustrations of this quick change of imagery and subject. In one instance I had asked for the name of the horse with whom we had driven old Tom, the horse mentioned in my first report. After some confusion and the mention of a wrong name, tho one of a horse we had, I told the communicator not to worry, and the reply was:

"Yes, Jim is on my mind and what John is doing by the way. I want to hear from all at home." Now Jim was the name of the horse representing the wrong answer to my question, and John is a name very frequently associated in all our minds with Jim, and in this and my previous reports was generally used to refer to John McClellan, as the reader may ascertain for himself, and was liable to occur at any time with or without reason. There was no rational cause for its appearance in this connection with the horse except that of a delirious state of the communicator and the natural association of "John" with "Jim," while the change to the desire to hear from all at home was quite as sudden as that to "John," and perhaps can be explained by the associations aroused in connection with a similar interest of others, friends of this John McClellan, whose death had been predicted at an earlier sitting (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 471). This of course is mere conjecture. But in any case the change is uncalled for on any hypothesis but that of a mind that is rambling in its processes, whether that of a spirit or the condition of Mrs. Piper's trance.

There is one instance of this quick change of thought which is perhaps natural and logical enough, but which at the same time indicates how the communicator is at the mercy of association and tendencies in consciousness which he cannot control any more than we can control the action of the mind in sleep. It is in the second sitting of this record (p. 406). Speaking of my aunt Eliza who was expected to remember some incidents that had occurred before I was born, the communicator, supposed to be my father, continued with the evident intention to tell another incident.

"Now there is one more thing which happened before you were born, and that let me see who can recall it and who was"

Yes. Do you remember John McClellan?

(Yes, I remember John McClellan.)

Do you remember Lucy?

(Yes, I remember Lucy, and I gave Robert McClellan's love to her.)

Oh this is satisfactory. Now let me tell you what I was going to say. Years before you were born, James, etc."

The reader will observe that confusion soon begins before the incident is reached, and reference is made to John McClellan, who can hardly be supposed, in my judgment, to have had anything to do with the incident of the photograph which is finally mentioned. Then the allusion to Lucy, evidently meant for Lucy McClellan, is to a person who married the grandson of the John McClellan who may be meant here, and who was never known to this John McClellan. If the living John McClellan was meant this Lucy was his niece by marriage, and in no way associated with him in her life. There was no rational reason for mentioning them together. Moreover this Lucy McClellan was not known in my family until fifteen or twenty years after the photograph, alluded to later as the thing in mind, was taken, and it was probably never seen by her. Even if it had been seen by her it had no such interest as to have her name recalled in connection with it, as she came into the acquaintance of our family after my mother's death whose photograph was the one referred to by the communicator. Consequently we have the thoughts of a rambling mind before us, unable to control the attention and association and the victim of the whims which a dream-like and delirious consciousness will reproduce.

A good illustration of this phenomenon is one that I have mentioned above for another purpose (p. 258), and which represents the passage in which my brother Frank is mentioned and before anything is said the change to John occurs, evidently meant for John McClellan, and the talk is again as quickly changed to the horse Tom and references to the color of the horse and his feet which are not true of this Tom and not verifiable in regard to any horse remembered (p. 422).

This confusion and at the same time the reason for the persistence and constant recurrence to the name of John McClellan is clearly indicated in a later passage (p. 423), in which several incidents unrelated to John McClellan are mentioned in a semi-automatic manner.

"Where are my slippers James?

(I think Maggie has them.)

Well, where is my old oh, I told you about that before
.... my cap

Yes, did I speak of my yes, I did. Let me see what I am

..... I cannot get John off my mind yet.

(Do you mean John McClellan?)

Yes, I do. Is anything wrong with him?

(No, I think not, except that he is very old.)

But what is troubling his throat?

(I do not know now, but shall inquire.)

Something must be the difficulty, I am certain. I will.

I wish to know about David and he came here with sun-
stroke."

The reader will notice the sudden change from household subjects to John McClellan where there is absolutely no connection with him and the incident mentioned in regard to him, an incident which my note shows to have been true and evidential. Then the change to David (Elder), brother-in-law of this John McClellan's father, and his sunstroke (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 472), was quite as sudden, and also states the incident about the sunstroke both falsely and in a totally different way from that in the previous report.

I shall not do more than allude to the frequency of this phenomenon in my previous report, almost every page of which illustrates it. The reader can determine the instances of it for himself.

I think the reader will see from the instances quoted and by a careful reading of the detailed record that the communications possess the characteristics which I have indicated and which represent them as illustrating some such state of mind as that which the hypothesis here assumes. That the course of the communications has the qualities described cannot be disputed on any theory. All that can be doubted is the supposition that they represent the mental state of spirits in the act of communicating, and this doubt will have to be justified by substituting the secondary personality of the medium,

with no intelligible reason for its behavior in such a manner imitative of what would most naturally be expected of independent intelligence. The secondary personality as we know it normally is trivial it is not often delirious, whimsical, and fragmentary in the same way as we find the communications, and in all normal cases that we know does not show any trace of the supernormal. Moreover it does not complain of defective memory even when it is apparent that there may be mnemonic difficulties in its action. In other words, there are not usually, if ever, traces of anything but the triviality of its phenomena, the representation of delirium and dream-like action not being so characteristic of it. It may resemble these phenomena in being automatic, that is not self-conscious, but it is more systematic in its intelligence and hence more free from caprice and delirium. The automatism of secondary personality is unreflective and systematic, the automatism of these records is unreflective and capricious or dream-like, with variations between reflective and unreflective states. Now the next question is, why does this phenomenon occur? What is it that gives the communications this delirious characteristic? *

* When speaking of "secondary personality" and of subliminal or subconscious processes in this discussion we must not be understood as implying any clear knowledge of what they are or of their limitations. They are not explanatory agencies in any sense of the term that they would imply the same knowledge which we have of primary personality and normal consciousness. They are only convenient terms to denote that certain phenomena lie outside those of the normal consciousness while they resemble them in their characteristics of intelligence. It is the primary personality or normal consciousness that we know best and properly, as it is directly accessible, so far as it is a fact of mind, to our knowledge. But secondary personality is not thus accessible. It is only inferrible to us as objective observers of the actions of others. We call the phenomena "secondary personality" or subconscious processes simply because we have to recognize their mental character while we place them beyond the reach of introspection. They are thus "unknown" in so far as their precise nature is concerned, and they are convenient terms for denoting something which is not evidence of transcendental realities

In asking and answering this question I still assume the spiritistic point of view, having digressed a little on secondary personality in order to compare the communications with the claims that non-evidential matter could thus easily be explained. But having been forced to posit the spiritistic hypothesis by the evidentially supernormal matter it is our duty to ascertain whether the non-evidential matter, not naturally attributable to secondary personality, can be more easily explained by the one theory without invoking an unnatural complication with subliminal processes in the medium that ought to show distinct lines of demarcation from the supernormal and the imitation of it. But it would require an exceptionally long discussion to give the answer in detail to this question proposed, as it comprehends much that has to be drawn from both normal and abnormal psychology. I shall not answer it exhaustively, therefore, but outline the reply with a few illustrations from the record and elsewhere of what I mean.

The question proposed can be answered by observing a very familiar phenomenon of psychology, namely, the difficulty frequently met in attempts to connect systematically the primary and secondary personalities of an individual mind. But let me first state what I imagine or suppose to take place in the attempts of a discarnate spirit to communicate under the conditions assumed to prevail in mediumship of the kind under review. What I suppose is that the discarnate spirit in his normal condition on the "other side" has a more or less complete memory of his earthly life, but that the dream-like condition in which he has to go to communicate produces a more or less secondary condition which resembles those cases of secondary personality which produce without being conscious of the fact their normal experiences or memories, perhaps in a fragmentary way. That is, they carry over into the secondary state the ideas which they normally possess, but reproduce them with greater dif-

while we simply admit that they are not facts of immediate knowledge. In other words they express evidential, not explanatory limitations, while they involve a problem as large and as unsettled as the spiritistic.

faculty in certain conditions. What I assume then is that the discarnate spirit comes to the communications with his mind full of incidents to narrate, but finds, when he goes into his semi-trance, or other conditions as the case may be, that the secondary state into which he goes at times disturbs his memory of what he intended to communicate, and he goes off into dreamerism, or even loses consciousness altogether. On this assumption, success in communication depends upon a mnemonic connection between his normal condition and recollections, on the "other side," along with the power to inhibit and control his thoughts, and the mental condition assumed in order to communicate. If that mnemonic connection is wholly broken the communicator will not realize his purpose normally formed and will give evidential matter only in an automatic manner, perhaps disconnected with the incidents he intended to tell, and in a stream of mere dreaming in which he may casually mention memories of his earthly life, if he mentions anything of the kind at all. If the connection is fairly well retained we would find the messages exhibiting a degree of rationality not expected of delirium. There would probably be all degrees of variation between these two extremes.

Now I think that the reader, if he carefully examines the detailed record of the communications, will discover that they appear to represent exactly the process imagined or supposed. This view, however, depends upon the kind of value assigned to the statements of the communicators in regard to their difficulties, and that they are entitled to some weight at least will be apparent from the facts that the assumption of the spiritistic hypothesis on other grounds commits us to some explanation of the non-evidential matter, that the phenomena must have some sort of psychological unity, and that the most obtrusive characteristics of the communications as explained in the previous discussions represent the case as described. When the veracity of the communicator is established by evidential matter it is probable that other statements will contain sufficient truth to supply an intelligible account of the phenomena involved. The best evidence, therefore, of the condition supposed and indicating

a mnemonic connection of some kind between the normal and the communicating condition of the communicator will be those incidents which occur as persistent automatisms, or those statements which purport to describe the facts of the case. Of the first class we have an illustration in the constant recurrence of the name John, clearly shown in the end to refer to John McClellan, and the mention of evidential incidents that seem to carry indications of having been intended from the outset. The reader may study this case in both records. But the most interesting indication of the hypothesis is the communicator's own statements of the facts. These are so numerous and so generally characteristic of all communicators in the Piper records, that there can hardly be any escape from the assignment of great significance to them. I shall quote a sufficient number of them to make the point clear, interspersing such comments as the context requires. I shall take up first my previous report.

In one of my sittings, the fourth, my father is reported to have said, "I seem to lose part of my recollections between my absence and return, just before I had this change" (*Proceedings* Eng. S. P. R., Vol. XVI, p. 336). Later, in connection with a reference to a preparation of oil which he had taken in his illness and with the desire to give its name, the communicator said: "I know everything so well when I am not speaking to you" (Ditto p. 392). In reply to a statement of mine that I did not remember a certain incident the communicator, my father, said: "Strange I think, but when I go out I will think it all over and see what I have told you" (p. 424). There is here both an implied mnemonic connection between the communicating and the normal state and the correcter character of the latter. Again the same communicator, after an interesting but confused reference to my brother, said: "There is more than a million things I would like to speak about, but I do not seem to be able to think of them all, especially when I am here" (Ditto p. 432). And again: "I intended to refer to uncle John, but I was somewhat dazed, James" (Ditto pp. 448-449). Possibly the reference of my brother Charles to what he heard my father say to my mother on the "other side" about the chimney indi-

cates indirectly a mnemonic capacity of a better type when not communicating (Ditto p. 455). A striking passage a little later from my father clearly indicates this fact.

“I seem to go back to the old days more than anything else. Don't say you wonder at this, that, and the other, but be patient—all will be clear to you some day. If I fail in my memory, do not say well if that is father he must have forgotten a great deal. I really forget nothing, but I find it not easy to tell it all to you. I feel as though I should choke at times and I fail to express my thoughts, but if fragmentary try and think the best of them, will you?

(Yes, I shall try and think the best of them.)

From day to day I will grow stronger while speaking, and then you will know me as I am” (Ditto, p. 456). [Cf. Rector's reference to communicator's condition while communicating] (Ditto, p. 394).

This passage is almost as interesting as the one quoted from George Pelham a little earlier in the discussion (p. 260), though it does not explain the condition for communicating or how it is that the memory is defective while communicating. It merely indicates the fact clearly in so far as any communication can be said to state a fact.

In a passage or series of communications purporting to come from my brother Charles he is made to say: “You see father forgets nothing but he cannot say all that he thinks yet” (p. 462).

These clear instances in the communications are good examples of what it is evidently intended that we should consider the mental difficulties of the communicator, and this on any theory we choose to adopt of the phenomena. Accepting them as that which they claim to be they represent exactly what the hypothesis contended for indicates, namely, a certain amount of amnesia in the communicating state which is not so complete as in the normal condition of the spirit's life, but with sufficient mnemonic connection between the two states, at times to say the least, to prove one's identity, even tho many of the messages are confused beyond recog-

dition and many entirely false. Those that we receive may come at moments that are relatively clear or in automatisms that represent delirious reproductions of the person's past, perhaps quite distinct from the incident that he came to communicate. If this supposition, which is certainly possible and rational, be true, it clearly explains the limitations of the messages as well as the conditions for giving them at all, if the demand for identity is to be satisfied. There are many allusions to defective memory that may imply the condition which is here assumed, but as they might also be consistent with the claim that the amnesia of one's earthly life is general after death in the normal state there we cannot lay stress upon them in the argument. They undoubtedly indicate a reason for the difficulty of communication, while the slightness of the mnemonic connection between the normal and communicating state may explain, as in many cases of secondary personality, the general limitation of the messages to a certain type of trivial incident. To this point I shall return again. It suffices to remark the confirmation of the hypothesis.

It may be important to select some instances of this apparently dreaming consciousness from the communications of Dr. Hodgson. They will have especial interest from the fact that it was he that first proposed the hypothesis of a dreaming mental state in the communicator as explaining many perplexities, confusions and mistakes in the messages. I have not, of course, access to the whole record of his communications, but only of the few sittings which I myself had.

There was practically nothing in the first sitting that was indicative of the dreaming state, except the confused incidents about the reply to Mrs. Sidgwick (p. 625). Hodgson spoke of the subject as if he wanted some discussion of our experiments in telepathy. The fact was that we never had any such experiments together, but Mrs. Sidgwick, in her criticism of Dr. Hodgson's Report, had disputed his "possession" theory and expressed a preference for the hypothesis of telepathic messages from the dead. To a reader there would be no evidence of confusion here, even tho he did not exactly understand the real meaning of the passage. But to

one who knows the exact facts this confusion is apparent. It has the character of a fragmentary and incomplete message precisely as we often find the dream consciousness in its utterances. There is enough in the incidents to show the supernormal, assuming that Mrs. Piper knew nothing about his intention to reply to Mrs. Sidgwick, which she probably did not know, and even tho she did know the general purpose she certainly did not know my relation to it and most probably knew nothing of the specific points of view so clearly hinted in the message. Apparently the whole confusion is occasioned by the disparity between the rapidity of his thoughts and the inertia of the organism through which they have to come, and consequently, like dreaming, the message becomes imperfect and confused.

A better statement is the one Mrs. Piper makes as she comes out of the trance. It was that "everybody here is in a dream. When you wake up you wake out of it" (p. 630).

Nothing more indicates the mental state under consideration in the Hodgson communications until March 21st (p. 681), and even here it is not the kind of confusion so marked in the communications of my father, but the tone of mind and the exaggerated manner of statement not natural to Dr. Hodgson but which marks very many of his statements. What is noticeable in this is the characteristic which exhibits itself so often in the confidence and assurance of secondary personality and somnambulist phenomena, which is essentially like the dream state, if not in its content, certainly in the absence of the inhibitions natural to normal consciousness. The rapid change of subject supports this contention also. The fragmentary statements in the subliminal at the close of this sitting are better evidence of this apparent dream state than the automatic writing. For instance: "My love to Hyslop. It is no use. Time thrown away. I'll see you again soon. Happy go lucky. Pax vobiscum. Amen. I want you to go with me. Keep your eyes open," reflect fragmentary thoughts relating to the "young light," the expectation of seeing me at another sitting, and cautions about fraud, with a Latin expression characteristic of Imperator or Rector. Of course this may all be the confused and dream

product of Mrs. Piper's subliminal on returning and discharging its content of impressions acquired during the trance. But if it does not reflect the mental state of the communicator it does that of the medium, and it would not affect the superficial character of the view taken, tho it transferred the application of the hypothesis from the one to the other. Assuming, however, that it was instigated in this form by the communicator and not due wholly to the wandering of the medium's subliminal, it is clear evidence of the confusion in the communicator which the hypothesis imagines. A very similar set of fragmentary statements occurs in the messages of subliminal II in the sitting of April 25th (p. 701), and I shall content myself with the reference to them.

In the sitting of October 10th (p. 714), the passage regarding the clergyman who is said to be a "light" may possibly illustrate this wandering mental action. This is apparent in the confusion of the name "San," evidently mistake for "Stanley," with the name of the clergyman. Both men, in fact, were clergymen and we may suppose that the confusion is in Mrs. Piper's subliminal. But the best evidence that the confusion is in the communicator's mind comes from the statement following this passage and the attempt to give the name. It had its evidential value while it threw light upon the communicator's mental condition. Finding that he could not recall the name, he broke out with the statement:

"Isn't it strange how earthly names forsake my memory when incidents are so clear. However I gave you my theory about this before I came over."

The instances, however, which would show Dr. Hodgson dreaming are not so numerous as in other cases, and in addition they are not so suggestive evidentially. They do not exhibit superficially the appearance of dream confusion, and much might be said in favor of other causes in the confusion. These will be considered in the discussion of supplementary influences. But that there are some difficulties in the existence of a non-natural mental condition on the part of the communicator is perfectly apparent in all that Dr. Hodgson communicated, tho it may not be described by dreams or deliria. An amnesic condition, associated with something like

secondary personality, and perhaps affected by the separation from the body and the limitations to control may be the better description of his mental condition.

The mixture of truth and error in many of the real or alleged messages and the distortion which manifestly true incidents often take suggests that if we are to present the analogy of dreams, we should be able to illustrate the claim by actual dreams. A member of the Society, noticing this peculiarity of some of his dreams reported some of them to me as illustrations of the very character of the mental processes exhibited in the records of mediumistic messages, at least in the case we are discussing. I therefore quote three of them as excellent instances of the intermixture of the true and false in the dream reproduction of past memories. First he describes his actual experience in early life.

"In my boyhood," says this writer, "I would often visit a flouring mill which stood on the canal bank. I would go down along side the basement, turn the corner and go along the bank to the engine room where I would visit the engineer and watch the machinery. It was rare for me to enter the first floor and I do not remember ever going down the stairway. The office was a shabby little room on the north side. The owner is dead, the engineer gone, the canal abandoned and the dilapidated building now serves as a junk warehouse. It is safe to predict that it will never again be used as a mill. A certain sadness has entered my heart as I have occasionally passed the old building and thought of the changes wrought by time, but no special impression has been made. I have but once lately had occasion to go to the front door of this mill.

"The other night I dreamed that I had entered the old mill on the first floor. There were belts and pulleys running, but clean and not covered with flour. Thought I: 'The old mill is running again.' I walked south, carefully avoiding the belts as I turned to the left. Then turning to the right around another one, I saw a modern looking office in the south west corner. It had glass in the partition and as I looked through the two-cornered windows over the meadows, I thought of the nicer view than from the old office. There

was no one in it. Then I thought I would go down the stairway to the engine room. I walked back a few steps and the stairway seemed to be covered with several hinged doors made out of pieces of flooring boards. I raised a door, stepped down on a side beam, then to the step. I stooped to close the door over my head, but it did not fit well and sagged down in the middle. This worried me, but I thought 'they' would know enough not to step on it. I thought of my embarrassing situation, but felt that 'they' would know it was I and would think it all right."

The writer then adds: "There is no such stairway, which would have to be over the engine. Nor is there any such office as I have described." The reader will also remark in other respects how little the dream mill reproduces the salient points in the mill of the normal waking memory and how different certain aspects of it are in spite of the fact that the dream is of a memory experience. A communicating spirit might be laughed at for doing no better, and so the writer remarks after telling his dream.

The next instance is a remarkably interesting one as it shows this similarity and error in such distinct forms. As before the writer describes his normal experience first and then the incidents of his dream.

"I have been acquainted with Dr. W. for several years. He made a visit to Europe, returning this spring. I had seen a Dr. T. at the Medical Society, but was not acquainted with him. In walking through a field recently I found a beautiful wild plant in bloom. I tried afterwards to describe it to a florist in order to learn its name. I noticed a tube rose in his garden, but I saw that there was little resemblance in structure to the wild plant. On last Wednesday afternoon, I went for the first time to see a hill in the country. The sandstone rocks projected high and boldly, making a rugged appearance, and it is one of the many similar beautiful hills in this locality. I asked permission at the house to roam about the hills and it was granted. The dog made up to me and followed. I wandered over the hill and about the rocks and peered into a two-branched cave. I tried to make the dog lead the way home, but only frightened him. I finally

came down with my clothing covered with beggar's lice and Spanish needles, which I picked off while talking to two men. On Thursday I went to Columbus on business. While walking home along the street, I noticed Dr. T's office and was going over to use his telephone, but decided not to do so, as I did not know him, and went into another office.

"On Thursday night I dreamed of several things. Finally I thought I was talking to Dr. W. in a crowd of men. I made some joking remark about his trip and turned to Dr. T. for confirmation, but hushed myself in reserve, as I felt so unacquainted. Then I went to picking short twigs and thorn branches off my trousers. There were also some flowers (tube roses) which I tried not to injure. But I did not dream of the rocks, of the cave, or of the dog, or of the business matters. I had not thought of Dr. W. during the trip over the hill."

The identity between the normal experience and the dream is clearly marked and yet the specific details are so different that a sceptic might insist upon making trouble if the same facts were quoted to illustrate personal identity in mediumistic phenomena. He can hardly dispute, however, the source of the dream incidents, while the admitted distortion and confusion are good illustrations of the process that apparently takes place in many of the incidents which I have quoted as illustrating a dream-like condition when communicating. Such dreams thus traced to their mnemonic source fully justify the analogy employed in this hypothetical account of the mediumistic messages and show that I have hardly stretched the claim that the confused messages are both evidential and illustrative of the process implicated in their transmission. The writer's dream could hardly indicate more clearly the resemblance, in fact, the identity between his mental process and that of communicators when communicating. They recall fragments of a past and relate them wrongly to persons, places and times while also translating them into different facts or conception, tho retaining sufficient identity to recognize their source, as in dreams.

The next dream is a similar mosaic of various normal experiences distorted by the usual somnolent functions of the

mind in the borderland of sleep. As before the writer narrates his normal experiences which gave rise to the content of the dream.

"Last evening I went to the public library and skimmed over the *Literary Digest*, noticing the digest of criticisms on a Russian author, whose picture was given. I took no interest in the article and recall that I did not get the name of the author. I then went to a drug store, sat down and listened for a while to the conversation of the usual crowd. On leaving I entered into conversation with a dentist friend. We were approached by a strange gentleman who handed us his card and introduced himself as a candidate for a county office. During the conversation he said something about clubs under an apple tree and also something about never seeing the time that they did not begin to club the leaders about the end of a campaign.

"During the night I dreamed that I was looking into a dilapidated building like an old stable, looking at it, as it were, through the alley door. A large room was filled with a pile of old boards and broken pieces of boards and sticks. On the right side of the room the Czar was looking through an opening in a board partition. On the left side, behind a very poor open partition, seemed to be two men (unseen) who seemed to be authors. One of them was Gorky, about whom I know little and the other was the 'leading author of Russia' (whoever he might be). At intervals clubs would be thrown at the Czar, who dodged out of the way as the clubs would strike near him and sound against the boards. I rather enjoyed this bombardment, and pretended to be sympathetic. I would throw short pieces of wood toward the 'authors' as fast as I could, pretending to throw them at the 'authors,' so that they would have plenty of ammunition. During this time I tried to convey the impression to some one that the 'leading author of Russia agreed with my opinion,' (subject unknown).

"I began to fear that the Czar would take offense at my perfidious conduct and might shoot me. I hastily closed the door and then debated with myself as to whether to hook the door or not upon the outside. Various emotions ran through

my mind. Perhaps the men could not escape if I hooked the door. I thought that they could break out, if necessary, and then I ran away.

"The incident in agreement with my opinion was probably a reminiscence of a newspaper article which I had read a few days before, against early rising. The article had pleased me and I had shown it to my mother in a joking way, telling her that here was good medical authority which agreed with me.

"Our horses stamp and kick at rats in the stable at night. I presume I heard them and that this brought into my dream the stable-like building and the sound of the striking clubs."

Few better illustrations of the nature of the communications could be obtained. I have called attention to the mistakes of communicators in relating their incidents. Take the interesting and elaborate case of my father about the wagon and the broken shafts and wheel (p. 394). He told this as an incident in his own experience and connected with his sister before I was born, when in fact a similar incident with these details occurred in my own experience connected with my uncle the day after my father's death!! The reader can find hundreds of such confused and distorted incidents in the record. In this dream, narrated above, instead of getting the name of the author criticized another comes into the stream of consciousness and the Czar is associated with it probably because of his relation to the treatment of Gorky in Russia. The throwing of clubs at him is an associative fusion of the incident about throwing clubs in politics and the desire to attack the Czar for his tyranny. But the reader may work out the details. There is unmistakable evidence of identity in the dream incidents tho the concrete whole has no resemblance whatever.

In the first six sittings with Mrs. Piper in this record there are no such clear instances of recognition of the difference between the normal and communicating state on the "other side." There are intimations of it in some allusions to difficulties of memory (pp. 389-429), but they cannot be quoted as evidence of this representation. They go only so far as to indicate, as many other similar statements in earlier

records, that the difficulty need not be supposed to extend beyond the time of communicating tho it might do so in fact. The possibility of more general amnesia may have to be assumed and may be a fact, even after we admit or prove that the recalling power is better when the discarnate spirit is not communicating. But it is a gain to our intelligence of the phenomena and also to their intelligibility that we can probably assume as more or less supported by the evidence that the primary difficulty in communicating is the mnemonic dissociation of the condition for communicating from the normal consciousness on the "other side," analogous to the similar dissociation so often remarked between the primary and secondary personalities in the living.

We have in secondary personality a distinct illustration, at times, of this mnemonic connection between the primary and secondary consciousness. This connection is subject to certain qualifications, namely, that it varies in definiteness and completeness, and that it is not always, perhaps is seldom self-conscious. But I am less concerned with this qualification than with the fact that there is generally if not always some sort of a mnemonic connection. The main question, however, is whether this connection is like that which is necessary in order to compare it with the condition which seems necessary to communication from discarnate spirits. The form of mnemonic connection with which we are most familiar in secondary personality is that in which the memories of the subject's normal life appear in the secondary state, perhaps quite generally without any recognition after emerging from the secondary state, that these memories have been recalled, and apparently also without any consciousness in many instances during the secondary state that they are reproduced memories. The connection is thus one of matter and not of form, if I may appropriate a philosophic expression, of subject matter and not of consciousness. This, of course, is different from the state which I am describing, altho it possibly occurs with communicators very frequently in the fluctuations of consciousness that appear in the different communications of the same person and in a more marked manner in the attempts of those who do not succeed in proving identity

at all. Then there is often the mnemonic connection, in secondary personality, of the kind just described between the secondary state and the primary which follows it. I have called attention to instances of this general mnemonic connection between the primary and the secondary consciousness in my previous report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 270-272). The phenomena are far more numerous than might be implied by the scanty material in this reference, but such as I mention illustrate and prove the fact of a mnemonic connection between the primary and secondary personalities, while some of the instances illustrate its limitations at the same time, and if discarnate spirits require to go into any mental state resembling this in order to communicate, this mnemonic connection will be necessary in some form as a condition of proving their identity, whether the connection be conscious or unconscious, reflective or automatic. In the case of communicators represented in this record the condition seems to be a fluctuating one, now with a conscious connection more or less distinct between the normal and communicating state and now one of complete cleavage between the two, the communicating state being more like our deep hypnosis in certain forms (Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 635-642). It is the former in which the communications are perhaps most rational and clear and free from confusion, as it is not likely to be associated with dreaming.

I have two or three illustrations which it may be interesting to record. The first shows the transmission from a borderland stage of hypnosis into the deeper state of a dream that occurred in the former, tho only in one detail of the incident. I hypnotized a man for an experiment in travelling clairvoyance, as this had been claimed for him. When I sent him off and asked him to tell me what he saw in a certain room he mentioned an elderly man, along with other details which I need not describe. After I awakened him he described a dream which had occurred before he completely lost consciousness, and it represented an elderly man about me who was opposed to a business adventure in which I was interested and of which the subject knew. Here the mo-

mentum of mental action in the borderland state carried the incident over into the deeper subliminal state where it appeared only in a fragmentary form. The mnemonic connection was between the two normal periods while there was no conscious mnemonic connection with the primary and secondary states.

In another case I was practicing hypnosis on a little boy and when I had secured hypnosis I noticed that he began to smile very happily and I asked him what he was thinking about and received for reply that he was thinking about an incident that had happened that day with his teacher at school, and he gave the incident in detail. After he had been awakened I questioned him and he narrated the same incident. Usually I found that he was conscious in the normal state afterward of all that had occurred during hypnosis. Once, however, the amnesia was complete, and several times it was apparently partial or connected with that type of seeming difficulty of recall which suggested lapses into the hypnotic state such as is sometimes supposed to take place in the fulfillment of post-hypnotic suggestion. But the fact to be noticed is that the normal experience here turned up in a spontaneous manner showing a connection between the primary and secondary state, and might be sufficient to prove identity whether its recall was automatic or the result of an attempt to transfer a previous thought into the hypnotic condition. I tried the experiment a second time and obtained a similar result, but in response only to a question, the mind of the subject tending to remain apparently quiescent unless prodded to say what it was thinking about. But I always found it active in response to a question, which may be said to "waken" it in the same sense as George Pelham uses the term as describing the condition for getting messages correctly (*Proceedings Eng. S. P. R.*, Vol. XII, p. 363. Cf. present report p. 404).

I resolved to try an experiment without any suggestion of remembering the previous thoughts. I saw the boy reading and after talking a few minutes asked him to come with me. He went with me to the room rather undecided as to what I wished to do with him. On arrival I asked him to

lie down and let me put him to sleep. He lay down, folded his arms, and looked me in the face with a somewhat staring look. I hypnotized him at once, and inquiry resulted in the statement repeated several times that he was not thinking of anything. But when I questioned him about what he had been doing just before he came up he responded promptly and clearly, "reading," and I asked what and the reply was "Herald." I then told him to tell what he had been reading, and he replied "about Port Arthur and Dalny." Further request to tell something else resulted in a narrative about a preacher which he had read to me aloud from this paper just before coming up stairs, and when he had finished he laughed at it, or rather smiled, as he did when he read it. I then awakened him and he looked about in the most surprised manner possible and remarked "How did I get up here," either having not known or remembered his coming there or having the amnesia of what he had been saying extend over the incidents just prior to hypnosis.

I have tried also a few interesting experiments with this same subject in which I endeavored to transmit a thought from the primary to the secondary state as a part of the subject's own purpose and to see if there was any memory of the fact after being awakened. I first told him to think of something which he was to tell me after I put him to sleep. When he said he was ready I hypnotized him and assured myself of the hypnosis, and the following dialogue took place.

"(Well, what are you thinking about?)

Jack.

(What have you to say?)

We threw him into a big brook and he swam out and there was the funniest look on his face I ever saw. Austen got on a rock and called him and he swam back.

(When was this?)

This morning."

I then awakened him and asked him if he had said anything while he was asleep and he said that he had not. He awakened with a surprised look that showed he had no mem-

ory of what had happened. He persisted that he had said nothing in the sleep. I then asked him what he had resolved to tell me and he told precisely the same story that I have recorded, and in the same language. I repeated the experiment, asking him to think of something else. He told me in the hypnotic sleep of his seeing a snake on the road this morning which ran over his foot and made him shiver as if he had turned inside out. When awakened he remembered only that he had said something about a snake, but not what he had said. But asked to say what he had first resolved to tell me he told the story of the snake over again in the same language, and added one detail not stated in the sleep.

I then tried the experiment of suggesting what I wanted told me in the sleep. I told him I wanted him to say "pod-snapper saphead" when I put him into a sleep. I then hypnotized him and after testing him for the hypnosis I asked him if he was thinking about anything and he said that he was not. I asked again if he was thinking about anything and he replied "nothing." I waited and in a moment he quickly said "podsnapper snaphead," and soon after I asked him if he was thinking about anything and the reply again was "nothing." After awakening him I questioned him as to what he had said in the sleep and he did not know. He thought he had said nothing whatever, but he told me what he had been asked to say, and remarked that he thought he might have said it, but he thought he had not done so.

These, of course, are mere commonplaces of hypnosis and represent phenomena that are very numerous, but they are illustrations of what may be done in carrying over into the secondary state of ideas that were intended by the primary state to be so carried over. In this respect they resemble what frequently occurs in the communications of this and similar records. There are cases, of course, where the memory of the normal or primary state is entirely absent, that is, there is complete amnesia of the primary personality (Cf. *Proceedings* Eng. S. P. R., Vol. XVI, pp. 635-642). But this is not the uniform nature of the case. The interest, however, that attaches to this voluntary transfer of thoughts from the primary to the secondary personality is the fact that the re-

production in the secondary state may not seem wholly automatic, arbitrary, or capricious, and thus illustrates a process more or less apparent in the communications of this and similar records. A most interesting circumstance, however, in the experiments recorded above was the fact that there was always a pause between statements made, a pause that prompted my question to get further answers, and no less interesting was the fact that the boy in hypnosis said "snap-head" instead of "saphead," a fact more or less an evidence of confusion. But otherwise the mnemonic connection between the primary and secondary personality was apparently complete. Whether there was any amnesia, of the primary, as is often apparent in the communications of supposed spirits, is not determinable in these experiments. We know that this amnesia is a common phenomenon in secondary personality, in so far as prompt spontaneous recall is concerned, and so in the general cases we have a further analogy with the state in communications which I am discussing. But most experiments in hypnosis and secondary personality do not illustrate freely the phenomenon of immediate transfer from the primary to the secondary consciousness of ideas intended a moment before. Such as I have recorded illustrate this phase of the question, which is needed to explain the assumed mental state associated with the communications of a discarnate spirit. But whatever the extent of the amnesia involved in the state of the communicator while communicating and however much more uniform this may be with discarnate spirits than it is with persons in normal life when in a secondary state, the communications must involve the reproduction of past memories of the earthly life to prove the existence of the discarnate, and that proof will be all the better if, instead of being mere automatisms casually reproducing the past, they are the result of a deliberate attempt on the "other side" to reproduce memories normally recalled with reasonable ease there. If then the cleavage between the normal and communicating state of a discarnate spirit does not involve too much amnesia the success in proving identity will be all the greater, and we have found it possible to make the transfer of ideas in this manner in such experiments as I have indi-

cated, thus showing a result like that which the record exhibits in the communications of the discarnate. The hypothesis advanced thus seems to have confirmation of its possibility in the phenomena of our daily life, and when it is suggested by the actual statements of the communicators and confirmed, as it were, by the very nature of the messages, we may be safe in assuming that it is the most probable explanation of the phenomena, at least until a better theory can be found.

These experiments, of course, do not exhibit the amnesia so characteristic of the condition associated with the communications, but this phenomenon is so common in secondary personality that we should expect its occurrence in some degree in many or most cases in which a real or supposed transition to secondary states occurred in a transcendental world. Of course the retention of our experiences is supposed to be perfect in our ordinary life, and this carries with it the assumption that the facts are latent even in all secondary personality, and that it is the reproduction that is difficult when certain influences affording the cue in the normal state are cut off, so that we might expect all degrees of reproductive power in secondary personality from the perfect recall of the normal experience to the borderline of complete amnesia, and this is what we do find by experiment. Any assumption of a similar mental condition for communicating would naturally produce the same phenomenon on the "other side."

There are, however, decided differences between the mental state of the communicator while communicating and our normal secondary personality. In connection with certain resemblances there are also differences, and this is expressed perhaps by calling the state of the "other side" *hypnoidal*, if I may adopt a recent term, used especially by Dr. Sidis in his work (*Psychology of Suggestion*, and *Researches in Psychopathology*). This means a sort of borderland state between the normal and the deeper hypnosis in which amnesia is more complete. In the hypnoidal state there is more recollection of the normal life and less amnesia of it than in the deeper hypnosis. The state is one well calculated to deal with all those psychological functions and phenomena related to both

the primary and secondary states. Hence in it we will find the analogies with complete secondary personality less distinct and general than in deeper states. Apparently this hypnoidal condition, as we imagine it on the "other sides" lapses often into complete syncope or loss of consciousness, as is the case in deep hypnosis, and in some it hardly appears, but its place is taken by complete loss of consciousness and inability to communicate. Hence some fail entirely to prove their identity. Moreover a further difference between the ordinary secondary personality of our normal life and the condition for communicating on the "other side" is the peculiar form of the messages as a whole. On this I shall not comment at large, especially because it is not easy along this line to make the resemblances and differences clear, as secondary personality is so elastic and variable in its forms, that in some cases it might imitate the phenomena under consideration with some perfection, as it does in some of the non-evidential characteristics, as in dramatic play of a simple kind. But I think the reader who studies the record carefully and in detail will observe that the resemblances to our secondary personality in the condition for communicating are mainly in the amnesic liabilities rather than in the form of reproduction which seems to characterize the transcendental state, the physical inhibitions of the latter being cut off where they are more or less present in the former.

It seems to the present writer that the hypothesis which has been defended in regard to the mental conditions of the communicator affecting his communications clearly explains the triviality and confusion of the messages in many cases, and that any one familiar with certain types of secondary personality and with the conditions affecting our ordinary dream life would readily perceive in this hypothesis an adequate explanation of what so often appears as an objection to the spiritistic theory. I need not comment upon the triviality and confusion of dreams, as these are proverbial and open to the introspective investigation of every one, and the communicators themselves in some cases, as we have seen, compare their condition to sleep. Those who are familiar with artificial sleep and hypnosis, and with the types of secondary

personality resembling it will recognize its frequent limitation to trivial matters, and sometimes its exhibition of confusion in automatic writing. I know two cases of it that very distinctly imitate the confusion of proper names which we observe in this record. Consequently the hypothesis ought to have the consideration of a possibility in the removal of an apparent objection.

Accepting this hypothesis of more or less abnormal mental conditions on the "other side" affecting the character of the communications, we can easily perceive the consequence of combining this obstacle to communication with the supposition of intervening cosmic and spiritual media through which the messages have to be transmitted. The effect must at times be incalculable. The reader will only have to compare the attempts to give proper names with these two assumptions in order to understand some of the difficulties both of communicating and of giving messages intact and rational. Add to this the probability that the mode of transmitting thought may not be like our intercourse by physical impressions and sensory action in any of its particulars, but may depend upon certain laws of consciousness not clearly revealed even in the sporadic telepathy and ordinary subjective hallucinations, and there will be some conception of the influences affecting and modifying communications. Let me apply these conditions to the case in general and to proper names in particular.

Assume a dream-like secondary consciousness in the incarnate spirit as the one associated with communications. We know from our experience with dreams that two things usually characterize this condition. (1) An automatic tendency to capricious and confused association in the imagery representing the stream of consciousness constituting dreams. (2) A general indifference to one's own personality and the absence of self-conscious and reflective interest in the stream, or the want of a clear introspective distinction of self from the states involved in the stream. The first of these tendencies explains the rapid changes of imagery and confusion at times and the other the indifference to one's own name and personality at the outset until the control of the

mental action is more sustained. Then the intercosmic and other obstacles to the clear transmission of the message, especially those involving unfamiliar words and names, or languages, as is apparent from the record (Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 287-288, 624-634), would suggest a reason for additional disturbances and the modifications of messages as well as the distortion of proper names which might have started rightly, as there is evidence that they do many times at least. By the time that even clear messages ran the gauntlet of these intermediary difficulties, especially when complicated with unfamiliar words and language and the probably new mode of communicating ideas, we should most naturally expect them to be confused and modified. But when the mind of the communicator is merely dreaming as it were and itself given over to whimsical action and trivial incidents with the confusion so often associated with this condition we can imagine what the confusion might be by the time the messages reached the sitter.

I have compared the mental conditions of the communicator to dreams, deliria, secondary personality of certain types, and hypnoidal states, and adduced illustrations of these in the psychological nature of many messages. But I am far from insisting that this description of them exhausts all the difficulties of the problem involved. I chose these terms as the most common ones for describing the phenomena. But there are psychological incidents in experiments of this kind which suggest other or additional explanations of the confusion in the communications. It is possible not to regard these additional causes as distinct from such as I have named, as they may be the influences which give rise to the characteristics which I have described. It is possible, also, to regard them as introducing a new theory of the facts. The facts which suggest them have been obtained in experiments long since those in this Report were obtained. Some of them also have been obtained in other cases than Mrs. Piper and will be mentioned here in order to show a corroborative effect.

The mental difficulties in communicating to which I am referring seem to represent a complex set of conditions.

They are not always the same. Sometimes they appear to be one thing and at another time a wholly different fact. For instance, now it appears to be amnesia of the ordinary kind, and then in a few minutes it shows analogies with aphasia. Sometimes it seems to be dissociation, and again the effect of constrained attention. At still other times one suspects a number of difficulties that might naturally be associated with the fact of separation from the bodily organism and the possible change in the functions of consciousness, whatever this may mean. But without first attempting to classify the sources of confusion and imperfection in the messages I may name a number of apparent mental influences affecting their character. If it be possible we may reduce them later to a systematic classification.

They are, as they have been suggested to me in the study of the record, somewhat as follows. (1) Apparent analogies with aphasia. (2) Suggestions of the influence of constrained attention. (3) Difficulties of voluntary recall. (4) Incidental dissociation and amnesia. (5) Effects of separating consciousness from its normal motor organism. (6) Effects on consciousness of its severance from a sensory organism when it has to communicate in sensory forms. (7) Peculiarities in the mode of thinking of incidents as affecting their communicable character. (8) Effects on memory of the changed point of interest.

Some of the influences mentioned in this list are closely related to each other, if not in nature, then in their connections. For instance the apparent analogies with aphasia are probably connected with the effects of separating consciousness from its normal motor organism and the difficulties of voluntary recall. Then this last at other times may be related to the effects of constrained attention. The other supposed influences are apparently less related to each other, tho they might possibly be summarized in the differences between mental functions in a spiritual world and those peculiar to association with a material world. But the various types of influences named may possibly be classified in the following three forms. (a) Apparent analogies with aphasia; (b) Associates of constrained attention; (c) Functional inadaptations.

tion to material conditions. I shall take each of these up in their order.


1. **Apparent Analogies with Aphasia.**

The two traditional types of aphasia are motor and sensory. Sensory aphasia is the inability to interpret the meaning of a sensation: motor aphasia is the inability to speak a word or language, tho the ideas and meaning of sensations may be as clear as in normal life. This division has been somewhat modified by later investigation and analysis which include for the apperceptive processes, the interpreting functions of the mind, as possibly affected in a manner similar to what had been defined as phasia for the motor and sensory functions. This either enlarges the number of types or makes some subdivisions of sensory aphasia. For our purposes it is not necessary to extend the types beyond the traditional motor and sensory aphasias. Nor is it necessary to enter into any nice definition of either of them, or determination of their nature as later science may have decided. Marie seems to regard aphasia of all types as a "mental phenomenon," whatever that may mean, instead of a cerebral one. To us it matters not what the determination of it may be, so far as our present discussion is concerned. Some phenomena associated with it suggests that it might possibly be resolved into a type of amnesia, but whether so or not makes no difference to the point we wish to make at present, and whatever it may be technically it is certainly an inability to express or appreciate mental states. Besides I am not attributing to the communicator real aphasia of any kind. It is assumed that the central nervous system is concerned in all aphasia, whether as an organ functionally involved in consciousness or as the locus interrupting its expression. We can hardly assume that a discarnate spirit had aphasia, perhaps on any view of its nature. But between its difficulties in communicating and the resistance of an organism which is not its own there might occur many phenomena so analogous with aphasia as to justify discussing them in connection with such as are at least fairly intelligible, and if they resemble aphasia sufficiently to suggest an analogy with it we may find in it an

intelligible conception of the difficulties which perplex the usual student of the problem.

In motor aphasia we have a disturbance or lesion in certain portions of the brain which gives rise to the inability to express language, even tho the ideas embodied in it are perfectly clear. This general difficulty is apparent in several types of phenomena purporting to be associated with communications from spirits. I have found them illustrated in four different cases of mediumship and they may be represented in three types. They are: (a) The difficulties with proper names; (b) The difficulties with unfamiliar words; and (c) The inability to immediately answer a pertinent question.

The first of these is one of the perplexities which trouble every student of the problem. We wonder why a person does not announce his name at once instead of postponing it until some later opportunity and perhaps never succeeding in giving it at all. We constantly meet with the refusal to give it on request but receive the promise to obtain it later, and then it cannot be given or if given is done at the end of a long series of apparent guesses and failures. If there were equal difficulty in communicating other words or incidents we might not consider proper names an anomaly. But when the messages are free and easy regarding incidents and perhaps the names of others given with great facility we may well wonder why this refusal or failure to give one's own name. Unfamiliar words might give the student no perplexity, as the difficulty with them does not seem to be different from those in the telephone. It is true that proper names give us regular difficulty in the telephone when general conversation does not. I have no doubt that the conditions affecting proper names are directly analogous with those of the telephone, but it is just as probable that this type of difficulty does not affect the failure in all cases. We might well appeal to this analogy when the attempt is made to give proper names and the failures center around phonetic equivalents and resemblances. But when the communicator is aware of his inability to try it, when he does not try it in situations desired or most needed, or when he refuses to give it after requested, we can hardly



think that telephonic analogies are all of the explanation, and hence we naturally seek some additional conditions affecting the result. We know that amnesia and aphasia are phenomena associated with the failure to recall or express words and when the communicator actually recognizes that he has a difficulty in giving names, tho not having any such trouble with general conversation, we must seek some other analogy than the telephone for understanding the perplexity.

The third type is illustrated in cases where the communicator may spontaneously begin a series of messages, for instance about a walk he had with the sitter and when asked what happened on that occasion, this being the main point of the incident in proof of identity, the communicator may halt and fish about or seem suddenly struck with a loss of memory or inability to answer the question, or plead all sorts of excuses and extenuations for failure to reply. The one natural incident in that walk to be recalled apparently has no existence for him. This characteristic has its resemblance to amnesia, but as the memory seems clear for general features of the incident which the communicator mentions, it would seem that there is something different from the ordinary amnesia, and in fact it is just this halting and explaining that creates a doubt about the phenomena being spiritistic at all. Amnesia of an entire incident is comprehensible and common enough, but amnesia of the only feature which makes the incident memorable at all or which makes it useful for the purposes of evidence is a perplexing, not to say a suspicious circumstance. But I think that a careful examination of the instances in which this phenomenon occurs will reveal something more, at times, than merely ordinary amnesia, even tho this either suffices to account for certain cases, as I think it does, or is complicated with phenomena more like aphasia.

The analogies with aphasia, of which we are speaking, may comprise various conditions affecting both medium and communicator. Thus the abnormal physical and mental conditions involved in the trance may affect the integrity of the normal motor action. Then the new situation in which death places a communicator in relation to any nervous system may establish conditions very much like aphasia. Lastly, there

may be difficulties in the communicator's representing his thoughts in the form necessary to transmit them to and through a foreign organism. This may not account for the difference between general communications and the difficulties with proper names and unfamiliar words, but it suggests the solution of the perplexities associated with confusion and mistakes, and these are the phenomena that we have immediately in mind.

In motor aphasia the point of its meaning is that there is some intervening obstacle to the expression of consciousness, which in many cases at least seems to exist. In mediumistic phenomena these obstacles may be various. The way to approach them or their possibility is to examine the physiological and psychological conditions under which they occur. In this we have a very complicated system of phenomena, and they must be adjusted to the different circumstances under which rapport and communication with a transcendental world seem to take place.

In the first place we sometimes find cases in which the communication occurs through the normal consciousness of the subject. That is, whatever the media through which messages have to come they are delivered by and through the normal mental states. In such cases there is little opportunity to study any of the intermediary limitations to communications, as they apparently do not exist. But when we have reason to believe that the subconscious functions of the mind are more important agencies limiting or aiding the communications we have our problem more complicated and at once conceive that the ordinary assumptions about normal consciousness are to be dismissed. The cases in which messages are delivered through the normal consciousness without any apparent intervention of subliminal functions are much rarer, so far as my own experience goes, than those in which the subconscious mind figures in one way or another, and it is in the latter type of case that we meet the necessity as well as the more distinct opportunity to examine the nature of the limitations to communication. In the normal cases, or better, cases where the normal consciousness preserves its natural control of the whole organism, there is

little evidence of disturbed physiological and psychological conditions. The whole process seems to be the natural and usual one and the only problem before us is the determination of the source of the information derived. Everything seems natural and intelligible except the supernormal character of the facts. But when the normal consciousness is not aware of what is going on; when it is as much of a spectator of the events as an outside observer; when the motor or sensory action of the mind go on without any direct intervention or immediate knowledge of the phenomena until they have occurred, and when its own possession or control of the organism is really or apparently suspended, the whole problem is modified. That suspension of control may occur either with or without a trance, and what is noticeable when it is suspended usually there is some imperfection of the control on the part of the agency that seems to be in possession, no matter whether this agency is the subliminal function of the same subject as that of the normal consciousness or the action of a foreign personality. Now it is in the complications of this condition of things that we have to study the interventions and obstacles that suggest the analogies with aphasia in the communicator's work.

I should indicate what place the supposition of the trance has in the problem before us. The ordinary assumption is that it is important as a factor in determining the genuineness of the phenomena. I attach no importance whatever to it as an evidential criterion in any respect whatever. The illusion that arises regarding the importance of it comes from certain *a priori* views about its nature and the process of communication from the dead. The common idea of the trance and of communication is that the soul of the medium is not in the body or at least is in abeyance and that the discarnate spirit uses the body for communication just as we ourselves use it in our normal consciousness. This is pictured to the imagination as a perfectly clear idea of the situation and we tend to take a purely sensational view of it on this account. It makes a clear idea of the appearance of the phenomena and seems to make it quite intelligible as a process, in fact, perfectly explicable, at least to the imagination.

The conception is no doubt a legitimate possibility and in fact may be the true one. It certainly lends itself readily to a descriptive account of the facts. But I do not regard it as necessarily the correct way to view them. It is quite as possible that in a trance the normal consciousness is only in abeyance, not removed, so to speak, and that this abeyance admits of the control of the organism by the subconscious functions of the body or soul and that these functions are used by extraneous agencies into which they intromit their influence or messages and that they get through in this way without assuming the idea of "possession" in the sense in which it is ordinarily conceived.

This common view of "possession" and trance assumes that the trance implies the entire suspension of mental functions, and goes so far as to conceive that the soul is not in the body at all. This may be true as a fact, so far as I know, but it is not so evident generally in the light of the actual facts. We have learned that subconscious states, subliminal mental conditions, are like the normal consciousness in all their activities except two unimportant circumstances; (1) the irrationality of the mental adjustment to the situation, and (2) the absence in the normal state, usually at least, of a memory of what transpired in the trance. We find that the trance stream, in many cases, not always, if ever, in Mrs. Piper, has its own memory acting precisely like that of the normal mind and so with all the other functions, judgment, reasoning, etc. The only difference is its cleavage with the normal and the changed adjustment of the personality to the actual world. The result of this must be that the trance has no value in estimating the probable genuineness of the phenomena. If the soul were not in the body or were not functioning at all, tho in it, we might readily suppose that the intelligence displayed comes from an exterior mind, and indeed that is the assumption upon which most people proceed. But it is wholly false. It is not the fact of intelligence that affects the problem, but the special form of it. The knowledge shown must be provably not to have been acquired by the normal mind in the usual way or by the subconscious processes in any recognizable manner consistent with normal

agencies. That is the criterion of genuineness, and not the general fact of intelligence when the normal intelligence is really or apparently suspended.

Facts delivered during normal consciousness, if provably not known by the subject, are just as evidential and important as could be imagined in a state of trance. If the trance were known to be an entire suspense of mental functions it might be different. Then the display of any kind of intelligence would at least suggest, if it did not prove, the existence of a foreign intelligence. But, as remarked, the trance is only a name for the absence of normal memory from the action of the mind and we have to assume that all the normal functions are active except this, and often the accompaniment of anæsthesia, which is the suspense of normal sensibility. But as this normal or supraliminal anæsthesia may be convertible with subliminal hyperæsthesia, as is often the case, just as the absence of normal memory is synchronous with the presence of an acute subliminal memory, we have to assume that all the functions of the normal life are active, tho severed from its memory and sensibility, and hence the trance is but a name for this cleavage, and not for the absence of mental functions or for the control of foreign intelligences. Being outside the power of normal introspection it is largely a name for our ignorance and so long as it is this we do not *know* it sufficiently to determine just when it intrudes its influence to color the transmission of messages, except when the incidents are provably supernormal and foreign to the normal processes of both subconscious and conscious activity. The trance, *per se*, therefore, is not a determinant of genuineness of any kind. It is only a state which helps to establish better rapport with a foreign agency than is usual in the normal state and diminishes the influence of the subject on the matter transmitted through it, according to the degree of suspended activity involved. It perhaps never removes that influence until total separation from the body which is death.

All that the trance means is that the condition of the subject is not normal, not that all mental functions are in abeyance or absent. The only reason at any time for taking it

into account is the claim that it exists. If any one assumes or asserts that a trance exists we have to determine the fact as a part of the problem. But we do not require to do so as a condition of accepting the supernormal character of the results. Its existence is not a condition or criterion of this. If it necessarily implied the absence of all subjective mental functions of the person entranced the case would be different and we might infer foreign intrusion from the fact of its occurrence. But being only a name for the absence of normal consciousness and introspection, with their memory, and not necessarily implying that all mental functions of the subject are eliminated, we have an unknown field within which much may be possible whose character and limitations have not yet been determined, and as long as we recognize this *unknown*, the assumption of its influence on the results, whether only coloring them or originating them, has to be assumed as at least possible and so subject to the same investigation and evidential consideration as any other phenomena. In other words, the evidential question is determined by what we know of normal mental functions and habits, and these are the measure of what we assume of the subconscious, as they are our sole criterion of knowledge. The subliminal will imply the supernormal as soon as we suppose that its information is acquired through other than the normal channels of sense perception. We can regard it as limited only when we attribute its knowledge to normal experience, and that is what it means for science. Any other view of it only removes the limitations upon the admission of the supernormal, and once this supernormal be admitted you are that much nearer the spiritistic theory, even tho we never reach it conclusively.

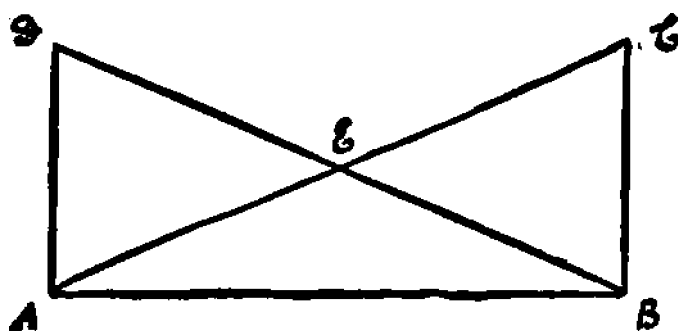
What we require to do is to dismiss the assumption that the trance is at all necessary to the genuineness of the phenomena and recognize the possibility that it is either a condition of getting the supernormal in certain emergencies or that it will inevitably color what we do get. The latter is undoubtedly true of many phenomena claiming to be nothing more than telepathy. The intromission of subconscious memories and associations into telepathic hallucinations il-

illustrates and proves this. The same would be true of any other foreign messages. What we require as our criterion is, not a general mental condition which we trust and whose character we assume to know perfectly, but the determination in the individual case whether the subject had any previous knowledge of the facts really or apparently supernormal. When we have ascertained the limits of the subconscious, and therefore the exact meaning of the trance, we may have a further means of eliminating its influence upon the data observed. But until we have shown either the degree of suspension of mental functions in a so-called trance or the absolute removal of them from the process of communication with foreign minds, we can attach no importance to it in estimating the claims of the supernormal.

I do not mean to minimize the importance of studying trance conditions. I concede even that its existence has an important bearing upon understanding the character of the messages received through it. The trance may be related to the question of the *purity* of the communications, but not to the *standard of evidence*. If the transmission of foreign intelligence were as frequent in the normal as in the trance state, and if the purity of the transmission were as great in the normal as in the trance, I imagine that the latter would not figure in the speculations of any one. But as it undoubtedly limits the functions of normal consciousness and as it apparently increases the purity of the outside intrusions according to the extent of the suspended mental functions, we may, through a study of these limitations, at last determine certain degrees of foreign influence which are not apparent in the first evidential criterion. That is, the trance will be a measure of the extent of foreign intrusion but not of the fact of its existence.

There seems to be no fixed degree of relation between consciousness and the organism in this process of admitting the condition for communication. That is to say, that the suspension of normal control over the motor and sensory action is not complete in all cases or in all times and conditions of the same case. It exists in all degrees and may be compared to a sliding scale. In one case it involves the

barest modification of muscular tonicity in the organism: in another it may involve an absolute withdrawal of all influence whatever over the physiological system, leaving it perfectly lethargic and passive. Between these extremes there are corresponding degrees of varying physiological action in the different organic functions affecting vital action. For instance, there may be a modification of the heart action, or of respiration, or of circulation. Indeed these may be so affected, as they probably are in some cases, that not enough of normal vitality remains to obtain any expression of motor action, whether subliminal or foreign. But for successful attainment of supernormal facts at least the physiological functions of circulation and respiration must remain intact and normal, and in addition the subliminal control of the motor system must prevail, if that of the normal consciousness be relaxed or suspended. We may, therefore, represent by diagram the various relations which do or must subsist in order to obtain communications from a transcendental world or which avail to limit and obstruct them. The following diagram will serve to show the varying control of the mind over the organism and the limits of the conditions affecting the transmission of messages.



I shall represent normal consciousness by the triangle A B C, and the subliminal action of the mind by A B D. When one is in control of the organism the other suspends its influence. When the normal consciousness is in complete con-

trol the subliminal is at its minimum of influence. The line B C, therefore, will represent the maximum of control by the normal consciousness and the point B the minimum of the subliminal. On the other hand, when the normal consciousness is completely suspended and its control reduced to the minimum, as represented by the point A, the subliminal is at its maximum of control. The point E represents the equilibrium of their controls, the point at which one or the other begins to dominate. The area represented by A E B shows the condition in which all sorts of confusion may occur incidental to the interfusion of controls, and this confusion will vary with the relation between the supraliminal and subliminal action of the mind. If the subliminal life of the individual is not much affected by the content of the normal the confusion will perhaps be very great. On the other hand, if they coincide it is possible that the confusion will be less, as they would more likely act in harmony. But as there is always some difference between them their rivalry for control will as frequently result in some sort of interruption of the natural order of mental action within the area of varying control represented by A E B.

Now if the normal consciousness represents a natural hindrance to communications with the dead, and if all messages have to come through the subliminal we have a conception in the diagram which clearly represents when the possibility of communication should begin and the measure of its purity. That is, as long as normal consciousness acts as an obstacle by retaining complete possession of the organism outside influences cannot inject their agency to force anything through. They might get their messages into the subliminal, but without any direct connection between this and the normal states they must depend upon various types of motor and sensory products to get their messages into expression independently of the presence and hindrance of the normal consciousness. But if the latter sustains its normal command of the organism there can be no physical expression for any outside communications received by the subliminal, if they ever have an opportunity to gain access even to it. It will be apparent, therefore, from such a scheme or

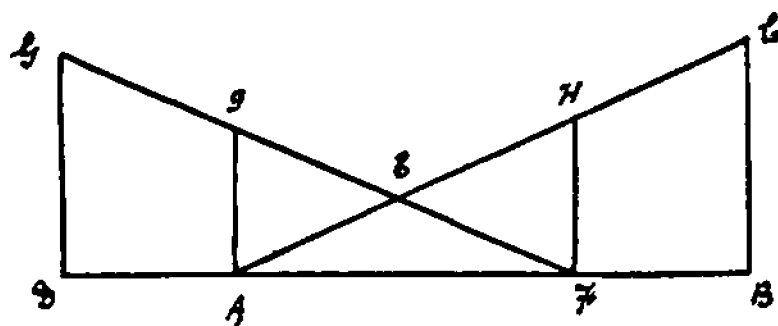
conception that the usual condition for penetrating the veil will be some relaxation or suspension of the normal control of the organism by the supraliminal. If the messages cannot be transmitted through to the normal consciousness without some motor expression of them by voice or writing, they must rely upon effecting the latter through subliminal action. The whole question, then, will be first whether the subliminal control of the organism will remain after the normal consciousness begins to retire from it and secondly whether there can exist any rapport with a spiritual world for receiving messages to be transmitted by subliminal action. Sometimes, as in sleep, the relaxation of supraliminal control carries with it the suspension of subliminal control, and the mind remains in a condition as lethargic and impotent as in catalepsy or paralysis. No messages can get through in such conditions. Hence we must have a relation between the supraliminal and the subliminal which will allow the development of subliminal control as that of the supraliminal relaxes. Usually this relation subsists when the person is able to go into a trance. Indeed the term trance is hardly more than a name for just this fact, that as the supraliminal retires from domination the subliminal takes up its functions and in proportion as subliminal functions are necessary for rapport with a spiritual world we may expect the intromission of messages into this condition and their carriage through to the physical world by various motor and sensory expressions.

This diagram represents the various relations between subliminal and supraliminal domination of the organism, and hence the relations that subsist in the various degrees of trance. Now as we are studying trance mediumship we may treat the diagram as representing the conditions which determine the varying circumstances under which spiritual access are possible and also the varying purity of the messages in so far as they are affected by physiological and psychological conditions of the organism. We assume, of course, that rapport is more or less possible with the spiritual world. But when this is not effected we have only the various degrees of primary and secondary personality represented by the diagram. But as the trance assumes more or less suspension of

normal control we will find that we have to reckon only with the nature and functions of the subliminal as the medium by which communication from without has to be accomplished. Whatever limitations of control over the organism the subliminal may be supposed to have, we have to admit something in estimating the obstacles to communication, in addition to such as may have to be supposed in the communicating agent. The conception, therefore, of the problem is twofold, that of intra-mediumistic obstacles to communication, and that of this section namely that of the conditions affecting the mind of the communicator. The latter are very much influenced by the former and are additional obstacles to those which we assume in the spirit. But we may dismiss them at present in forming a conception of the conditions affecting the communicator, tho retaining the mode of presentation for the relationship between the two worlds. As we are dealing with trance mediumship we may disregard the representation for the normal consciousness and let that for the subliminal take its place, while we substitute the discarnate consciousness for the representation of the subliminal. But since we assume that some non-normal mental condition prevails in the mind of the spirit and that the full personality of the discarnate is not revealed in his communications, we must modify the representation to suit that view. The diagram above only comes up to the point of possible rapport, in its representation, with the spiritual world and so confines its clear presentation to the relationship between the supraliminal and subliminal in their varying controls of the physical organism. The representation of the relation between spirits and the living minds in a condition for communications must show more or less equal limitations of personality in both, and hence I shall choose the following diagram to illustrate the relationship assumed.

In this diagram A B C represents the living mind as before, and, as we are dismissing the normal consciousness from account, tho perfectly adjustable to this conception, I shall assume that it represents only the trance condition and hence the subliminal. The triangle D F G represents the discarnate consciousness. The diagram as a whole also rep-

resents the limited conditions under which communications can exist. They cannot begin at all until the rapport arises at F and they cannot begin also until the consciousness of the spirit is in that condition of rapport with the living rep-



resented by its own rapport at A. A E F represents the area of the interfusion of discarnate and incarnate personality. E is the point at which they balance in their influence on the organism or at which the confusion of the two is the greatest. A F H represents the amount of subliminal action accessible to control, on the one hand, and related to the discarnate, on the other in its rapport. A F I represents the amount of the discarnate personality that is accessible to communication, so that we have two fields which are wholly inaccessible to each other, and are respectively represented by B C H F, and D G I A, the former a portion of the subliminal personality of the living and the latter the portion of the discarnate personality which cannot reveal itself.

It is apparent from this scheme that it represents a certain amount of control of the organism as necessary in order to get messages through. This may not be necessary in any other sense than that which makes the proof of personal identity important. I could imagine that we could conceive such absolute control of the organism by the subliminal as would exclude the possibility of any discarnate access to it, and this conception of the matter is represented by placing the point of communication or influence from the discarnate as beginning at F and that subliminal limitations of access to

spiritual messages begins at A. Until subliminal control is sacrificed to the extent indicated by the line H F and discarnate control admitted at least to the extent indicated by the line A I, we shall have no communion between the two worlds. The condition assumed is one abnormal to both, and must naturally give rise to the confusions incident to such, as confusion is incident to abnormal conditions in the terrestrial life when no intervention of spirits is concerned.

The diagram will also represent the purity and impurity of the messages as well as the extent of the possession. At F we have the minimum of communications and the maximum of subliminal matter. At A we have the minimum of subliminal content and control and the maximum of communications. But the intermixture of discarnate and subliminal matter is represented by A E F, while the matter represented by A I E will be unmixed communications and that represented by F H E will be unmixed subliminal. The criterion for separating the one from the other is not indicated by such a scheme and will have to be determined by those standards which discriminate the supernormal from the normal.

Now as both the area of control for one or the other influences and the condition of the subject and the spirit are supposedly fluctuating we have a situation in which this varying condition will affect the content of the messages. Leaving the area affecting the action of the subliminal out of account, as being intra-mediumistic, we have to consider that which represents the abilities and inabilities of the discarnate to communicate. The scheme represents the personality of the discarnate as in imperfect control and as in an abnormal mental condition. Certain inhibitions must exist to limit its communications in proportion to the extent of its control, on the one hand, and to the extent which it can preserve its integrity as the control increases on the other. But the diagram shows that in proportion as it increases its control it diminishes its power to communicate clearly, and *vice versa*. In addition to the confusion caused by the coincidence with subliminal control and mental action, there is the increase of confusion due to the increased possession of the

organism. Without, then, reckoning with the disturbances due to the interfusion of personality as between the discarnate and the subliminal of the medium, we have the causes which disturb the integrity of the spirit's mental state and the power to transmit its thought to the organism and through it.

In confirmation of this it may be worth the while to note that the trance personalities in Mrs. Piper claim that the trance is a state in which the soul is taken out of the body and communications established by substituting a spirit for the soul of the medium. Now translating this conception into our terms which represent it as varying degrees of control over the organism by the subliminal personality and assuming that we may express it either in terms of distance of the soul from the body or of degree of control, we have a provision for understanding the differences between psychics and the measure of purity in the communications, at least purity of matter calculated to prove personal identity and so the spiritistic hypothesis. The depth of the trance expresses the same thing. It would mean that the deeper the trance the more extensive the possession by the spirit and the lighter the trance the less tenacious and effective the possession. But the greater the possession the more difficult the communication and perhaps the more difficult a stable control of the organism by the spirit. This actually seems to be illustrated in the different types of mediums. When the trance seems light the communicator seems clearer and less disturbed in his memory and power to recall facts. But the control of the subliminal and the diminished rapport between the two worlds exclude the transmission where it might be clear and admits it when the possession prevents it from being clear. When the messages seem to be transmitted from the spirit to the one in possession they seem to indicate a clearer mental state than when the communicator has to manage his own possession, and the primary difficulty is with the trance personality in control or possession. A careful study of the records will make this very evident. The reader will only have to compare the same communicator in the automatic writing and in communications through the control.

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This, however, has not been illustrated so frequently in the Piper case as in that of Mrs. Chenoweth, of whom no systematic report has yet been published. Only a few isolated records have received attention in the *Proceedings*, Vol. III, and the *Journal*, Vol. III, pp. 468-490, and Vol. IV, pp. 69-102, 138-160, 186-209. It is evident to students who will compare the cases of communicators who have tried to control and failed, but have given better account of themselves when transmitting messages to the control. The management of the Piper case, that is, the Emperor group has not permitted this sort of experiment to any large extent. Tho the phenomenon is not frequent it is present and suffices to illustrate what the case of Mrs. Chenoweth confirms more distinctly.

One of the best conceivable illustrations of this relation between subliminal processes and the content of extraneously interjected material will be found in the second record of sittings with Mrs. Chenoweth. It has been incorporated in this Report for this reason. For those who are not familiar with these phenomena and who seek purer communications and evidence for the supernormal it may seem to be worthless. But students of the general work of Mrs. Chenoweth will remark that, tho it is not nearly as good work as she can do, it is, for that very reason, the better illustration of the interfusion of subliminal and foreign content, and so goes far to prove the nature of the conditions and rapport necessary for eliminating the chaff and admitting purer communications.

The elastic condition of things as represented by the diagram fits it for the reader's own imagination in applying it further in detail and I need not take up space in its development. The main point was to recognize the various and fluctuating influences at work in affecting the transmission of messages from the dead to the living. We may then study the particular limitations which we have in view. These are the analogies with aphasia, and these analogies are defined mainly in the fact of obstacles to the expression of what may actually be in the mind of the communicator. There may be various degrees of amnesia also affecting the

communications, but these are not involved in the difficulty of which we are at present treating. All that we are now trying to explain is the failure to transmit what actually comes into the mind of the communicator, whose transmission is interdicted by some obstacle in the medium resembling the aphasic condition of abnormal patients, or by some condition in the communicator which has the same effect. This latter idea will come up for consideration under the second topic, namely, associates of constrained attention. But at present we are concerned with the limitations affected by the difficulties in obtaining control of the organism, difficulties which have the same general effect as lesions of certain brain centers in aphasic patients. The diagram represents the discarnate consciousness as encountering resistance as it approaches the control of the physical organism and this resistance affects its power of communication in various degrees. At the point A it begins to be able to communicate, but decreases in power to do so with its increased power of motor control. The whole problem for it is to have its clearness and power of communication coincident with its increased control, and that is the rare order of things. The inhibition of its messages seems proportioned to the increased difficulty of control as its possession increases. The mental states and ideas may be clear enough, but the expression is limited or hindered. We cannot point out the specific cause of this, as in the lesions of aphasia, but the general phenomenon is the same as apparently indicated by the evidence of rational aims, but the confused order of facts.

It will not be easy to give specific illustrations of the difficulty I have been considering. The records show instances enough in which some sort of difficulty in communicating is recognized, but to find an incident which carries suggestions of evidence with it while recognizing anything analogous with aphasia will not be easy. The most that can be done in this respect is to note the imperfections of confused incidents and to observe whether the facts as known by the living and as told by the dead suggest difficulties of expression rather than difficulties of amnesia. This will be the best concrete evidence that can be produced. In the subliminal of an early

sitting (*Proceedings* English S. P. R., Vol. XVI, p. 322) there was an allusion to my father, "an elderly gentleman that was trying to tell me something, but it wouldn't come through," suggests what we are discussing, but it is not evidence. In the communications of the next sitting (p. 325) my father is apparently conscious of some obstruction to his messages in the statement: "I see clearly now, and oh if I could only tell you all that is in my mind," and a few lines on he wants to know if I can hear what he is saying as he had it quite clearly in his mind. But this only suggests a psychological situation and does not afford satisfactory evidence for it.

The best incidents of this recognition on the part of the communicator are in my records of the sittings with Mrs. Chenoweth where this very question of the difficulties in communicating were discussed between myself and the communicator. I actually raised the question whether the communicator was in a dream-like state, as taught through the Piper case, and there was a disposition to question or deny it, tho recognizing that this was what they thought then. But they indicated that the difficulty was one of "expression," and not of remembering the facts. This view was emphasized several times and the distinction between being conscious of a fact and being able to communicate it was consistently advanced on more than one occasion. I cannot quote the passages of this in illustration, and it may not be necessary at present to do more than call attention to statements of this kind in another case. (Cf. p. 248.)

The analogy with aphasia can, perhaps, be better expressed in a phenomenon which is apparently under investigation in psychology at present, namely, the relation between sensory images and motor action. It is believed by some writers and investigators that motor action depends on the existence of a present or recalled image in the mind and that any defect of mind which prevents the reproduction of such an image, no matter how clear the mind is as to the facts either of memory or presentation, will prevent the motor expression of them. I have not been able to secure definite evidence of this being in any respect an assured theory of normal mental life. But there are many facts which point to

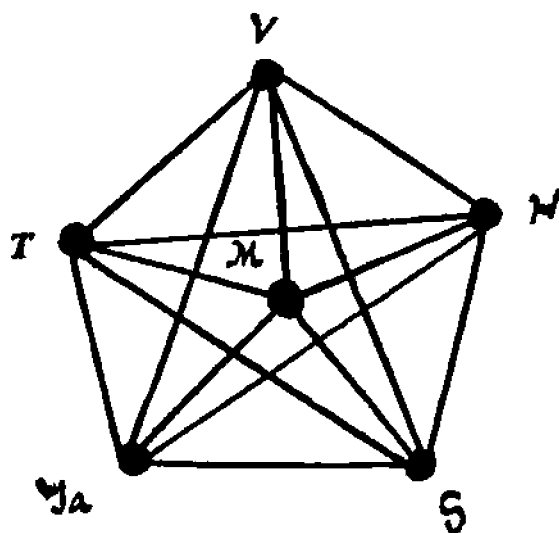
it as possible, and I have found some personal experiences in dreams that tend to suggest or illustrate, if not the fact, the possibility of it. In some cases of aphasia I found facts which suggest it. But the matter is still *sub judice*, and with Marie's revolutionary view of aphasia we may study these phenomena with a view to ascertaining whether there may be anything in them that will support the position.

The two dreams to which I referred had this peculiar feature about them, namely, that the mind was occupied by a distinct image or hallucination of a certain locality and I could not determine my actual locality until these hallucinations were dispossessed. The dreams were hypnogogic. That is I awakened in the midst of my dreams and saw before me, as it were, perfectly actual scenes, apparently real scenes, but I could not imagine where I was, tho knowing that I was not at the places apparent, until the hallucinations broke up and my visual conditions could adjust themselves to the other sensations. They of course did not illustrate any phenomena in aphasia, but they did show the place which present imagery had in the determination of judgment, and we can well suppose that cases might arise where the motor system might be dependent in the same way upon such images.

In order to make this analogy with aphasia clear it may be best to represent the conception which physiology and psychiatry take of it. The following diagram will give us some idea of it altho simpler in its representation than the actual facts. I assume that the sensory and interpreting functions of the mind are representable by the same loci in the brain altho this is not the strict fact according to physiology. But as we are not concerned with any lesions or difficulties between the sensory and apperceptive organs we may dismiss them from the account in the simpler representation of the phenomena.

This diagram represents the five senses in the circumference and the general motor system in the center. V stands for Vision, H for Hearing, S for Smell, Ta. for Taste, and T for Touch. M stands for the general motor system and the various lines for the associative connections of both the

sensory and motor systems. When acting normally we conceive a sensation as reporting an external world and the apperceptive functions estimate the situation and direct the motor activities. We suppose here that the



sensory and apperceptive agencies act harmoniously and that the practical question for any being is the normal and healthy adjustment of the centripetal or sensory and the centrifugal or motor functions. For instance, we have certain visual experiences which we interpret to represent an orange and the desire to eat it results in the action of the motor system to obtain possession of the orange. The visual impressions are thus directly or indirectly converted into motor impulses or movements. It may be the same with the other senses. We represent this line of functioning by the connections between the sensory and the motor center. But the process is still more complex than this. We associate the various sensory experiences with each other. Visual sensations become associated with the auditory, tactual, savory and olfactory, and these with it. This connection is indicated by the lines of the circumference. This means that a tactual sensation may imply the presence of certain possible visual sensations. I

feel a certain quality in an object and infer that it will be iron which I may test by visual sensation, or I see a certain color and inferring iron test the accuracy of this judgment by touch, and so on with all the other senses. Then touch and hearing or vision and taste, etc., may be directly associated without going through the associations of other senses, even while so connected.

Now aphasia is some obstacle to the communication between the sensory and motor center so that the mind cannot give physical expression to its ideas. Thus if the line of communication connecting vision with the motor center be interrupted, say by a lesion, the visual expression cannot be effected. That is, the words which would convey what the visual experience or memory has in mind cannot be uttered. The same representation will hold of each of the other centers. But as each sense has its associations with every other sense it might be possible for the intervention of an indirect connection when the direct one has broken down. Thus, if the tactual connection with the motor center be interrupted so that a tactual sensation or memory could not act on the motor center directly the association with the visual center, assuming its connection with the motor system to be intact, might indirectly effect expression by transmitting the impulse to the visual center and employ its efficiency to influence the motor system. We can imagine any number of combinations in this way to overcome a difficulty occasioned by a lesion in some line of communication.

Now if the motor system be divided into several divisions, such as the vocal, graphic, mimic, etc., we may understand how one mode of expression may be nullified and the other remain intact. In this we could understand how vocal expression would be destroyed and the graphic or writing remain easy and uninjured, as is often the case. Then if we further divide the other functions into corresponding centers, we may allow for interruptions between sensory and interpretative actions with corresponding complications in aphasic phenomena.

Aphasia is inability to speak language: agraphia is the inability to write it, and hence is the same difficulty as aphasia

in nature. Supposing, then, that it is only the motor center with which we have to reckon in our present problem, the difficulty which we wish to examine in communications from the spiritual world is either the effect of the trance on the vocal or the graphic motor centers or the relation between the spirit's mental action and the motor centers of the medium. The former alternative is an intra-mediumistic obstacle, and hence we have to look to the latter as the point on which we seek enlightenment. It is probable that maladjustment to the motor action of the medium is a most important factor in the confusion of messages, but I think there are many others, and as some of the messages are perfectly clear we must probably seek the solution of the trouble in the main instances in some defect of mental action in the communicator.

Now if some sort of mnemonic imagery is either necessary or helpful to normal motor expression we may well imagine that defective power of representation may characterize a communicator in his abnormal mental condition. What relation the imagination or memory pictures of normal life in the living may have in producing or aiding definite motor action has, perhaps, not been explicitly determined. But it probably has a most important function in all normal activity. Whatever function it has, or whether it has any or not, it is closely related to sensory action, and it would be natural for death to disturb it, even if it remained as a possible function of pure spirit. If the subliminal functions of the incarnate mind are the basis of the discarnate life the imagination or hallucinatory capacity would be exceedingly active, but the experience of the incarnate life in which it is occasionally active does not lead us to believe that it would always be systematic or rational in its action, and however well organized it might be in its own environment, the abnormal condition necessary to communicate and the relation of the communicator's personality to that of the psychic might well interrupt its integrity or convert it into a delirious mode of functioning, and the imaging power might well be made imperfect during communication. If so, we should have precisely the type of communications which we observe, namely, fragmentary and confused ones, while the difficulties of acting on a foreign

motor system would only increase the resemblances to aphasia or agraphia. The inability to recall in representative form the memories or ideas to be communicated, tho the ideas themselves were clear to consciousness would resemble the condition which we often find in motor aphasia and agraphia. This sort of thing is a very common one in our natural life. We often recall, indeed, certain facts or incidents clearly enough, but forget one of the associates, for instance, a name. If we examine this carefully we shall find that the difficulty is perhaps the inability of association to recall the auditory image involved in the name while vision pictures all the incidents associated with the name. Of course we cannot utter the name until we do get the auditory image of it. It would be the same with the visual imagery. If we could not recall the visual picture of the person or objects involved in the incident as a whole we could not utter their names. As we are all predominantly visuels, that is, persons thinking most habitually in visual experiences our memory of the facts so identified is most distinctly visual. The audile would perhaps think more readily in auditory imagery. The motile in motor phenomena. All the varied complications of these would have to be worked out with their permutations to understand the kind of adjustment which may be necessary to effect clear and easy communication between the natural and the spiritual worlds. But I do not require to enter into all these complications. The one point to be noticed is the fact that the psychological machinery, as we know it in the living, involves the fact that we may recall some incidents of a whole and not another, and to that extent prevent expression, and then in more abnormal conditions also recall whole complexes of experience and yet not be able to utter a single one of them. This is aphasia and agraphia. Our problem, then, is to know whether there are any indications in the communications that the discarnate spirit has a clear consciousness of any facts and yet cannot communicate them. If any of the messages, or messages to a large extent, illustrate this we shall have some evidence, good or bad, as the reader may decide, that some analogy to aphasia acts in causing confusion and fragmentary expression. Whether this

be due to defective mental machinery for reproducing the sensory images or representatives of the incarnate life may be a secondary issue, if only we have reasons to believe that the mind is clear as to the facts and yet is not qualified to force them through a living bodily organism. A careful reading of the records will reveal many instances of communications reflecting this conception of the matter and it may repay the attention given to them for this purpose. I shall not confine my collection to the single type which shows a clear consciousness and imperfect messages, but shall include those which show the communicator to have thought of much more than he actually transmits. The main point is to illustrate the disparity between the actual messages and the mental equipment of the communicator at the time of communicating.

We cannot well produce instances of evidence of the supernormal in illustration of the point maintained, as the supernormal must consist of what is verifiable by the living, at least in the present state of the inquiry. We shall, therefore, have to rely upon those statements in which the communicator, whose identity is presumably proved by the evidential matter in his name, recognizes consciously that he does not communicate all that he thinks of or recalls. The first set of instances I shall take from the Report already published, the *Proceedings of the Eng. Society*, Vol. XVI, and I shall mark the references without repeating the title until farther indicated.

In one of my first sittings with Mrs. Piper (ditto p. 327) my father states "I have been calling for you ever since I left my body. I can hear better and my ideas are clearer than ever before." Nevertheless he does not appear able to get them through much better than before. But there is the recognition of the fact that they have not been clear previously, tho there was no suggestion on my part that they had not been so. The primary interest, however, in the passage is its statement that he had been trying ever since his death—two years before—to communicate with me, perhaps directly. There was no experience of mine that would suggest the truth of this. But it is interesting to remark that this is

a frequent claim made in real or alleged communications from deceased persons. They sometimes profess surprise at their failure and inability to accomplish this, so that the statement made here has its possibilities, and shows a distinction between the consciousness of attempted communication and its ineffectual character. Then a little later, a few lines, he says "I have not yet found out why it is that I have difficulty in speech," clearly implying a distinction between his mental states and their ineffectual expression.

Again (ditto p. 330) the same communicator is told by Rector, the control, to abandon his effort until he feels clear and a little later the communicator complains that he cannot think of the word he wants. This is more especially a phenomenon of amnesia rather than aphasia, but it involves the distinction between something that is clear in consciousness and something that is not and cannot be uttered. Two pages later (p. 332) the same communicator, trying to force a message through, breaks out with the expression, "Oh, I know it so well, yet I cannot say it when I wish to." Here is a clear recognition of an obstacle to the transmission whether it be in an intra-mediumistic condition or in the inability to form a sensory picture of the facts in his own mind, tho self-conscious of them.

At another time the communicator stated, and a similar thought is often expressed by him as well as others, that "all he ever owned was passing through his head at that moment," and yet very little of it came through (ditto p. 336). The next allusion was similar to the last. "I think of everything I ever did. All in one minute it comes to me and then seems to leave me when I try to express something of it to you" (ditto p. 379). Here again is the distinction between consciousness and result. Of similar import is the statement, "I have so many things to say of much greater importance in a way later when I can fully and clearly express myself" (ditto p. 389). The allusion (ditto p. 424) to rapid thinking and all he ever knew and the effort to avoid this and to communicate a specific thing illustrates the same view in another form. Hardly had this been expressed when the communicator said he thought "of twenty things all at once,"

while the actual messages showed very little content in consciousness and that so confused that it had little or no evidential value.

In another passage there was a recognition of a difference between what was sent to me and what I may have received (ditto p. 439 and again p. 441) the communicator, in response to my statement that he had not mentioned one of his children, said, "I know I never forget anything, but when I can tell it all is a different matter." The claim that he does not forget anything is opposed to the frank admission at other times that he does forget at the time at least, but it implies a disparity between consciousness and the actual message received. "I do not seem to be able to express all I want, but hope to do so" (ditto p. 443) is a confession of certain inabilities whether of difficulties in the medium or in his own mind. That the difficulty sometimes is subjective and not intra-mediumistic is apparent in the statement, "at times my head bothers me and I have to return to regain myself." This suggests amnesia or lapse of consciousness, but may be the natural accompaniment of the struggle between general consciousness and representation in it. That it is not all amnesia, however, is apparent in the statement, "If I fail in my memory do not say, well, if that is father he must have forgotten a great deal. I really forget nothing, but I find it not easy to tell it all to you. I feel as though I should choke at times and I fail to express my thoughts, but if fragmentary try and think the best of them" (ditto p. 456). Still later (ditto p. 459) the communicator repeats a thought to which I have already called attention, "I think about many things all at once and when I try to give mention to them fail somewhat." My brother makes the same statement of my father (ditto p. 463), "You see father forgets nothing, but he cannot say all that he thinks."

There is, of course, in this last statement, as in many others, no clear and specific indication whether the obstacle to expression is in the psychic or the communicator, but on one side or the other the phenomenon is analogous to aphasia. The statements do show some limitations to the application of amnesia, and if the communicator's mind can actu-

ally recall and recognize the past the inability to express it must be either in some limitation of expression in himself, perhaps resembling the inability to represent it in the form necessary to communicate it to the motor system of the medium, as might well be indicated in the constant complaint that he has difficulty in getting used "to this way of speaking" or in a similar obstacle in the medium. If this "way of speaking" be telepathic between the living and dead we may well conceive it as limited by the difficulty of representing mental states as sensorial equivalents. For illustrations of this the reader may go to Appendix VII of the Report quoted (pp. 643-649).

Now when it comes to the present record the illustrations are not so frequent. In fact, I do not find any cases of specific statement like those quoted throughout the communications from my relatives and only one from Dr. Hodgson. I quote the latter. It came in connection with an attempt at cross reference.

"Do not think me asleep, Hyslop, not much. I may not understand all that goes on, but I hear more than I can explain here. (Yes, I understand.)

Therefore you must get what I can give here and try to understand why it seems so fragmentary. I do not feel your lack of interest, but I do feel great difficulty in expressing through lights." (Cf. 705.)

There is here the explicit recognition of the distinction between what is present in the mind and the limited amount of it that gets through. But it is interesting to note that the phenomena are so infrequent in this Report and so common in the first. But there is one matter of importance to remark which may explain it.

The reader must remember that communicators improve in their work with experience and possibly also with the length of time after death and the records which I now publish were obtained, most of them some years later than the series first made public. My father, for instance, seems less conscious of these difficulties or less exposed to them in this

✓ later period than at first, and represents himself, as the records show, to be constantly interested in the work. This may make him more immune to the difficulties. Such a view is perhaps confirmed by the fact that we never see any such mental friction and difficulty with the controls. Their communications do not show the same kind of confusion or any resemblances to aphasia and agraphia, and this may be due to the long period of time since their deaths. Their difficulties are of another kind. But whatever they are they are not apparent as conscious recognition of an obstacle to the expression of what is in mind. This latter difficulty seems more strictly confined to communicators recently deceased, and time and experience seem necessary to remove them. Apparently, therefore, certain difficulties resembling aphasia are overcome with time tho others like it may arise in their place, or the mind of the communicator may be less conscious of them. I think it very possible or probable that the latter is true. The growth of amnesia regarding the past, which is not at all improbable, would make the communicator less conscious of the disparity between his knowledge and the accomplishment of communication. The cleavage between the communicating personality and the normal, whether that be of the transcendental or the earthly life, may become so distinct with time that the difference between what is present in consciousness and what is communicated may not be so great as in the early stages of the attempt, and this appears to be the case as time elapses, tho that cleavage may never become absolute.

But if we cannot produce specific instances of the recognition of this difficulty under discussion we may find some which imply it. There are certain messages which distinctly imply it. They are cases in which the matter which actually comes through reveals what was in the mind of the communicator tho not penetrating the veil, and which confirm the frequent statements already quoted, namely, that many things come to consciousness which do not obtain expression. Such cases are frequent in the Report published previously, but I shall not quote them, as I have been able to select actual statements recognizing the analogy under discussion. In

this later record, in lieu of specific statements, I shall select incidents which give constitutional evidence of the mental condition mentioned.

The first instance of this larger consciousness that gets through is the whole set of communications pertaining to John McClellan whose death was predicted in the earlier series of experiments (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 471), and continued at various times until some time after his death. The references to these and to the notes will enable the reader to study the facts critically (pp. 423, 430, 431, 432-435, and Notes 36, p. 435, and 36, p. 441). What we note is the original prediction and the constant solicitude about him in all sorts of unnatural connections until after his death. Then comes the attempt to explain who he was when asked, and when the messages are reconstructed in accordance with the facts and evident ideas in the communicator's mind they become perfectly intelligible, altho the literal form in which they come is incorrect and even contradictory with other statements. But with the interpolated matter which a knowledge of the facts supplies the statements become consistent and true in the main. There is simply disparity between what was in the mind of the communicator and what actually comes through.

Again the message about my brother Charles by my mother (pp. 408, 444). In both reference is made to a military uniform. The fact was that he was not dressed in any military clothes when the picture was taken and to which reference was made. But the blouse which he wore greatly resembled a military coat. There was evidently much more in the mind of the communicator than she was able to transmit.

I might also call attention to the passage in the sitting with Miss W—— (p. 481) in which reference is made to the pass sentence. There is here clear indication of having more in mind than can be put through, as especially suggested by the reference to the "messenger" whose co-operation is needed. In fact this entire sitting is full of this type of messages, and it is apparently due to the fact that all the messages have to come through the more active subliminal

of Miss W——, the communicator being probably more clear than when the psychic is in a deep trance.

A more striking instance of this evidence is in the following incident. In the communications of my wife she suddenly asked me, "Do you remember Scott" (p. 553), and a little later there was an apparent attempt to give the name of a young man whom she had taught music in Germany. I quote the latter (p. 561).

"Do you remember Heber.... H E B E R...

(No, not at this moment.)

Not quite right... H E... H... All right so do. Gone a moment. It was there we met Scott. West. West. Heber. He... H E P B U R N."

Miss Scott was the name of a lady whom myself and wife met while we were in Germany before we were married and were great friends. After I had returned to the United States my wife taught a young man music whose name was nearly given in what I have quoted, and apparently conscious of her difficulty in getting her message through she alludes to having met Scott in the same place, as if knowing that I would recognize what was meant in that way. "West. West" are probably fragments of memory relating to the fact that my wife taught music in the west after her return to this country. But the idea of Germany is perfectly clear in the manner of alluding to the place where she met this young man and taught him music. That is, there is clear evidence of lacunae in the story and such as comes through has its meaning made rational only by supposing that there is in mind much more than can be transmitted clearly. One interest also in this instance is that it contains evidential matter.

I do not require to press further instances of the phenomena under discussion. There are others more or less clearly such as I have explained, and those which I have chosen illustrate the case so clearly that they suffice to make the contention something more than a *a priori* conjecture and we may leave the rest to the student.

The analogies with aphasia ought to be perfectly apparent

in all this. There are evident differences, which may be due to incidents of amnesia at times. But it is also quite as evident that amnesia is not present in some of the phenomena and that there are difficulties allied to aphasia and imperfect representation of past experience.

I have alluded to the possibility that memory images may have something to do with motor action. Whether that is the way to express the relation or not, it is certain that there is often a definite relation between sensibility and the existence of memory. Dr. Pierre Janet (*Automatisme Psychologique*, Chap. II) has shown that anæsthesia has often been accompanied by amnesia and that he could produce this amnesia by producing anæsthesia artificially. He could even cause amnesia corresponding to local anæsthesia. Here we have memory closely connected with the integrity of sensory functions, and as imagination and memory images are closely related to sensory functions, we may have a situation in the dead that is allied psychologically to this condition. As the normal sensory functions of the soul, in so far as they are connected with the physical organism, are removed by death there would be the natural interruption or suspension of the ability to form images of past memories, and if those images are in any respect necessary for communication, as might be conceivable in telepathic hallucinations, we might understand that any failure to reproduce memory images would be attended with a similar failure to get a message through. This conception of the situation resembles that of aphasia. It was in mind when referring to certain dreams above (p. 274) in which recognition was not clear or complete until the imagination could recall or picture certain facts of memory. Physical sensibility would be lacking in the normal condition of the spirit life, and tho it might clearly and easily recall the facts of earthly experience it might not be able to imagine them in the sensory form so easily and which might be necessary for their transmission. When coming into contact with the physical organism of the medium this power to recall may be both disturbed and reinstated to some extent. That is, the fact of contact with a physical organism might more or less restore the power to picture the past in sensory forms for communi-

cation, and yet the power might be confused or disturbed by the fact that it was in connection with an organism with which the spirit had not been familiar and so not adjusted to it. All the effects of aphasia might be observed in such a situation.

But the idea can be reinforced in another way. In the Piper and other similar cases the claim is made that the spirit of the medium is taken out of the body and the organism used as a "machine" in the communications. This is the conception of "possession" in the process. But there is real or apparent evidence in the Piper, and perhaps in other cases, that the communicator does not know anything about the physical organism, any more than the living knows about discarnate spirits. If this be true we may have to assume or admit the existence of the astral *fac simile* to which George Pelham has referred in the Piper records, as the real "machine" which is intended in the communications. This would mean that we have the physical organism, the astral body, and the spirit with which to deal in the complications of the problem. (Cf. *Journal Am. S. P. R.*, Vol. IV, pp. 129-134.) Assuming it as necessary for communications, and that the discarnate spirit either has to occupy it ("possession") or influence it (telepathy), and we may find just the situation that will explain the analogies with aphasia. This organism, being the intermediary between spirit and matter, may be the condition for communicating memories of the discarnate. If the habits and memories of the living have either to be overcome or used in the effort in the process—and subliminal coloring is evidence of it—we may understand both the interfusion of personality in the communications and the limitations like aphasia. The disturbance in the communicating spirit may prevent the picturing of its memories in this astral *fac simile* of the living medium, even when it is successful in its own environment, or might confuse its own power to produce phantasms in its own mind. In either case the result would be like that of aphasia. We should then have a whole mass of possible slips between recalling and communicating a fact. It might be recalled clearly and not pictured in the communicator's own mind because of the break which death has estab-

lished between its own astral body and physical organisms in general. Supposing this intact, however, the interruption might come in the transfer of this memory or image to the "machine" or astral organism of the medium. Its memories and inertia might prevent the transfer. Then supposing the transfer all right the dream-like condition in which the medium is might nullify the passage of what was successfully carried to it, and there are messages which suggest that precisely this ineffectual motor transmission takes place and the message remains in the subliminal of the medium for lack of conditions to let it through.

All this, of course, is extremely conjectural, but the interesting basis of fact is the established connection between sensory functions and memory and the possible disturbances to these by the separation between the body and the soul as caused by death. Then the circumstance that any articulation of these facts with other facts in the records of psychic research can take place at all is so much to be considered in the possibilities, and we may only await further investigation to verify or refute it.

2. Associates of Constrained Attention.

Critics of the spiritistic hypothesis are constantly assuming that, if we are receiving communications from the discarnate, they should be something like a rational and systematic discourse. They are forever troubled by the triviality and confusion of the incidents claimed to come from a discarnate source. They are constantly assuming, whether they do it with or without reflection, consciously or unconsciously, that the messages should be very different from what they actually are, and as often refer to the spiritistic theory as a return to animism of early times, insinuating that such a movement is discredited and false. But it is perfectly safe to remind that type of intellect that we are not at all concerned with the question whether the spiritistic theory is animistic or not, but with the question whether it is true or not. If the facts require us to accept animism in its traditional sense as scientific men we have no alternative. Calling names never proves or refutes anything. It is an evasion of

the issue. The objection that the messages are confused and irrational, or not consistent with the character and intelligence of the supposed communicator, is equally an evasion of the issue. It is based on *a priori* assumptions without any credentials of a scientific sort and obtains its force only from its being an appeal to *idola fori*. But a scientific or an intelligent man will not be ruffled by this ill-considered procedure. He will calmly continue on his way and insist that he is not concerned with the character of spirits but their existence and that he will not at first trouble himself with the question whether they are intelligent or ignorant, advanced or degraded, but with the question whether they exist, regardless of the question whether they are sane or insane, and so confine himself to the problem of identity.

When this has been decided in the affirmative he will then take up the explanation of the confusion and other perplexing features of the phenomena, and they will not be objections to the hypothesis, but perplexities in it. He will insist that we have no right to any assumption whatever in testing the validity of the theory except that of personal identity as this is a part of the conception of a discarnate spirit. That identity is compatible with any condition of the mind, even as complete a cleavage between its various actual or potential personalities as may be found in complete normal amnesia. That is, the subject may wholly dissociate one group of mental states from another in so far as normal introspection is concerned and yet retain its real identity by manifesting certain identical actions or thoughts which one personality cannot introspect. Personal identity does not consist in self-consciousness of the fact, but in the continuity of the soul and its actual repetition of the same mental states whether it is aware of them or not. Self-consciousness is more the evidence of this identity than it is its nature or constitutive factor. This criterion of self-consciousness is not used in cases of insanity, but rather the occurrence of mental events which can be shown to have been experienced by the same subject at an earlier period even though not recognized as personal experiences of the past. Consequently the standard of personal identity is consistent with all sorts of mental confusion, and any view of the problem which

seeks to throw dust in people's eyes by ridiculing the character of the messages comes from ignorance and in some cases from intellectual snobbery. But a truly scientific man can make no such assumptions as this class. He has the facts to explain and does not flinch at unexpected or undesirable phenomena.

The attitude of the Philistine is caused by a failure to reflect on the situation in any alleged spiritistic phenomena. He does not stop to think that there must be certain difficulties in communication with a discarnate world. If it were a perfectly common and familiar phenomenon like telegraphy and telephony he might be indulged some mercy or respect. but even here these two common physical phenomena were once attended with as much difficulty to effect them as communication with a transcendental world now is. But the everlasting silence of the ages in this matter of communication—a silence, however, which may be due more to ridicule and lack of effort than to the nature of things—makes the phenomena less familiar to us than the everyday objects of experience and the triumphs of modern science and invention. Consequently we come to the judgment of the case with standards that assume there are no unusual difficulties in communication when it is alleged. But there is no excuse for this illusion except ignorance, and with that I simply dismiss all objections based upon the assumption that communications should be easy and rational.

But while we must naturally expect that communications would encounter difficulties of all sorts we are not in a position to forecast what they should be. We have to learn by actual investigation into the facts which purport to be messages across the chasm. Many of them have been discussed in the abnormal mental condition of the communicator and its analogies to aphasia. But we hardly reached the point of specifying in clear terms what they were, as we understand such things in normal and abnormal psychology. But in the associates of constrained attention we obtain a conception which we can illustrate freely from normal experience. What we shall mean by it specifically may not be explicable by a definition or a few terms. But whatever the case in its final

stage of definition the associates of constrained attention center about the idea that there are difficulties in getting such communications as are expected by the ignorant and the Philistine. What they are intended to do is to supplement the causes incident to those already discussed, and may actually supplant them in some instances. The problem is so complicated that there is probably more than one type of influences affecting the nature and integrity of the messages, and when amnesia and analogies of aphasia and agraphia seem inapplicable to certain conditions we may find them supplemented by the operation of others and the associates of constrained attention are intended to be the needed facts. They are supposed here to represent all the influences set into operation by the constrained situation in which a discarnate spirit finds itself when attempting to control a living organism after having evacuated its own.

It is too readily assumed that, if a spirit can communicate with us, it has no special limitations from the necessary effort to keep its contact with a material organism. I grant that we might naturally enough expect this. But the study of the phenomena is calculated to disillusion us in this matter. Yet reflection might well suggest without much experience with the phenomena that difficulties of the kind might naturally attend the effort to communicate. The facts of confusion and their peculiar characteristics in connection with evidential phenomena peculiarly suggest and reinforce this possibility, and we have only to study the communicator's own statements and behavior to understand that it is at least an hypothesis to be reckoned with in the final solution of the problem.

What is contended for here is that the discarnate spirit has to occupy a position of intensely constrained attention in order to communicate at all. Remember that his communications have to be made either directly through the organism of the medium or indirectly by means of the control. I have already indicated in the discussion of the diagram that when the communications are indirect and through the control the communicator is probably clearer in his mental state than when directly controlling. But the limitations of his mes-

sages in that case are due to other than the effects of constrained attention. When, however, he has to encounter a greater proximity of the medium's organism, even tho communicating indirectly, the effort to maintain rapport with it involves an exercise of strong attention, and this concentration of consciousness may cause corresponding limitations of recall and communication.

What I mean can be seen clearly in the effects of concentrated attention in the living. Beginning with the education of the infant and continuing to the mature person we have all our growth illustrating this gradual conquest over obstacles to the control of physical movements. At first the movements of a child are spasmodic and convulsive, due either to unco-ordinated reflexes or to the inability to consciously and rationally direct the motor system. Gradually by great effort and concentration of attention the infant learns to give rational direction and control over its muscles. Any new direction which it tries to develop in which it has no habits requires the same process to begin at the elementary stage. The grown person has to exercise the utmost attention in the acquisition of new habits or new lines of motor action. While this is doing there is no other type of action possible. The necessarily concentrated attention absorbs all the automatic tendencies of the mind and permits no other action than such as may be directed by the attention. While this process of attention is active and necessary to effect control of the organism it limits the area of motor action in other than a given direction. The field of consciousness is correspondingly limited or contracted and there is less capacity for the involuntary agencies of the mind. This is to say that in proportion as attention or the concentration of consciousness is necessary to direct any action the compass of the unconscious influence is restricted. That is, the area of the influences represented by habit and automatic action are diminished. Our normal development consists in the growth of habits for directing the usual action of life and it is left to consciousness to direct the will in new situations where habits have not been developed. The economy of life is thus to diminish the dependence on conscious attention as the most

expensive and wasteful method of doing things when any portion of them can be deferred to the automatic functions. This process avails to use consciousness for growth and advance while automatic action undertakes to protect the conservative and stable functions of life. Otherwise progress would hardly be possible.

These remarks and generalizations are indulged for the purpose of making clear a general law to which I am trying to adjust the situation in which a communicator is placed when trying to use another organism than his own. I have not been conjuring up an expedient to escape a difficulty, but I have been appealing to one of the deepest laws of human nature, and it is only a question whether the situation of a communicator after death can produce any facts which exhibit the operation of this law. All the circumstances create a situation in which it is possible. The discarnate person has several associations with the organism in connection with which it had so patiently and painfully developed its control, a control often interrupted or disturbed by accident or disease, and is ushered into relation with an organism with which it has no connections by habit and also in entirely new conditions. What must be the situation for such a being but to readjust itself to new conditions. It will have to begin with the old painful effort of concentrated attention to assume control of a new nervous system and to suffer all the disadvantages of such an effort. The compass of all the involuntary and unconscious actions of the mind must be correspondingly diminished. By hypothesis the whole energy of consciousness has to be employed in directing the simple movements of the bodily organism, and little is left to expend itself in the functions of recall and the exercise of their automatic action on the same organism. We could not expect association and voluntary recall to act with much effectiveness under such circumstances. With what facility could I superintend the work of helping a drowning person and talk philosophy at the same time? How well could I hold a plow in stony ground and discuss protection and free trade? Would it be easy to learn to chop wood and at the same time to teach a child a problem in arithmetic?

Or to put a much simpler case, could I concentrate attention on even sharpening a lead pencil with a very sharp knife, independently of habit, and at the same time answer the questions of a student on my past history? I think every one will admit that, under such circumstances, only the most trivial and confused conversation could possibly go on and that, if discarnate spirits have to labor under such disadvantages in their communications they must be largely limited to fragmentary messages. I think that there are other limitations besides these, but I have no doubt that the concentrated attention necessary to maintain control or proper relation with the living organism limits voluntary recall in a very large degree and only those things can be recalled and put through automatically which can consist with the constrained attention involved in the control or sustained rapport.

There are not specific statements of communicators in the first Report on the Piper case that recognize in the same or synonymous words the conceptions which I have expressed in the associates of constrained attention, and hence something like that condition has to be inferred, if allowable at all, from the general nature of the communications and more especially from the conscious recognition on the part of the communicator of feelings which imply a state at least analogous to the one I have discussed. There are not statements expressing the communicator's difficulty in "holding to the light," as I have in the case of Mrs. Chenoweth. But there are statements on the part of the communicator or the control about being too weak to speak, or getting weak, or tired speaking. These expressions are treated at various times. I shall simply give the references. (*Proceedings Eng. S. P. R.*, pp. 319, 324, 395, 397, 432, 445, 454.)

There is one interesting group of references and statements which point rather definitely to some such conditions as are imagined or supposed, and they are almost evidential for the peculiar manner in which they occur. I give the incidents in their historical order.

Some time after the death of Stainton Moses a personal friend of his wrote to Dr. Hodgson a letter with the view of

having it read to Mr. Moses through Mrs. Piper's hand in order to help his association. In this letter occurred the following statement, according to the note of Dr. Hodgson in the *Proceedings* referred to above (p. 340). "I write this letter because it seems possible that we may thus meet across the barrier, my pull perhaps helping your push." This letter, with this sentence, was read to Mr. Moses purporting to communicate on February 9th, 1897. In my Fourth Sitting on December 27th, 1898, my father, without any reference to the past said: "Keep it in mind, James, and I will push from this side whilst you call from yours, and we will sooner or later come to a more complete understanding." On June 3rd, 1899, when I was not personally present and as Mrs. Piper was returning to normal consciousness her subliminal said: "Say to Hyslop all is well. * * * Stainton Moses helping Hyslop." On June 6th when I was present my father said: "Well now I feel satisfied to feel that you are at least pulling with my push and that is all I can ask of you." On the next day, June 7th, at once at his appearance to communicate said, "I am here, James. I heard them telling you what I said to Rector and Moses after I ceased speaking with you before." On February 7th, 1900, my father again said: "I am pushing against the tide in a way, etc." (p. 418).

Of course all these may be best attributable to subliminal action of Mrs. Piper due to the primary suggestion of reading the letter above mentioned, but what I want to call attention to is the fact that it represents what is taken up to represent a situation which would be much like that of constrained attention and also the fact that the allusions have an interesting unity and pointed recognition of the situation that is not so readily assignable to secondary personality, tho we have no means of refusing it that explanation. Whatever its origin and whatever the theory to account for the total phenomena this language is taken up to describe a situation which the superficial characteristics of the incidents suggest and describe for us.

But perhaps the best evidence, if evidence it be, is that which the experiments with Mrs. Chenoweth indicate.

In one of my sittings Stainton Moses, who had purported

to communicate, was followed by Dr. Hodgson, if appearances can be trusted, and he made an allusion to Mr. Moses' coming again and continued:

And each time we come we gain in power of holding the light and expressing our own identity.

(Good. Now speaking of the feeling that it seemed longer than yesterday, let me ask a question. Is your sense of time, while communicating, different from what it is when you are away from the light, in your normal life.)

Yes.

(Good. Your sense of time in the normal life is clear, is it?)

Yes.

(What is the reason that it is not clear and definite while you are communicating?)

I think it is because we are not in normal relationship with the things and people.

(Good. What is your condition like when you are communicating?)

Often as if in a closed room with everything shut off. You know how one may draw the shades and close the door and take a book and forget everything in the world, until hours have slipped away and some demand of the sense suddenly makes an appeal for recognition. It is something like that, only instead of a book we are dealing with the past and our own personal experiences so tensely sought after that all relationships are lost.

(Good. Now does this closed box-like condition affect the control of consciousness?)

Yes. Sometimes more sometimes less and sometimes hardly noticeable.

(Good.)

I do not know the reason of the varying conditions. It seems to be the intensity with which we hold on.

This communication is extraordinarily clear all the way through, as it often is with Mrs. Chenoweth, and tho it is subject to the suspicion of being entirely subconscious the view expressed is entirely consonant with the ideas that had been expressed through Mrs. Piper to Dr. Hodgson while living, and in some respects repeats the exact conceptions

almost to the phrase. But the added idea of tense seeking after personal memories and "the intensity of holding on to the light" are rather precise reproductions of the effects of constrained attention.

One other very apt passage purported to come from Dr. Hodgson at another sitting and I shall summarize it in my own language, as the special circumstances suggest too forcibly the possibility that it has subliminal influences connected with it.

I had asked Dr. Hodgson, who purported to communicate, whether he had any difficulty with his memory when communicating. I had known what his views of these difficulties had been when living and made the inquiry to see what it might call forth in evidence of personal identity. He replied that he did not have any trouble with his memory, but that it was all in the "expression" of what he remembered well enough, and I pressed my inquiry a little farther, asking if he could recall his past well. The reply was a very pretty analogy, illustrating the effects of constrained attention very well. Suppose, he said, that you were learning to ride a bicycle and were straining all your attention and efforts to keep your balance, what would take place if some one came along and asked you to tell about a game of marbles that you had played as a boy?

This analogy illustrates with perfect clearness the law of attention. When we concentrate attention upon any particular object the power of recalling other things in our memories is proportionately diminished. The slightest diversion of this attention would make us lose sight of the object on which it had been concentrated, and assuming that the attention has to be firmly fixed on the "machine" to control it, as the "tense seeking after personal experiences" and the "intensity of holding on to the light" alluded to above would imply, we may well understand how failure to get anything through might occur, except involuntary recollections. The energy of the mind in its attention is required for adequate control. The relaxation of this attention that is necessary to engage voluntary recall of events tends to dissipate control and with it the power to transmit what is recalled, while the

maintenance of the control prevents recall. So communicators are in a dilemma. Relaxation of control prevents transmission of messages actually recalled. The strain of attention for control prevents recall. Hence it would appear that the only condition in which communication appears facile is when control and recall can occur without effort. This means that it is involuntary recall that makes transmission possible or easy. If this be true we may well understand why communicators always find it difficult to answer questions immediately. The strain of attention cannot be relaxed safely to admit of recalling the fact desired or of directing consciousness in the answer and things have to take their natural course until attention and involuntary recall can coincide. This is the invariable law of mental action with the living and we should not expect it to be otherwise with the deceased when trying to control another organism than the one with which they had been familiar, especially when this law also held good for the familiar organism.

3. Functional Inadaptation to Material Conditions.

This third source of confusion is one that is practically included in those which I have already discussed, at least as implied by some of the things said there and by the explanation of the conditions that must necessarily affect a discarnate spirit. Hence the point will not require elaborate treatment.

What we have to recognize is the fact that, supposing the existence of a soul, it has some conditions affecting its relation to its own organism and capacity to control it, and that death intervenes to disturb it. It can no longer exercise any supervision of its own organism upon which it had so painfully learned to act. But what death may do to interfere with the facility to use physical organisms may best be suggested by remarking what takes place to control in accidents and disease during life. In the normal state consciousness seems to have a perfect facile power over the organism and we forget what the difficulties were in obtaining this by a long and troublesome experience. But in accidents and disease this control is variously modified from the slightest

weakness to paralysis and catalepsy. In some of these it appears quite as impossible or as difficult to effect any motor action as in the case of communication through another organism. Even in certain perfectly normal states this occurs. In sleep we lose completely the muscular tonicity of the motor system and are totally incapable of giving any expression to consciousness. In the somnambule condition of sleep we may retain motor functions, to some extent at least, and sometimes perfectly. But in normal sleep we have no more control of our body than if we were dead. In hypnosis it varies. Sometimes the whole system is lethargic and relaxed except the vocal organism, tho revivable perhaps at the bidding of suggestion. But even in normal consciousness this control is not always the same for every part of the motor system. The extent of the control is to some degree determined by the compass of attention. The automatic functions are not wholly independent in all cases of the influence of consciousness and attention. For instance, if we are walking when reading and suddenly have our attention drawn by some interesting passage requiring great convergence of the mind and interest we tend to slacken our pace or stop altogether until the normal interest is resumed when the automatic action again attains its normal intensity. But apparently consciousness, speaking quantitatively, or mental functions rather, represent a certain quantum and any variation of intensity on one side of this diminishes it in the same proportion on another. It or they might be compared to an elastic soft body in which pressure on one side or pulling and pressure cause a proportional change and modification of the body at another part. Increase the energy employed in attention and we may to the same extent decrease that used in the automatic and unconscious functions, and *vice versa*.

The result of disease and accidents still further modify control. They disturb it generally. That is they decrease both the conscious and unconscious adjustment, and we may suppose that death only completes and makes permanent what they begin.* Such being the relation we might com-

* An analogy with this difficulty of the dead in their communications

pare the various conditions of the organism in a way to identify the states which we have been accustomed to regard as distinct. Taking the kind of control over the organism as the standard of determination we might say that somnambulism and hypnosis, dreaming, sleep, trance conditions, and death are all simply different degrees of the same state. They all represent different degrees of relation to the physical organism, somnambulism and hypnosis being the nearest to the normal and the others representing less control of the organism. They probably cannot be classified in a serial manner to indicate the graduated course of motor suspension, as there are evidently various conditions which affect this, because some supernormal phenomena occur in all of them. But the main point is to recognize that they agree in the diminution of control and death only interrupts it altogether. ✓

Accepting this analogy for what it is worth, and without insisting that the several conditions are cases of graduated loss of control, we may well add the cases of accident and disease to illustrate what may take place in the capacity of a soul to influence a physical organism for any purpose whatever. *A fortiori* must it be more disqualified to act functionally on an organism with which it has had no normal experience. After death, therefore, we have no right to expect anything but the greatest obstacles to communication from this general inadaptation to material conditions in which consciousness of the incarnate kind has been accustomed to express itself. The nature of this is so general that we cannot specify just what modification on messages it would effect, but it serves to reinforce the conceptions presented in the

may be found in the resembling phenomena of secondary personality, as often caused by shock or accident. The Hanna case is a good one to indicate what may take place. As reported by Drs. Sidis and Hart (*Multiple Personality*, pp. 83-202) this man fell from his buggy and lost all power to recall anything whatever of his past, even his native language or that he had hunger. He began his life over again as an infant and only gradually recovered his memories, just as a communicator gradually learns to control a medium and to recall his memories for transmission.

analogies of aphasia and the associates of constrained attention.

4. Proper Names.

A few brief remarks explaining the difficulties with proper names in this connection will suffice. I have indicated why there is possibly a delay in attempting to give them. We saw that dreams represent a mental indifference to self or the absence generally of any introspective and self-conscious thought, the presence of this diremptive act being more or less necessary to thinking of one's name. From this fact we can understand the delay at times in giving one's name, and the fact is confirmed by the fact that the clearest communicators will sometimes start naturally with their own names and give their messages afterward (Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 109, 470-475). But when the attempt to give one's name occurs it is often accompanied by a confusion that seems to be out of all relation to the clearness of other messages, and often makes one wonder whether the communicator really knows who he is or is sensible of personal identity. But the probability is that, when the delay in trying to give the name is once explained as I have tried to indicate, the giving of the name is as clear as any other clear message, but that the difficulties in getting it right are intercosmic and incidental to the perplexities of all proper names and unfamiliar conceptions, as in our telephone. That something like this is present will be apparent to the reader if he will examine instances of the attempt to give proper names as shown in the record. Special indications of this are observable in the interposition of George Pelham at times to give proper names, he usually being better than Rector for some reason, and in the occasional remarks of Rector, or the trance personality controlling, to the communicator. Let me take the first instance in this record as an illustration.

At my first opportunity I had to mention it to my father, when allusion was made to the accident that occurred to my uncle Carruthers, with whose name so much difficulty had shown itself in my previous report. I explained that I had not gotten his name correctly and indicated that it came as

Clarke, explaining my share in the mistake (p. 399). Immediately there was a labored attempt to give the name, but resulting in much confusion. Apparently repeating my phrase to the communicator, Rector said: "Spell out his name." The name "C L A R K E," in capitals as usual when spelled out, came at once. Then apparently Rector continues inquiring of the communicator, after shaking the hand to indicate to us that he did not get it rightly, "what is it?" and then says to the communicator "Go on." Immediately Rector writes as if for us: "That certainly sounds enough like Clarke [Crk?]." Then when the name "C L A R K" was spelled out again, Rector says to the communicator: "Yes, very well. Do not worry about it, but keep to it my friend." But the communicator had to give it up (p. 400). At the next sitting the attempt was resumed soon after the arrival of the same communicator, my father. The same difficulty recurred and my father finally remarked, apparently in answer to some suggestion of Rector not transmitted to us, that he would "see about it and he [my uncle], will spell it out himself." Rector then said to Dr. Hodgson and myself: "It is a little difficult for me to keep him to it." The attempt to give the name continued with the same confusion as before, and George Pelham assumed Rector's place as "control" and a conversation went on between him and Dr. Hodgson about the trouble, and as soon as it was understood George Pelham stated that he would return later and give the name (p. 404). He tried it at the next sitting (p. 426), and confessed that he "never got so puzzled over anything before as that man's uncle," referring to me. But he failed, and no further attempt was made to give it until June 2nd, 1902, more than two years later, when it was given quite clearly as Mrs. Piper came out of the trance (p. 527). As a curious incident indicating some unusual difficulties in connection with proper names, the next day Rector, who can generally get a proper name correctly after it has been given once or twice, tried to give the name in the communications from this uncle and got it different from any previous attempt, giving it "Carbes, Uncle Car...leths," and then said to us: "Friend I do not believe I can speak this properly,"

and I told him I knew what he meant, and the communications continued (p. 533).

It will be apparent to the student who examines the communications to which reference has been made that there is some sort of difficulty evident in the giving of proper names, and it is apparent that at least a part of this exists between the communicator and the trance personality controlling the "machine," Mrs. Piper's organism. If this difficulty intervenes between communicator and the "control" it is intercosmic in some manner, so that however clear the names may be when started by the communicator they become distorted in the transmission to the intermediary. Apparently at times the communicator is clear about the name and the difficulty seems to be between him and the "control." But it is possible also that other difficulties may exist, such as the mental condition of the "control" and the nature of the mechanism in Mrs. Piper through which the message has to come after assuming that her own mental action, supraliminal and subliminal, has been suppressed or removed from the motor control of the organism. Usually there is not as much difficulty with an unfamiliar word or a proper name after it has once been correctly given, and this suggests that the primary trouble, after allowing for others, is the apperceptive difficulties of the "control," as this occurs over the telephone or speaking through a tube (Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 624-634). We know in ordinary experience with the telephone and similar media of communication that our apperception of the speaker's thought is a great help to the interpretation of his words, but any unfamiliar word, or one not familiarly associated with the ideas which we have received or which we might naturally anticipate, is more difficult to apprehend. This analogy seems to be distinct in the phenomena of this record in many instances, and the reader may examine them for himself. At the same time there also seems to be an additional difficulty of some kind, apparently connected either with the nervous mechanism of the medium or with the mode of communication or both, that distorts some words and possibly others than proper names, these possibly being more subject to it than others. Illustrations

of this possibility may be found in the giving of "Pick" for "Dick" thrice and on occasions separated by several years, apparently indicating a peculiarity of the "machine" (*Proceedings Eng. S. P. R.*, Vol. VI, p. 620; Vol. VIII, p. 20). For the third instance of it compare the present record, p. 396. There are many instances of difficulty in proper names and other words that suggest the same supposition, but I am not attempting to prove that the difficulty actually exists. I have only suggested its possibility as something which may have to be added to the apperceptive perplexities of the "control" that are apparently evident in the process, and if this possibility exists it would only be an additional factor in the problem with which we should have to reckon in the study of the record.

I give a few references of similar phenomena outside the Piper case and records. (F. W. H. Myers, *Human Personality and Its Survival of Bodily Death*, Vol. II, pp. 155-156, 162-167, 457-458. *Proceedings Eng. S. P. R.*, Vol. VIII, Jack Creasy incident, p. 512.)

There is possibly another suggestion of some interest in connection with proper names. I have called attention to the difficulties attending their clear communication through the telephone and the difficulty of apperceiving them and unfamiliar words. But there is an additional group of psychological facts of some importance in the same connection. It involves certain peculiar differences in the sensory constitution and modes of thought of different people.

Psychology distinguishes between what it calls *visuels*, *audiles* and *motiles*. A *visuel* is one in which visual experiences receive such emphasis and which prove to be of such predominant interest to the subject that his habit of thinking about objects is expressed mentally or mnemonically in visual terms, that is, in the memory pictures of vision. All other experiences get their meaning by association with vision. That is, they are interpreted in terms of visual imagery. Probably the majority of the human race is *visuelle*, owing to the importance of vision in the economy of life. But they are not this in the same degree. Occasionally we come across a case where it is so dominant as to narrow and con-

tract the thinking powers. But wherever it is the dominant sense it subordinates the other sensory experiences to it in memory and thought. An audile, therefore, is one in whom the sense of hearing is dominant instead of vision, at least in a certain group of experiences, and a motile is one in whom motor experiences or certain groups of them dominate. The last type may be very rare, and I think is so. Audiles will rank next. But in both it is probable that the domination of the particular sense is only for a part of individual experience. And even the extreme visuel may have certain groups of experience that are not dominantly visuelle. This depends on the economy of nature and the needs of the individual. Hence I think no hard and fast line of distinction can be drawn for all experience and we have to rely only on the observation of special cases for determining the extent to which one or the other tendency prevails.

But accepting the domination of certain groups of experiences in reproduction of memory and comparative thinking and that this varies with circumstances we may raise the question whether one or the other characteristic in the psychic and in the communicator also may not affect the communications. Suppose the psychic is a visuel and the communicator an audile, might not that difference make a marked difficulty in the adjustment necessary for communicating clearly? It is very probable that this difference would make a difference in the method of communication. A visuel might have apparitions more easily and more difficulty in automatic writing, and an audile more easily hear voices and write with more difficulty, and a motile write with ease and neither hear voices nor see apparitions most readily. Of course this is conjecture when it comes to stating facts, but it is a possibility that deserves specific investigation in the case of individual mediums. It can be determined only by the appropriate methods for deciding such a matter.

The primary question, however, in this connection is not what the psychological differences mentioned may indicate for difficulties that are intra-mediumistic, but what they indicate for the mental condition of the communicator and the obstacles to the clear and easy communication of proper

names. It is apparently a fact that some psychics can give proper names more readily than others and this suggests coincidences with the psychological differences mentioned. But supposing that a psychic is very distinctly visuelle, at least in the method by which she obtains her messages, we may very readily comprehend why a proper name would give difficulty. *A proper name is purely an auditory concept.* It has no visual equivalent whatever, except the letters which form it. There is no quality of the individual named by it that can be expressed in visual terms. If then the process of communication at any time involves a dominant dependence on visual functions of the mind the sudden attempt to interpose an auditory datum might meet with the difficulty of prompt adjustment to auditory conditions for its transmission, and it might even be that the psychic could not, from habit in visual methods, adjust herself at all to the needs of a proper name, except by converting it readily into visual terms as the spelling of the name would express. This would involve ready adjustment in mental and automatic conditions to the new situation.

The matter is only a little more complicated in automatic writing. Something of motor functions is always involved in this and so the action of motiles. But the habits of the human organism adjust motor action to visual reflexes and impulses. This is illustrated by the lines of association in the figure representing the relation between sensory and motor centers of the brain (p. 310). In a visual all the other sensory functions would influence motor action through the intermediation of visual associates and agencies. Their experiences would have to be converted into visual equivalents and their motor representatives. Now in reference to proper names when the natural visual memories and concepts are controlling the communications the sudden occurrence of the need to transmit a proper name might cause sufficient embarrassment to the visual machinery to make the conversion of an auditory phenomenon or concept into a visual equivalent a disturbing factor, sufficiently disturbing to prevent its prompt transmission and the rapid flow of mental imagery and thoughts in the communicator might be interrupted by am-

nesia when the adjustment of the visual functions was ready to receive the auditory concept. We actually find this sudden amnesia arising all the time and nothing is more apparent in the record than the rapid flow of memories and the equally distinct amnesia accompanying it. Besides the very necessity of suddenly converting an auditory concept into a visual equivalent, complicated with the frequent difficulties we have in normal life with recalling proper names, might instigate the situation which we find in the phenomena and associates of constrained attention. That is, we might create a situation in which the difficulties of amnesia would combine with those of voluntary recall under constrained attention.

In so far as concrete evidence for this contention is concerned it is probably not possible to find it in the records individually presented. But the phenomena of Mrs. Chenoweth which have been under observation have suggested, by comparison with those of Mrs. Piper, the interpretation of the difficulty that I have been discussing. It is apparent in comparing the results of her lighter and deeper trances. In the lighter trance it is clear that visual phenomena play a most important part in the communications. The motor feature of them is in the vocal organism, evidently adjusted to visual functions. But Mrs. Chenoweth constantly describes what she sees and has to rely upon visual imagery for ascertaining the things communicated. Now she is especially poor in proper names. She often enough gives the initials easily and less frequently the full names. But she is always conscious, if I may use that term to express the hesitancy and often refusal to give the proper name at once, of some difficulty attending the effort to give names. The control deliberately expresses the desire to postpone this and to rely upon incidents as better than proper names, a position which is psychologically correct, but appears to the ordinary person as unreasonable because it is assumed that proper names should be as easy as any other words. When they are given they are not only spelled out but the representation is of visual phantasms of the letters and name. It should be remarked also that Mrs. Chenoweth often sees apparitions, both in her normal state and in her

subliminal condition. The records show this in a remarkable degree. In the deeper trance the difficulty with proper names is still greater than in the lighter one. They much more rarely come without difficulty than in the lighter trance and there is the same reluctance to attempt them. Apparently the auditory equivalents of the visual terms in which she normally acquires supernormal information are very difficult to adjust to the visual conditions, and hence she is much inferior to Mrs. Piper in the transmission of proper names.

Now to reinforce this comparison it should be noticed that Mrs. Piper is undoubtedly less of a visual than Mrs. Chenoweth. Mrs. Piper never sees apparitions or phantasms in her normal state, none have been reported of her as systematic experiences as I have observed them in Mrs. Chenoweth. She never exhibits any visual phenomena of importance except in the subliminal stages of her trance. The trance is free from them entirely, except in the occasional allusion of the control to some incident which is perhaps visually transmitted to him. But usually the description of the process of communicating to the control is in terms of speaking and hearing, which apparently never occurs with Mrs. Chenoweth in my observation, and hence with Mrs. Piper the phenomena seem to be more auditory. Now she is superior to Mrs. Chenoweth in the transmission of proper names, tho she has her difficulty. They give more difficulty perhaps than any other terms except in foreign languages and unfamiliar terms. But they are easy compared with the same result in Mrs. Chenoweth. The errors center about phonetic difficulties as in the telephone. There are, of course, other limitations to the transmission of proper names, as the record shows and these turn on the communicator's difficulty with them. There is evidently the difficulty of recalling them as easily as common terms, as occurs in normal living experience. But I think there is perhaps added to this the double obstacle of converting an auditory concept into the visual equivalent for transmission, and when this is done it has to contend with the conversions or associative equivalents in the psychic. Hence between the psychological complications and disturbances in the communicator and

the limitations of the medium in one form or another there is much room for confusion, difficulty and error in the transmission of proper names, Mrs. Piper being better because she is more of an audile and Mrs. Chenoweth being worse because she is more of a visuel, proper names always being auditory concepts.

In regard to this question and the difficulty of obtaining proper names it is well to remark the interesting fact that *Christian* names which are quite familiar seem to be much easier to get than *surnames* and unfamiliar Christian names. The basis of this apparently is familiarity and unfamiliarity. That is to say, familiar words are easier to get through than unfamiliar ones, whether they be proper names or others. This was noticeable in my earlier Report (*Proceedings* Eng. S. P. R., Vol. XVI, pp. 287-288, 624-634). I have noticed this greater facility with Christian names in the phenomena of Mrs. Chenoweth, and it is more noticeable than with Mrs. Piper. Indeed Mrs. Chenoweth has more difficulty with names of any kind than Mrs. Piper, and greatly dislikes, in the trance, to undertake them. But she gets Christian names with much greater ease than surnames, and it was this circumstance which suggested, among other facts, the possible explanation of the whole difficulty.

What I have noticed in the work of Mrs. Chenoweth is the evident presence of apperceptive action on the part of her subconsciousness. This involves the interpretation of some sort of impressions, or facts similar or analogous to sensations. Mrs. Chenoweth is less automatic than Mrs. Piper. This means that the ordinary faculties are active and interpret the messages after the analogy of normal life, while the apperceptive faculties of Mrs. Piper are less active and unfamiliar words are obtained with that much greater difficulty, as we find it in the telephone and other auditory phenomena. With the apperceptive functions active in Mrs. Chenoweth the interpretation will be along the lines of familiar conceptions, and as Christian names are usually more familiar than surnames, certain ones being more frequent, they may be obtained more easily.

There are other difficulties complicated with this explana-

tion and I do not refer to the difference between familiar and unfamiliar words as the entire explanation of the phenomena. There is another important circumstance connected with this question which also proves certain limitations upon the subliminal which we have not usually entertained in our care to avoid hasty conclusions. This circumstance is also connected with the getting of proper names and is illustrated in the work of Rector.

Readers of my earlier Report (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 90-95) will recall that my uncle's name Caruthers came first as "Uncle Charles," and then afterward as "Clarke," until I asked for its correction. Then it came in various attempts to get it correctly as "Clarakthers," "Clarakthon," etc. When I still asked for further correction Rector gave it up and later George Pelham gave it as Mrs. Piper recovered normal consciousness and gave it clearly twice (p. 527). But the important thing to remark is that Rector could do no better than before. He had to admit that he could not get that name. As G. P. had already given it we must suppose that it was already clear to Mrs. Piper's subliminal, assuming that the subliminal had anything to do with it and that it was even in a small degree as capable as is usually assumed, and it should have come more easily. Apparently the difficulty is on the "other side" and in the processes by which Rector, and controls generally, get their messages. The law of familiar conceptions seems to apply to the processes on the "other side," as here, and if Rector too has to be automatic this law will affect him as seriously as Mrs. Piper. If the apperceptive functions are in abeyance, with him as with Mrs. Piper, the difficulty with proper names and unfamiliar words will be as we found them in the experiments through a tube (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 624-634). The echolalic condition of Mrs. Piper limits the activity of these apperceptive functions and so the action of her mind must be like that of a stenographer who is hampered by the use of terms with which he or she is not familiar.

It is here that the study of Mrs. Chenoweth is important. The clear evidence in her phenomena is that the apperceptive functions of her subliminal are active. Apperception is based

upon familiarity in sense perception and its measure of success is determined by that fact. In phenomena where the stimulus or impression is obscure this apperception will be guilty of all sorts of error and distortion, and where the impression is clear the interpretation will coincide with experience and familiarity. Rarely does it seem that the impressions in these phenomena are clear and as Christian names are more common than surnames, we might naturally expect Mrs. Chenoweth to get them more easily than surnames. When the apperceptive functions with Mrs. Piper are more in abeyance and we have to rely upon the automatic agencies, we should expect phonetic influences to dominate, and this is what we actually observe in the attempt to get proper names. When she cannot get them apperceptively she simply approximates them in sound and you are often left to conjecture them from this resemblance.

In this comparison of Mrs. Chenoweth with Mrs. Piper, however, we must not forget one point. The comparison holds good in a less degree in the deeper trance of Mrs. Chenoweth than in the Starlight trance. Mrs. Chenoweth's apperceptive functions are less active in the trance of the automatic writing than in the Starlight trance, and in this deeper trance she is less capable of giving proper names than in the Starlight personality. She seems incapable of proper names precisely in proportion to the action of apperceptive functions and the action of these seems to be proportioned to the absence of automatic or echolalic functions which seem to predominate in Mrs. Piper. That is, the automatic or echolalic condition of Mrs. Piper tends to open the way to phonetic function of the nervous system and so to get proper names on that principle, as we note in the various approximations involved in the mistakes in proper names. With Mrs. Chenoweth the echolalic condition is less noticeable and hence the automatic functions of the system are less effective. She has to rely upon the apperceptive functions of the mind and these are less dominant in the deeper trance than in the lighter, while the automatic are not increased in the same proportion. Besides the lighter trance shows her not exhibiting the direct control of the communicator. Starlight

is the control and gets the messages from the communicator and so appears as a spectator. The communicator sends his messages in the form of pictures, perhaps, telepathic hallucinations, to Starlight who apprehends them in this form and has often, if not always, to interpret them. They often appear to be symbolic and often non-symbolic and apparently direct thoughts to her. But however this may be, the difficulties in getting any messages through are different from those which are supposedly due to the mental condition of a communicator, and as we have evidence that apperceptive functions are present in the action of Mrs. Chenoweth and Starlight, either or both of them, we have a situation in which it is not so much a limitation of recall on the part of communicator as it is of perception or apperception on the part of the control and subconscious functions of the psychic.

In this we will readily see of how many difficulties proper names have to run the gauntlet. Where echolalic or automatic functions are absent for terms not easily apperceived the result must be failure and mistake, and where the apperceptive are wanting the whole question will resolve itself into the complex problems of the visuel and the audile. (Cf. pp. 313, 339-344.)

5. General Observations.

I think that I have presented a reasonable hypothesis to explain the triviality and confusion incident to assumed spiritistic communications and I have only to add that I am not applying the hypothesis to any cases of such claims but those which come within the purview of the Piper reports and possibly a few others. I am not assuming that the conditions for communicating in these few instances are necessary for all possible cases of communication. I know nothing about the necessities of the case apart from the concrete evidence. I am forming the hypothesis only for the facts that are associated with evidential incidents really or apparently necessitating the spiritistic theory as indicated in the few records thus published under scientific auspices. Whether abnormal mental conditions are necessary for all communication, and whether the same kind of conditions are necessary for com-

munication in all cases are no part of my task to assume or prove. I remain entirely within the limits of accredited facts in forming and defending the hypothesis. It may be that conditions have existed for much clearer communications, or that mediums may be found with whom there may be no triviality and confusion whatever, or even that a dexterous scepticism may wholly escape the toils of the spiritistic theory. With these possibilities I have nothing to do. My business is to explain the phenomena before me by such agencies as the facts themselves suggest and the facts of normal experience confirm. I have no duties to go beyond this. If any case or cases of actual communication should occur in which such difficulties were not apparent or real it would only show that they were not necessary accompaniments of the process. But they would not prove that free and easy communication without triviality and confusion was the necessary and normal phenomenon. We should have simply to deal with each individual case by itself and accept whatever explanation of its phenomena was necessitated by the facts, if it presented spiritistic credentials of any kind. Hence I defend no hypothesis in the present case but that which the facts seem to sustain and which our knowledge of normal and abnormal psychology will ratify.

I have qualified the application of the hypothesis of mental conditions affecting communications for two reasons. The first is that we cannot *a priori* determine what they are or whether they exist in any such form as defined. The second is that I have included in this report three records in which the messages seem to take a somewhat different character from those of the Piper case. The conditions under which the messages are received are quite different, and there appear to be distinct indications of a different kind of modification affecting them. I must compare the two types of mediumship and examine briefly the differences in the results.

Miss W——— does not go into a trance and reads her own handwriting. She could conduct a sitting herself as the second person involved in so far as experiment is concerned. The evidence that she is not doing it through her normal

consciousness must depend upon her honesty and good faith and upon the contents of what is written with incidental characteristics in the handwriting which cannot be reproduced here. The phenomena resemble normal and conscious action so fully that we require security against dishonesty that must be somewhat different from Mrs. Piper's sittings, in as much as in the latter we have the trance to exclude it in the usual form. But in the case of Miss W—— we have an apparently normal action, in so far as it is superficially judged. Eliminating dishonesty, as I do, we have the contents of the writing to determine the nature of her mediumship, and this must include the intervention of her subliminal mental action at least. I shall therefore describe her type of mediumship as *subliminal* and Mrs. Piper's as the "*possession*" type. I thus describe Mrs. Piper's mediumship because it apparently excludes the influence and control of both the supraliminal and subliminal action of the mind over the organism, and to involve that of the transcendental "control," an assumed discarnate spirit. These terms and distinctions, whether they are as scientifically clear and accurate as they might be or not, may serve as a basis for indicating the differences in the appearance of the facts. I shall not insist upon any other meaning for the terms at present, tho that of "*possession*" suggests an older view which I do not incorporate into this discussion with any such implications as tradition has associated with the term. It is a convenient term to indicate the greater directness of the communications and a probable difference in the mode of communication and influence on the nervous mechanism of the medium.

The reader may detect both resemblances and differences between the communication through Miss W—— and those through Mrs. Piper, but it is the differences that require notice. One of the most striking illustrations of this difference is the tantalizing playfulness shown in the answer to my question where we lived. The trick of first saying "the river of the beautiful scenery" instead of giving the name direct, and then when pressed for more than the first letter of its name, of giving the last and then the middle letters shows either a command of consciousness not apparent

in the Piper case or the natural superciliousness of the subliminal in such things trying mystifying methods (p. 480). The same is noticeable in the allusion to California as *not* the place where we lived instead of saying directly and positively where it was (p. 486). Note the same freedom of action in the reference to cutting the letter "y" from the name "May," (p. 484) and the dignified and half contemptuous as well as elusive style of answering the question I asked about meeting a certain person on the "other side" (p. 490). The whole style was not that of the communicator as I knew her and it does not seem to be that of a person in a confused mental condition. On the contrary one would most naturally infer that the communicator was perfectly clear and in perfect self-command of herself, and hence that the confusion apparent at times was due to the medium through which the messages had to come.

I can best account for this manner by supposing that it was due to the subliminal or secondary personality of Miss W—— and the distortion which her mind gave the messages. Let us suppose that her mind had to get the messages in some way, telepathic possibly, which involved her apperception of their meaning and the expression of them in her own way. This, with our knowledge of certain types of secondary personality, would suggest the explanation of the mystifying and oracular mode of delivering the communications, as well as the absence of all characteristic marks in them. There is possibly good evidence of this subliminal action in the statement that indicates that my name is not Robert, I having assumed that name in my experiment (p. 481). Here on any theory whatever is indication that I was not the person assumed and it is most natural to suppose that some reflection and debate went on in Miss W——'s mind as to my identity, affecting the communicator, and this is definitely indicated in Miss W——'s remarks to me after the sitting (p. 491). The request to me to "talk faster" (p. 489), is possibly another instance of this subliminal action, I having adopted the slow manner of speech used in the Piper sittings. Possibly also the phrase, "that is not the word which expresses the emotion," after alluding to her anxiety,

the communicator's, is a subliminal interpretation of what was received, tho it is quite as naturally a mental difficulty on the "other side." But it is difficult to get clear instances of proof for this subliminal action that will stand out in distinct relief against as clear evidence of the supernormal. The reader, however, if familiar with secondary personality and tho not familiar with the character of the supposed communicator as I am, will detect signs of this influence in the general freedom of speech and style of the communications which are so different in many respects from those in the other parts of this record, and this may suffice to justify the hypothetical position assumed here in explanation of the variation. Accepting it we can understand why the supernormal elements assume the form of expression so noticeable in comparison.

There are some traces of confusion, as the reader may determine for himself in passages too long to quote. Brief indications of its possibility, or of disturbances in the memory and stream of consciousness in the communicator may be suspected in the statements, "Wait a moment" (p. 479). "Well wait a little" (p. 481), and "well, we are doing well" (pp. 481, 485), at points where there was a change of thought, possibly indicating the kind of rests taken often in the Piper case for a moment of two. The rapid changes of imagery in several instances favor the same conclusion.

But if we cannot assume this condition of things we might have to assume a state of secondary personality on the other side which is more steady and constant, or less disposed to fluctuate in its character, and so to assume the manner of that state as we know it, and this often involves a clear command of one's memories, or if not so clear a command of memories, a clearer expression of one's thoughts, as they appear to be here. Either of them explains the clearer character of the messages while one of them assumes the distortion of the messages in transmission, through the apperception of the medium of the communicator is reasonably clear. In any case, however, we have a type of communication different from what seems to be usual in the published reports of the Piper case.

Assuming, however, that the distortion is due to the subliminal action of the medium and that the appearance of clearer consciousness on the "other side" represents the possible fact of the case, we may have a clue to the greater difficulty of getting the messages in an evidential form, in as much as the distortion is so liable to take away the characteristic marks of identity, that is, the accurate statements of the messages. Hence what we gain in the real or apparent clearness of the messages we lose in the evidential marks and specific accuracy of the incidents to be told. If this be the true interpretation of the case we have a condition that affords a useful comparison with the Piper phenomena, which, however, must be done with much caution and reservation on the basis of a single case. But if it be allowed at all I may summarize it in this manner. What we gain in clearness of consciousness in the communicator when the message comes through the active subliminal of the medium we lose in the accuracy and specific value of the message, while what we gain in the specific definiteness of the messages through Mrs. Piper, where the subliminal, if intermediary at all, is passive and automatic, we lose in the dream-like and disturbed mental state of the communicator. In either case, therefore, we seem condemned to imperfect communications. If in the subliminal type of medium any mental confusion occurs as a condition of communication, as apparently is the case in some degree, we should expect the evidence to lose in specific value more than in the "possession" type where the mechanism through which the communications come report without aperceptive distortion the messages as sent, except as this occurs in the "controls." In the Piper case the automatic mechanism, involving the absence of an active subliminal process, must report communications as received, whether they come from the "control" or from the communicator transmitting messages through this agency, and thus tends to preserve the specific characteristics of the communicator's thoughts and memories with their details. But where the active subliminal of the medium has to receive and transmit the messages it is most natural, as we know from our experience in telling other people's conversation, that they should

take the coloring of the interpretation which the mind of the medium would give them, and have to encounter at the same time all the difficulties which often accompany the motor action associated with subliminal processes.

In corroboration of this view of the phenomena is the most interesting fact that no "control" is apparent in the case of Miss W——, and never has been apparent in any of her sittings with others, so far as I have been able to ascertain. We can readily see that there is no need of a "control" on the "other side" if the subliminal can be or serve for this "control." Only when subliminal action is suppressed and the mind or nervous system reduced to an automatic and passive condition would we most naturally expect the necessity and presence of an independent "control" for mediating the messages. If the communicator could not stand the conditions for this "control" he would have to transmit his messages to a "control" that could remain "nearer" the medium and physical conditions necessary for communicating. This idea of "nearness" to the medium as more or less necessary to communication of any kind suggests the possibility that greater clearness may be associated with remoteness, but greater difficulty in transmitting messages. That this is possibly the case is consistent with the frequent departure of the communicator to "clear his thoughts" in the Piper case, and remarks of the "control" often near the close of sittings, that the communicator is too far away to communicate. If then in the subliminal type of medium we should have a condition in which the communicator can remain "farther away" from the medium in order to transmit the messages, telepathically perhaps, we could imagine from the analogies of the record that the mental condition of the communicator might be clearer than in the Piper case, even tho some condition of secondary personality be the consequence of an attempt to communicate. But, as I have already remarked, the communications in such cases are exposed to the modifications and distortions of the medium's subliminal processes, these being more or less difficult from having to be in rapport with the transcendental and the bodily organism at the same time, which is not the usual case

with secondary personality. In the "possession" type, on the other hand, involving greater "nearness" to the medium and the suppression of active subliminal processes, we might have conditions more favorable to the reproduction of communications as sent, but subject to the modifications due to the mental condition necessary to obtain and retain rapport with the "control." In this way the different nature of the conditions involved in the communications comparing the two types of mediumship may account for the different types of distortion and confusion, and the difference in the value of the evidence. In the subliminal type the messages are more colored by the medium's mind than in the "possession" type, while the distortion in the "possession" type is due to the mental condition of the communicator and the influence of the "control," taking the place of the active subliminal agency of the medium, the chief difficulties being, on the one hand, to get the message, and on the other, to impress it on the mechanism which must deliver it through motor action.

The absence of a "control" in the case of Miss W—— with the appearance of subliminal influence on the messages, when taken with the evidence of subliminal action in the Piper case apparently only as she emerges from the trance in "Subliminal I" (Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 322, 369, 375, 382, 390, 396, 407, 426, 436, 437, 446, 456, 467, 487 and the present report pp. 526, 549), rather tends to suggest or show that the "controls" in the Piper case are independent intelligences or what they claim to be. If Mrs. Piper's subliminal tended to show its active influence in the messages, either for distortion or for their interruption and the insertion of irrelevant matter, the interpretation suggested would not hold, but the clear line of demarcation between the messages when she is in the trance and when she is in "Subliminal I" which often exhibits the influence of her own mental action, and the peculiar character of the messages in "Subliminal II" (Ditto pp. 322, 334, 407, and in the mixed cases pp. 446, 487, 496), in which the action is still automatic and there appears no distinction of herself from the messages, rather support the contention that we may assume the trance personalities to be spirits, tho the fact does

not in any sense prove it. It is only the natural interpretation of the idea of "possession" involving the elimination of all active influence by the medium's own mind upon the motor agency of her organism. These phenomena also are peculiarly consistent with the absence of a "control" in the subliminal type of medium where the messages seem to come more direct, tho subject to a distortion which tends to weaken their evidential value.

But apart from the real or apparent value of these considerations for the spiritistic interpretation of the trance personalities in the Piper case, which I have incidentally mentioned only to reinforce the differences between the two types of mediumistic phenomena superficially observed, the important matter to be kept in view at present is the different types of modification and distortion involved, at least apparently, in the two different forms of mediumship, and the interesting circumstance that, in the subliminal type, the messages have not remained so trivial (Cf. pp. 164-172) a circumstance in favor of the clearer mental state of the communicator. Possibly the fact confirms in a negative way the supposition of an abnormal mental state of the communicator in Mrs. Piper's case, which once assumed accounts for the triviality and confusion as has been sufficiently indicated already, and I refer to it only for the emphasis which the point thus needs in terminating the discussion.

CHAPTER VII.

SUMMARY AND CONCLUSION.

In order to study the nature of the difficulties that must necessarily attend communication between a spiritual and a material world, accepting normal life as the standard of judgment, we should examine some very elementary questions. They are constantly ignored in the consideration of this problem.

We usually assume, when not reflecting on the facts, that our normal communication with each other is an easy and natural process. We take it as a matter of course and as something not to be wondered at or as not attended with any special limitations and obstacles. Nothing is farther from the truth. The facts are such that we may deny the possibility of natural communication with each other right here in the physical world. We are so familiar with the fact of speech and intellectual intercourse that we forget the nature of them, especially as we have been accustomed to speak of "communicating" our ideas to each other. A little reflection, however, upon the actual facts will reveal them to be quite the opposite of what they are supposed to be in common parlance, paradoxical as the assertion may seem to be. The system by which we are said to communicate our thoughts to each other normally is not a "natural" one. It is a purely artificial or conventional process. Let us take it up in some detail.

In speaking of it I shall have in mind the purely normal agencies involved and when denying the possibility of communicating our ideas to each other I shall ignore the fact or possibility of telepathy altogether. To that I shall come again. It is not a normal process, and I wish to discuss only the nature and limitations of normal communication with each other.

I have said that normally we cannot "communicate" our

*Jesus said, He that hath seen the Son, hath the Father, I am
Saying that I have, Shall no Man see the Father?*

thoughts at all from mind to mind, and that the whole process of interchanging ideas is an artificial and conventional one. This will be perfectly apparent from a few very simple illustrations. If two men meet who have not the same language they find it impossible to "communicate" intelligibly with each other. They may employ mimicry and various signs and motions to "communicate" a few simple ideas, but these are very limited. But imagine them deprived of arms and legs, or the use of them, and even the most natural means of symbolizing their ideas would be wanting. They should have to stand as mute as the stones. Not an idea or thought could be "communicated" from one to the other. All intercourse whatever would be shut off. This condition is exemplified in fact by the phenomena of paralysis and cataplexy. Subjects in these states sometimes remain perfectly conscious, but cannot give even a sign of it. They are not only deprived of speech but also of all motor action by which a simple symbolism might be extemporized. These limitations are also well illustrated in deaf mutes. Every one is familiar with these phenomena.

We ought not to have to mention so elementary questions in the discussion of this problem, but critics of a spiritistic hypothesis proceed upon the most naive credulity as to what "communication" would be if accepted as a fact, that it is necessary to remind them of their supreme ignorance and to reinforce the most simple truths. These are that all "communication" of ideas normally are due to some kind of symbolism. If we do not have a common language we must resort to mimicry of some kind. Language itself, in fact, is only a form of mimicry. Its symbolic character is found in the employment of sound to indicate what our thoughts are. Movements and sounds are the two physical phenomena upon which all language and communication with each other are based. Neither of these carry thoughts from mind to mind. Sounds are aerial vibrations and are transmissible from place to place, from person to person, and impinging upon the physical organism reproduce there some sort of molecular action supposedly and arouse sensations in the mind of the subject. Imitative motions do the same through

the instrumentality of light. Thoughts are not "communicated" with them. They are not convertible with these movements or sounds. We ascertain what others are thinking about by having common experiences. We have adopted consciously or unconsciously some agreement as to the relation between certain symbols and certain mental states and this suffices to establish a connection between our minds. But even this artificial connection would not have taken place but for our social wants. We are naturally in a state of war, if I may employ that term. Without language and without a predisposition to associate with each other in some form of civilization, we could not communicate with each other and would live in perpetual friction and warfare; not perhaps from inclination but from necessity, that is, from the inability to come to an understanding as to our wants and desire for mutual adjustment.

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But the desire for some sort of social intercourse leads to methods for establishing an understanding between the different individuals finding themselves in some sort of relation with each other. Gradually a vast system of symbols arises and we have language and signs adequate to our wants. Education is organized to propagate these symbols. At the basis of it is the principle of imitation which gives rise to the whole system. We may therefore say that imitation and symbolism are the foundations of all communication of thoughts in our normal life. They are conventional methods for overcoming the natural obstacles to social and intellectual intercourse.

It is thus apparent that "communication" with each other "naturally," that is, the direct transmission of ideas, is impossible. So far from being merely a difficult thing it is not possible in the normal order of things and invention has to be invoked to institute methods for overcoming the obstacles of nature. We are as isolated from each other in this respect as the Leibnitzian monads. The philosopher Leibnitz maintained that all minds were impervious to impressions from the outside world as transmitted influences. He denied the possibility of any and all *influxus physicus* from the external into the internal world. To him the transmission

of physical motion into the mind was impossible. The material world might exercise an influence by a system of occasional or efficient causes on the subject of consciousness, but it could not transmit itself into the mind. But casting this speculation aside as perhaps requiring explanation or justification to make it clear, it does contain one irrefragible truth, and that is the inconvertibility of mental states and physical motions, in so far as the normal process of communicating ideas is concerned. The whole physical system of agencies associated with the intercourse between two minds represents only a casual or conventional relation between thoughts and the means of "transmitting" them normally. In fact "transmission" does not take place. All the "communication" or "transmission" is in the physical vibrations connected with sound and light, and we have had to fix upon some symbolic and artificial system of associating signs with these agencies to identify our thoughts at all. This is clear from what has been said above, and I repeat it here to emphasize the exclusion of ideas from the physical means of communication. The whole system of analogies invoked in wireless telegraphy, the ordinary telegraph, and telephony is an illusion, if it is supposed that thoughts or ideas are in any way communicated by them. The telegraph "communicates" nothing but motion from place to place and without some previously agreed means of interpretation there would be no more communication of thoughts than takes place in the transmission of light from the sun, the passage of lightning, the motion of aerial undulations with the wind, or any other physical motion. All our modes of physical communication involve some artificial arrangements beforehand, such as systematic interruptions of their course, and a mode of interpreting them, if they are to have any relation at all to our ideas. It is impossible without this to "transmit" our thoughts, and in the strict sense of the term they are not "transmitted" or "communicated" at all. We only agree previously to attach a certain meaning to given symbols, and ~~when they occur our common~~ experiences serve as the basis of recalling to our minds what the thought must be at the other end of the line. Our mental states remain in our heads,

to use a phrase that expresses the views of both physiology and psychology. They never get beyond them. An agreed system of interrupted motions, like the Morse alphabet, serves as the basis for reproducing at a distance the same physical effects as at the place of origin, and the social agreement as to their interpretation supplies the rest. There is only an arbitrary connection between the physical and the mental side of the process. "Transmission" and "communication" of thoughts do not occur. These apply only to physical motion which has no commensurable relation to ideas.

It is precisely because of this fact that telepathy seems to be such an exceptional phenomenon. If we naturally communicated ideas by vibrations we might easily conceive telepathy as a modified form of the same process. But it seems to employ no symbols. Whatever the process it is not a conventional one. It is not dependent upon any process of social education or imitation. It does not employ sounds and signs and seems to exclude every possible form of interpretation from its process of acquisition. There is no agreed relation between a system of conventional symbols and the states of mind to be conveyed from one person to another. Apparently telepathy is a direct process of communication between mind and mind. The fact of telepathic hallucinations is apparently indubitable proof of this. What we find in these is a more or less perfect identity between the sensory form of the agent's mental states and those of the percipient. The agent A draws a picture and thinks of it and B the percipient has a phantasm of the same figure and reproduces it on paper. The thoughts of A and B thus seem to be communicated without symbolism. What the process is we do not know and it is not necessary to know this in order to recognize the fact or to see that it is not the normal mode of symbolic communication.

Now when we know the enormous difficulties associated with the "communication" of ideas normally and that it requires a long evolutionary process or education to effect it, we may well imagine the obstacles to a more direct process. We have found it impossible to transmit thoughts normally,

and that only a laboriously constructed process of artificial symbols ever enables us to establish intellectual relations between minds at all. What we suppose to be an easy and natural means of ascertaining each other's thoughts is an exceedingly difficult one, in fact, as indicated, impossible, and only long ages of evolution have brought about a delicate conventional relation between minds. How much more difficult must be the more direct mode of communication involved in telepathy! How can "nature" establish supernormally a relation which it does not admit normally! I am not implying an impossibility in this, but only the relative difficulties involved. We have overcome the natural obstacles to communication in our process of evolution, and it may be that telepathy is only another step in transgression of the natural boundaries between mind and mind. But whatever it is, experience would teach us that telepathy, if it occurred, would encounter greater obstacles than normal communication, and that the ordinary analogies and explanations would not apply. We should expect a longer and more laborious development required to make it possible. Nevertheless, whatever the difficulties, it is a fact. The conceptions of "transmission," "communication," "conveyance," etc., may not be the ones by which we are to seek an explanation of the facts, but that one person's thoughts in some way have a causal relation to certain identical thoughts of another is beyond dispute. We know nothing about the difficulties to be encountered in such transmission. The process itself being unusual, in fact, one of the rarest known facts, we can only try to estimate the obstacles by comparison with those we recognize in normal communication, and we cannot even in this way determine their kind. We can only suppose that they are probably more numerous and obstinate. We shall have a long evolution and perhaps a longer investigation to ascertain more accurately what they are in kind. But that they are there is evident from the rarity of the phenomena and the complications observed in the occasional successes which spontaneous and experimental cases exhibit.

When it comes to communications from the dead the problem is complicated with manifold difficulties. We have

at least all of those that must be associated with telepathy between the living and added to them the additional obstacles that suppose some other process than telepathy from the dead. If we assume that telepathy with the living is in any respect conditioned by bodily processes we should encounter all the obstacles of other processes in attempts to get into telepathic communication with the dead. What the actual processes are in communication with the dead we can only surmise from what we ascertain of the supernormal in the living, and have then to involve them in special difficulties as long as we suppose that the supernormal in the living has any bodily conditions affecting its possibility. The probability, judging from the variety of phenomena associated with communications from the dead, namely, raps, table tipping, automatic writing, apparitions, voices, and various means associated with physical phenomena, that telepathy is the sole means of communication is extremely slight, even tho we assume that it may be complicated with the others. In any case, however, there are processes in addition to this affecting the interaction between the two worlds.

Supposing some form of possession, control, or temporary habitation of the human body for producing effects similar to those when living for the purpose of proving personal identity, we meet at once a whole series of obstacles to anything like facile communication. In the first place the living individual had a long experience in obtaining control of his own organism and with the utmost difficulty gained possession of it. The infant exhibits unco-ordinated impulses in its motor system until sensory experience and the development of the will suppresses this capricious and unsystematized action. Physical movements seem to be unmanageable until a considerable period has elapsed. In the meantime we begin with flinging our arms and legs about apparently without purpose and certainly without systematic or rationally adjusted direction. Only gradually with the growth of intelligence and labored effort do we obtain rational and purposive control of our organism. Under disease and accident we lose this, temporarily at least. But a healthy and normal set of conditions are necessary for proper control and possession

of the body, and this only after a long and laborious education. Death interrupts this and puts an end to the actions by which we have been accustomed to control our bodies and to express the movements which constitute the symbols of communication with each other as well as our adjustments to our environment.

Dr. Hodgson called attention to this conception of the situation and I am only repeating in my own language the idea which is due to him. Now when a discarnate spirit comes to communicate with the living he has to do it either through organic or inorganic matter. The phenomena of communication by means of inorganic matter represent the physical type, and aside from the evidential question of their validity or reality, are extremely rare and present more obstacles to their attainment than perhaps any other type. Communication through organic agencies represent the various forms of mediumship and involve some sort of influence upon the living organism, more or less similar to the action of one's own consciousness upon his body when living. But the attempt to control or possess an organism not our own is complicated with all the difficulties of habits which we have not developed in that organism and the problem of displacing the connection of another soul with its own body. Or we may make our difficulties greater by having to influence the living mind to reproduce in its organism the thoughts which we communicate to it, and these difficulties will be great in proportion as we have to relax the bodily conditions of the living to get rapport with the discarnate and perhaps thus diminish the chances of getting any influence through that we might happen to transmit to the still living soul. But in any case, in so far as habits and adjustment to bodily conditions afford the criterion of measurement, we must expect many obstacles to ready communication between the dead and the living, and this wholly regardless of the question whether communication is symbolic or non-symbolic. This latter issue may be solved or unsolved; it does not affect the question of difficulties of communication where the normal physical conditions do not obtain. These might well be insuperable. We should say they were so if we had only ordi-

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nary experience to serve as our guide. But as the communication seems to be a fact we have to estimate its difficulties by the rarity of its occurrence and the confusion attending it, as well perhaps by other indications which I need not detail at present. But assuming experience as our guide, and this includes normal and abnormal experience, the former a slow process of education in connection with the body and the latter the phenomena of accident and disease, we can understand what a spirit has to encounter in the effort to transmit thoughts through a physical organism, whether by telepathy or motor automatism. We should have a right to expect all the limitations expressed by amnesia, inco-ordination of motor action, sensory irregularities, and general maladjustment to organisms not our own, together with the possible difficulties of mental disturbances on the "other side" along with the inadaptability of the spiritual to the material. If such obstacles exist they would certainly offer many difficulties to the transmission of memories.

But all these assume that we must approach the question only with the conceptions that are furnished by physiology and psychology in our normal experience. But while we must consider normal experience it is possible that we may have to reckon with a whole series of facts not assumable until we have reason to believe that there is a soul. The materialistic point of view in physiology and psychology will not allow us to assume anything except the brain and its functions. But if the organic unity of the supernormal facts bearing upon the personal identity of the dead justifies us in postulating spirit, we carry with this hypothesis the view that there was all along a soul besides the brain. Such an admission carries with it a possible host of conditions affecting the whole problem. All the complications involved in the assumption of a new element at once enter into the question. If the spiritualistic philosophy be true at this point it involves an ethereal organism, the Epicurean finer matter, the astral body of the theosophists or the spiritual body of St. Paul, and that will imply many possibilities in the way of adjustment to physical conditions. Possibly the subliminal or subconscious functions of the mind point to this view. We know

Mr. Myers advanced the hypothesis that, as the subliminal functions of the mind showed no useful purpose in the struggle for existence, they seemed to imply another order of reality toward which we are moving. If we may treat the subconscious as the latent powers of the mind waiting for the re-birth into a higher life, which death may be, analogous to the bodily senses of the infant before birth, we have many possibilities for disturbed interaction between the spiritual and the material. The spiritual body or subliminal functions of that body, subliminal to the normal senses, are not adjusted to the material organisms for expression in physical terms or in terms of normal sensory and intellectual experience, all of which has to be acquired through the physical organism, and hence any severance of the soul from a bodily organism must entail difficulties of all sorts in transmitting thoughts to and into the material world.

With this supposition of an ethereal organism goes an interesting fact. The connection between the supraliminal or normal functions of the mind and the subliminal functions is so slight at all times that it seems very difficult, even in the living, to establish communication. This is apparent in the disturbances of association and recall in normal experience, to say nothing of the difficulties in connection with accident and disease or the disturbances of multiple personality. Whether there is the same difficulty in the transmissions from the supraliminal to the subliminal we do not know and we cannot decide such a question until we know whether subliminal education and experience goes on parallel with the supraliminal or not. This conception we have to disregard at present and deal only with the fact that communication between the subliminal and supraliminal of the living is a difficult process at all times and accompanied by all sorts of obstacles.

What then would be the obstacles when the soul has been totally severed from the physical body? We have to assume some sort of adjusted conditions of both supraliminal and subliminal functions with the living body which might make communication with it less difficult, even tho communication between the subliminal and supraliminal was hampered. But

those conditions are dissolved by death and the difficulties of communication with the living multiplied very greatly. We are not yet prepared to describe them, as we know so little of the supersensible functions and conditions affecting the rapport of the spiritual and the material. But it would go with the assumption of a soul and its manifold functions that the obstacles to communicating with the living, whether through a physical organism or to the supraliminal consciousness of the living, would be greatly increased by death, and this whether they were of the same or of a different kind.

One important consequence of this position would be that possibly the various difficulties discussed previously and associated with the hypothesis of amnesia, analogies of aphasia, and the problems connected with audiles, visuels and motiles, may be modified or even wholly set aside. If the primary difficulty be in the relation between subliminal and supraliminal functions of the mind and the obstacles to communicate between them, amnesia of the spirit, whatever place it might have in the problem, would not be the only obstacle to communication with the dead. That communication might go on without disturbance between the dead and the subliminal and yet the messages not get through at all. Some of the facts seem to indicate this very condition of things. But they do not set aside the equal possibility that the difficulties are still more complicated by the fact of amnesia on the part of the spirit, especially in connection with the conditions affecting communication.

There is another apparent fact that may help to indicate difficulties of a peculiar type. I refer to what I call the interfusion of personality between spirit and medium. I have seen many communications which exhibit a clear indication of fusion in the thoughts and language of the medium and those of the communicator. Nothing is more certain than the fact that mental habits of the medium as well as metaphors and terms familiar to him or her get mixed with the same in the real or alleged communicator. It is even asserted by communicators that a choice of terms and images familiar to the medium is often necessary to get messages through. What we see then is a composite of spiritistic and

mediumistic material. How this is effected I do not know. It simply seems to be a fact, and in connection with it would go the fact that the limitations of communication would be proportioned to the influence which the personality of the medium would exercise upon the mind of the communicator. Suppose in addition also to the necessity of inhibiting this influence the communicating spirit had also to inhibit the influence of the mind of the living on both his own mental action and upon that of the medium. This is actually claimed to be a fact by the trance personalities of the Piper case. All these would constitute a very formidable system of difficulties in the way of ready communication between the two worlds, and if we still farther added to these the fluctuation of the conditions affecting rapport and the influences that confuse and render fragmentary the messages actually sent, we may well imagine what the communicator has to contend with in doing his work, and also the scientist in giving a clear and rational explanation of the difficulties.

If again all these are supplemented by conditions affecting the varying relation of the soul to the body in the process of communicating we have still more obstacles to contend with in the problem. We know that the claim is made by the trance personalities in the Piper and other cases, where they have a chance to discuss the matter at all, that the soul of the medium has to be removed from the physical organism and this latter used as a vehicle for communication. Even assuming that this is a fact it is quite certain that subliminal functions of the medium enter into the product which we receive from beyond. It may be that even the spirits do not know any more about a possible intercosmic set of forces intervening between them and the physical body than we do. But setting this aside and assuming that there is some meaning to the claim of removing the soul of the medium from the body, we have all those manifold and complicated limitations that would necessarily arise from the varied and fluctuating relation between subliminal and supraliminal functions in the psychic. Then suppose there is complicated with this, whether known by the communicator or not, the hypothesis that the communicators have actually to use the spirit of the

living in sending messages to other living persons. Here we would have a perfect thicket of difficulties to consider. There is some evidence in various phenomena that this view of the case can be taken. In clairvoyance it is apparent, in some instances at least, that the interposition of the discarnate is necessary to effect the result, tho the spirit of the living person, the medium has to be employed to bring about the end, which superficially appears to be accomplished only by the living. Often we get evidence that two or more discarnate spirits are necessary to produce the desired effect, and as often the person who seems to be the agent in effecting the result is not the one concerned at all. The real agent remains unknown or rarely manifest. If then the agents in the transcendental world have to employ the subliminal functions of the living medium—and these may be called the spiritual senses—for effecting their purposes, we may imagine that the process of communication might be a reproduction of our own methods of acquiring knowledge, only in forms that do not appeal to our grosser senses. The difficulties then would be caused largely by the want of adjustment between spiritual and physical senses, the alternative terms for subliminal and supraliminal functions.

Suppose again that we have to assume an ethereal organism besides the spirit and that this ethereal organism is the astral *fac simile* to which George Pelham alluded through Mrs. Piper, and also that it is this which is the "machine" through which communication is effected, we may suppose, as there seems to be some evidence for this, that spirits know no more about the physical organism and the material world than we know about spirits. This conception will make intelligible the statement that the spirit of the medium is taken out of the body and the ethereal body used for communication. (Cf. *Journal of the Am. S. P. R.*, Vol. IV, pp. 128-137.) If this hypothesis be true it only complicates the relation between spirit and matter, so that intercommunication between them would be exceedingly difficult after death, and all conceivable from the very idea of this complication. It would be like introducing another element into a chemical process, and might suggest complications like the "third body" in

astronomy. It is comparatively easy to calculate the influence of two bodies in space upon each other, but when a third body is admitted into the case the difficulties are enormously multiplied. To assume an ethereal organism in addition to the spirit of the living person is to multiply influences with which we have to reckon as possibly giving rise to difficulties in communication with the living. The hypothesis also opens up another aspect of the problem and that is possible analogies without normal modes of intercommunication.

Viewed in this light the experiments of Lehmann and Hansen to show that certain alleged cases of telepathy were due to "involuntary whispering," or subliminal stimuli and subliminal appreciation, would turn out to be a constructive mode of explaining the whole process of telepathy and spirit communication, this having a perfect analogy in our own bodily methods of obtaining and imparting information. I cannot detail those experiments. They should be familiar to readers of the English publications. What they suggest, after assuming a soul and its subliminal functions, along with the claim that the soul can at times divest itself of bodily limitations and acquire information from the transcendental world, is that the process of communication, both telepathic and spiritistic, may employ the same methods as between the living, except that they are adapted to a different type, or possibly a finer type, of sensory stimuli. Assuming this we should have the same symbolic principles of communications as prevail in the living and the perplexities usually encountered would be greatly modified, or perhaps removed by this approximation to the conditions obtaining in the living.

This reference to the experiments of Lehmann and Hansen and to the doctrine that the soul is an ethereal organism suggests a hypothetical construction of the phenomena that it may be worth our while to examine briefly. For a detailed account of these experiments and the discussion aroused by them compare Wundt's *Philosophische Studien*, Vol. XI, Part 4; *Journal Eng. S. P. R.*, Vol. IX, p. 113; *Proceedings Eng. S. P. R.*, Vol. XII, p. 298; Cf. *Journal Am. S. P. R.*, Vol. III, pp. 102-105.

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In testing the claims of some telepathic experiments Lehmann and Hansen found that a repetition of them, as described by Mrs. Sidgwick, resulted in coincidences that might be due to chance. On repeating the same experiments by standing in the foci of a microphone they found the successes to be greater than could be explained by chance. There was no consciousness of any sensation on the part of the percipient of any influence from the agent in the experiments. What occurred, according to their hypothesis, was that unconscious "whispering" or motor action of the vocal muscles took place when the agent thought of a word and that this set up in the air the same type of vibrations that the normal voice would do. They would be magnified somewhat in the transmission by the reflector in whose focus the agent stood. Then these vibrations would be received and again magnified by the reflector of the microphone in whose focus the percipient stood, and as he did not perceive any sounds the subliminal received the same type of impression as the normal mind would receive and they would be interpreted according to the analogy of normal experience. What had seemed to be telepathic in the Sidgwick experiments was thus interpreted according to the normal standards of experience.

So far from treating this as necessarily opposed to telepathy we might adjust our conception of that phenomenon to it. As it is only a coincidence between two persons' thoughts which is not due to chance or to normal perception, we may suppose that it is the subliminal perception of thoughts transmitted by subliminal vibrations, that is, instigated in the subliminal by the same kind of process as the normal and interpreted subliminally according to the usual method of interpreting symbols. Of course the cases of telepathy involving great distances would seem to controvert this, but we can adapt these to the general principle later. The experiments of Mrs. Sidgwick and Miss Johnson showing an apparent influence of distance to diminish the successful results of telepathy tend to support this possibility. So we may assume, for the sake of illustration at least, that telepathy at close range is this subliminal interpretation of subliminal impressions

after the same type as the normal, and then set about applying the principle to other conditions.

The ethereal organism, according to all that we know or suppose of the ether, is of a finer type than the grosser matter of the body and sensitive to finer vibrations, as the phenomena of light, heat and electricity indicate. Assuming, therefore, that subliminal functions are simply the *fac simile* in kind, not degree, of normal modes of mental action, and we may have a resource for interpreting, in accordance with the analogies of experience, the phenomena of telepathy as a form of transmission of thought from mind to mind exactly similar to normal communication. Thus it would appear to be a form of subliminal conversation, parallel with the mental states, in fact reflecting them, that go on in the supraliminal at the same time. ✓

The difficulty with this would appear to be the cases of telepathy, so-called, at great distances. But suppose that the condition of telepathy of any kind were either a partial release of the soul from the body, or the intervention of discarnate spirits or the combination of both of these, we might find a basis for the unification of all the phenomena that seem to be telepathic and are yet often definitely associated with foreign agencies in their production. In the normal healthy man no telepathy seems to take place. Perhaps "healthy" is not the right word, but at least the normal conditions of life seem to shut out the occurrence of telepathic coincidences, and we have either to resort to abnormal conditions for it or to the intervention of the discarnate, often perhaps under strenuous effort, to effect what seems to be a purely incarnate connection. The normal life undoubtedly assumes more or less insulation from the transcendental world. This is simply a matter of fact, whether we suppose a transcendental world or not. If we have evidence that such a world exists at all—and physical science with its ether, ions, electrons, etc., make the existence of such a world clear—it will be quite evident that normally we are insulated from it, and we could measure the extent of this insulation, as well possibly the conditions affecting its interruption, by the number of phenomena which prove the suspension of that insulation.

Suppose, then, that hysterical or other conditions suspend that insulation partially, keeping up some sort of connection with the physical organism, or partly release the soul or its "cohesive" connection with the body, to borrow a simile from physical science, we might have a condition in which telepathic communication might occur between the living and without the intervention of foreign agencies. Indeed this communication might occur between normal minds providing that distance affects the phenomena. That is, we can conceive subliminal impressions communicated from mind to mind when they are near each other without assuming release of the soul or disturbance to insulation from the ethereal world. Apparently this is illustrated by the Lehmann and Hansen experiments and by the negative results of Mrs. Sidgwick's and Miss Johnson's experiments when the subjects were separated by considerable distance. But when great distances are involved we might have to suppose the partial release of the soul or the intervention of the discarnate, employing the very agencies assumed in the Lehmann and Hansen experiments, to effect the result.

Starting, then, with the assumption of the normal mind which is more or less insulated from the rapport of the abnormal mind with the transcendental or ethereal world, we might have the following situation. When the finer impressions of the subliminal cannot be appreciated by others because of distance or insulation, we might suppose that the discarnate, who could obtain the proximity that seems to be involved in the phenomena of "possession," as in mediumistic cases, and thus catch the impressions subliminally occurring in the soul and due to the parallel action of the subliminal with supraliminal, and carrying these ideas to the more distant subject, transmit them in the same way to the percipient, the discarnate action being only a messenger where ethereal vibrations are not perceptible to the subject. The Emperor group in the Piper case claim to be "Messengers." In cases where the soul may be partly released this intervention might not be necessary, and hence the frequent occurrence of connections that do not require or suggest the co-operation of foreign agencies. But in the insulation which

may prevent direct connection between the living, we might overcome both this obstacle and the other obstacle of distance by employing the discarnate to both receive the message from subliminal reproduction of supraliminal states and to transmit or carry the ideas and impart them to the percipient by the "involuntary whispering" process, which in this case would be voluntary, only that it would be by the discarnate relying upon the subliminal processes of the subject for effecting the end, the ethereal world expressing and responding to modes of motion symbolically similar to those of the material but not perceptible to the grosser methods of the bodily organism. The command of space which seems to characterize the nature of spirit action is consistent, if it does not positively favor, this construction of the case, while the partial release of the soul in abnormal cases, would suggest that the same functions were employed in transcending the limitations of space, where we suppose direct connection between the living.

On the other hand, suppose that the co-operation of the discarnate with conditions of rapport with the transcendental be the usual fact to establish a connection between the two worlds. This rapport of the percipient, subject, or medium may be one of partial release from the body or some special conditions affecting telepathic connection, and may in some or all cases be more or less necessary to determine easy transmission of messages to the living, as in trance mediumship affecting either the motor or sensory centers, so that any and all communication between mind and mind, when the communication is supernormal, may involve the combination of all the functions assumed in the idea of an ethereal organism and its varying and complicated relations with the organism and the discarnate, as well as with subliminal conditions in the living. This complicated set of conditions seems to be exemplified, in part at least, by the phenomena of Eusapia Palladino, less so by those of Mrs. Piper, Mrs. Smead and Mrs. Chenoweth. But in Eusapia Palladino's case the reporters show phenomena that seem to implicate her own ethereal organism in the result rather than the direct agency of the discarnate, but they also often manifest the association

of the discarnate, superficially at least, and perhaps their direct assistance in the production of the results without a revelation of either their identity or presence in the result. In the case of Mrs. Piper the evidence of her own personality is not so great, and only on the supposition that the entire phenomena are telepathic in their origin does her personality become the only factor in the result, while on the spiritistic theory the interfusion of her mental attitudes with the result gives evidence of a place in it for a part played by herself, and the supernormal intermixed with the product indicates the presence of outside intelligence either co-operating or mingling its functions with those of the medium. Superficially the whole affair appears as a transcendently directed thing with interfusion and adulteration from subliminal and other influences on the physical side. This subliminal influence is also apparent in the case of Mrs. Smead, as her religious experience often intrudes itself into the color of the messages. Perhaps the same interfusion is still more apparent in the phenomena of Mrs. Chenoweth. The reason that this is apparent is that we have there a larger variety of trance conditions, not personalities. Her natural language and style of thought gives evidence of itself more distinctly and more constantly than in the case of Mrs. Piper. But in all of them there is one claim that is of interest, and this is that the soul is released from the body, whatever that may mean, to effect communication. The representation directly made by the trance personalities is what appears in the description and explanation of the Palladino phenomena by some of the experimenters, namely, that there is some sort of separation between soul and body, or perhaps soul and astral body, but that in these other instances the agents necessary to effect and control this are discarnate intelligences. They seem necessary to produce the result and certainly represent themselves in that function.

This conception of the process may imply that the separation of the soul from the body is for the purpose of eliminating or diminishing the influence of normal and subliminal influences upon the result, and that just sufficient connection with the physical organism is required to get the transcen-

dental impressions carried through to the living human mind. That is, the communication between a spiritual and a material world may require such a connection between soul and body as will involve rapport with the spiritual on the one hand and the use of the automatic functions of the organism, on the other, or rapport with the physical. The great chasm to be bridged is that between subliminal and supraliminal functions which is possibly widened by the removal of the normal insulation of the soul, or the suspension of its usual control of the organism. It should be apparent from this conception that interfusion of discarnate and incarnate influences would most naturally occur, and so far as it is assumed or made evident by the facts it implies so much in favor of the co-operative action of the transcendental and material in the phenomena which we have to explain.

In this complicated set of relations and with the hypothesis of an ethereal organism reproducing the relationships of the material world, only in an ethereal form, we may understand how the whole process of communication, not only between the discarnate and incarnate, but also in telepathy between the living, might involve just the processes suggested by the experiments of Lehmann and Hansen and in this way connect our conceptions of the physical world and communication with each other therein with the processes involved in a spiritual world and the complications necessary in connecting the spiritual and material, both being alike in nature, only one is sensible and the other supersensible. This is simply refusing, as in all philosophy, to recognize sense as the standard of reality. Sensible and supersensible reality may be the same in kind, tho not perceptible in each others terms. At least the supersensible, whatever its nature, is not perceptible to the physical senses. This is not questioned, but it is not so easy to gain acceptance to the claim that its nature is the same as the sensible. But physical science, in its hypothesis of the ether and of ions and electrons, themselves functions of ether, assumes a supersensible universe, whether we choose to call it material or spiritual, and conceives it as sufficiently like the physical to regard its activities as interchangeable with the physical or determinative

of them. With such a view dominating physical science there ought to be no difficulty in conceiving that a supersensible spiritual world might be like the sensible spiritual world, if I may use the phrase, tho not perceptible to the latter. The atomic theory suggests the same possibilities, as it involves a supersensible physical world whose nature has always been described, whether rightly or wrongly, in terms of the sensible, and yet no direct sensible evidence of it exists.

The consistent tendency of all these facts and analogies will show how we may reconstruct an explanation of the whole type of supernormal phenomena, and this in strict accordance with the established laws of physical and mental science, as well as scientific method. The conceivable sources of confusion will make themselves apparent in such a view.

In studying the conditions that affect the possibility of communicating at all and especially those that affect the purity of the messages we might profitably summarize the various physiological and psychological considerations influencing the phenomena one way or the other. We find in normal life that there seems to be no natural rapport whatever with a transcendental world, and that some unusual condition is necessary for establishing sufficient connection between the two to permit of intercommunication of any kind. This condition is not dependent on any absolutely uniform set of circumstances in our lives. Communication may sporadically occur in a perfectly normal state. It sometimes occurs in dreams. It may require what we call a trance, which is the most frequent form of the condition indicated. What we find in all of these probably is the intervention of the subliminal functions as the primary agency in the result and that they are hindered or favored in proportion to the influence of the normal consciousness, on the one hand, and the nature and extent of rapport on the other. There are probably physiological limitations and conditions accompanying the variations of both of these and acting as conditions of both rapport and communication quite as effectively as any others. Let me illustrate the various conditions and limita-

tions that may determine communication between the discarnate and incarnate.

1. Assuming that under any circumstances whatever some sort of rapport is possible, we could expect communication during the normal state only on condition that there is some connection between the subliminal and normal consciousness. This supposes also that messages have to be interposed by subliminal action, which is apparently a uniform fact. Usually that connection does not exist in the ordinary person and hence communication is rare. It might even be that the message can be transmitted to the subliminal, but cannot be put through to the supraliminal because of its dominant control of the organism, motor and sensory. But in this normal condition it would seem that some sort of relation not usual must subsist between the subconscious and the supraliminal to get messages through whenever all other limitations have been overcome. On the other hand, it is just as apparent that, with this connection established nothing could be transmitted without rapport, whatever that is and whatever may determine it.

2. When there is no such connection as the phenomena required between the subliminal and the supraliminal functions of the mind the next resource is to eliminate the latter. As long as normal consciousness holds the dominant influence over the organism, whatever the rapport and the natural capacities of the subliminal, and also whatever the actual commerce between the spiritual world and the subconscious of the living subject there would be no external evidence of it for the reason that the domination of the supraliminal would interdict the transmission and normal life would be unaffected. But if there be any means of suspending this control or modifying it we might form a channel through which messages could come with a clearness and purity in proportion to the relaxation of normal control and influence. Elsewhere I show how this may vary in all sorts of degrees (p. 303). In this condition the subliminal assumes control of the motor and sensory machinery.

3. But another set of conditions come into play the moment we begin the suspense of the normal tension and con-

trol of consciousness. The form in which this suspension best effects its result is sleep and the trance. In sleep normally both respiration and circulatory functions are modified. These affect the amount of oxygen consumed, on the one hand, and the amount of blood sent to the brain on the other. Hence in sleep, and perhaps in all trances, in which the circulation and respiration remain normal to those states, that is, diminished in comparison with the normal life, the inhibition of transmission of messages may be complete beyond their receipt by the subliminal, assuming that rapport has been effected. Hence apparently the normal action of both these functions must be retained in sleep and trance as a condition that the subliminal may assume control of motor and sensory action in the manner necessary to get messages through. I have actually witnessed the variations of the power simply to write automatically coinciding with variations of circulation in the arm. What is noticeable with Mrs. Piper is the normal respiration and circulation, and whenever any exceptional conditions affects respiration interferes more or less with the automatic writing and the communications. A misplacement of an organ or a limb may interrupt them, as I once saw it do.

4. As affecting the purity of the messages, one of the first conditions to obtain is the elimination of the apperceptive or interpreting functions of the mind, whether subliminal or conscious. These, when active, will distort messages perhaps more than any other influence, as they do in the communication of facts and opinion in the living. What is required is a condition that will report facts without distortion. This may not be possible, but the minimum of subjective influence on the messages is desirable and the first step in this is to suppress the apperceptive action of the normal mind, and this can be done only in one of two ways. Either the connection between the normal consciousness and the organism has to be severed by some form of passive state or the trance has to be induced as a means of suspending normal consciousness and with it the influence which it normally possesses over the organism. The trance usually does this best. But if it take the form which is apparent in sleep both

subliminal and conscious supervision of the motor and sensory functions are suspended. Hence as another condition the subliminal consciousness must retain such control that the messages received by virtue of its rapport with the dead may pass through into expression. Then to attain the maximum of purity from the influence of subliminal processes, whether as producing the mnemonic results of the normal life or the mere deposited effects of habit, there is need that as much automatic a condition as possible be obtained, in order that messages may be transmitted without too much or any coloring from the influences indicated. The suspension of normal consciousness is the first step in this direction and then there should be the diminution of all subliminal action, imitative or reproductive of the influences of the normal mind, so that the motor system or sensory functions will report facts as transmitted to them through the automatic machinery of the organism.

This is a truism, but I have stated it to indicate the complications which must be considered in the problem and in order to call attention to a phenomenon in Mrs. Piper which possibly explains the purity of her messages and their apparent freedom from both supraliminal and subliminal influences. The condition of automatism is that it act without intelligent interpretation of the stimuli received, but that it transmit the communication as the normal automatism of the organism would do, and this without distorting what the mind directs its machinery to do. It should act something like the organism under suggestion, if it is to report accurately what a foreign intelligence or stimulus presents. The more passive it is to this outside influence the better. In Mrs. Piper this apparent response to external intelligence is all but perfect, in so far as superficial evidence of subliminal disturbances is concerned. It may be due to a condition something like echolalia, which is the name for a condition of the mind in which it passively reports whatever external suggestion or impression indicates. It is something more than ordinary suggestibility, as it leaves no freedom to interference from either the will or the intellect of the subject, and it may act directly against the will. Ordinary suggestion has

been proved to be more or less subject to the will, or at least to the habits which the normal will has imposed upon the mind. But echolalia represents the mind as the complete victim of suggestion or outside ideas. In the early development of her mediumship Mrs. Piper showed indications of this echolalia and its highly developed automatism as a consequence. In proof of this I shall quote from an early record of her phenomena. I owe the opportunity to do this to Prof. William James who made the record. It occurred on February 9th, 1886, and I quote his notes verbatim.

"Then tried hypnotizing. After a couple of minutes her eyes began to close. I then made a few passes and found not only that she could not open her eyes, but that I could hardly recall her to consciousness. When awakened she said she was so *weak* she could hardly move or speak. Tried her for muscular contractions without success. Great tendency to fall asleep. *Echolalia* when forehead was stroked. On stroking either temple whilst she read aloud, she became *inarticulate* but whether this was aphasia proper or lethargy it was hard to tell. Tendency (irresistible?) to *imitate movements* she saw me execute. No appearance whatever of doing what she thought I wanted. Finally I impressed upon her that she should not sleep but guess cards with me before I 'awakened' her. She was in no sense asleep, but guessed rapidly as I told her to, and then said she did not see the cards as in the last experiment, but simply named whichever one came into her mind."

An interesting observation occurred in my experience at Saranac Lake while recuperating my health there and I wrote out the facts at once in a letter to Dr. Hodgson. It was March 13th, 1902. I quote the letter.

"A man had a hemorrhage here last night and came near dying from it. I had a chance to observe some interesting phenomena while he was delirious from its effects, and perhaps from fright at the prospect of death, before an injection was given. It was important to have him remain quiet, but it was impossible to keep him from talking. This talking showed that it was purely automatic. It was rambling and incoherent and represented a perfect hotch potch of various

names and incidents of what he had read and of what we had talked about a few hours before and a day or two previous, without any special adjustment to the order of time. Once he said: 'Hoke Smith, Hoch der Kaiser! Hoch der Prince.' Hoke Smith is the name of a former member of President Cleveland's Cabinet, and the papers had been full of reference to Prince Henry a few days before. But the most striking feature of the case was the manner in which he would instantly take up and repeat what he heard us saying either to himself or to each other. He would do this so quickly that one could almost imagine him slightly anticipating our words. It was excellent evidence of his automatic condition. The echolalia was evident. The manifestation was of a mere machine picking up and repeating vocally in his motor system whatever thought came into his consciousness or unconsciousness, and I would have given much to have had a stenographic account of it."

I have not found any provable indications of similar phenomena in the development of three other psychics which have come under my observation. Mrs. Chenoweth was not under observation in the early stages of her mediumship, and all that I can mark in her case is that there seem to be no indications of echolalia as in Mrs. Piper, except such as may involve rapport with the discarnate. It does not manifest itself in her relation to suggestion from this side. In the case of Mrs. Smead I have had abundant opportunity to observe her for many years and not a trace of echolalia or suggestion have I been able to find. In another also I have seen none. But in Mrs. Piper we see that she seems to have had a natural tendency to this in the early stages of her mediumship and it is probable that it simply changed its rapport from the living to the dead, and determines the primary tendencies of the organism in the automatic writing, effecting this with sufficient freedom from the influence of intellectual modifications to give the maximum of purity in the messages, so that we discover in the case the minimum of definite evidence for subliminal disturbances in the messages. The echolalic condition in which we may suppose her mind to be, in rapport with the transcendental world, may admit

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of a more accurate transmission of the communications, in that it reports them more free from the ordinary modifications.

But to achieve all this these various conditions have to be delicately adjusted. The omission of any one of them may defeat communication. All may be present but rapport, or rapport may be present and various individual limitations or aids may be maladjusted to this and the effect on communication a failure to achieve it. With all these complications to be harmoniously adjusted we may discover some reason for the constant reference in spiritistic literature and alleged communications to the "harmony of the forces" said to be necessary for communication.

When it comes to indicating what the processes are by which communication is effected we cannot conjecture this with any assurance. It is easier to imagine or assume the difficulties, and the multiplication of these prevent our entertaining any confidence in any one mode of transmission between a material and an immaterial world. But there always remains the natural supposition that telepathy is that process. We have reason to believe that there is a transcendental communication between living minds, regardless of the question whether this be a direct or indirect agency. All that we know is that there is some supernormal means of connection between minds, and if consciousness can transmit or influence another embodied mind without physical stimuli there is no reason why discarnate minds, if they exist, should not do the same, in so far as the *a priori* conception of the affair is concerned. After assuming that the facts require the hypothesis of spirits to explain their source we may be entitled to imagine or conjecture that the same means are employed to establish connections between the dead and the living that we have sporadically observed to occur between the living. It is a scientific mode of procedure to try such an hypothesis.

But while I think there are cases where the process of communication is telepathic, I am not convinced that it is the sole method of connection. During Mrs. Piper's recovery of normal consciousness, in subliminal I, she appears

to be a spectator and the phenomena appear like those of telepathic hallucinations between the living. This view, however, may be too hastily taken. It is possible to view the phenomena as a compound of spiritual sense perception, namely of realities on the other side, and telepathic or other impressions by the same process that is apparent in the automatic writing. In subliminal II this is quite apparent in the messages. But with all this the phenomena in the subliminal stage suggest telepathic communication more clearly than in the motor automatism.

In the case of Mrs. Chenoweth the apparent telepathy is more distinct. In her subliminal work she appears mostly as a spectator and objects and messages appear as phantasms. So also did the apparitions of scenes to Mr. Thompson. For both cases compare *Proceedings Am. S. P. R.*, Vol. III, pp. 593-613. The appearance of telepathic hallucinations from the dead is quite manifest in these cases, tho perhaps not proved. They certainly do not take the form of impersonation and the mind of the psychic clearly distinguishes between itself and the objects, which, even tho they are only phantasms or hallucinations, represent transcendental messages or facts of reality external to her. In the automatic writing the process seems to be identical with that of Mrs. Piper, namely motor expression, with the disappearance of self-consciousness of all kinds, namely, the impersonation of the communicator. It may still be a form of telepathic influence affecting the motor instead of the sensory functions. But I do not think we can yet make perfectly clear what the process is, if we assume it to be of the same type in all cases, as we know too little of what telepathy is to apply it to such complex phenomena.

I may illustrate the psychological complexity of the matter by a passage from the automatic writing of Mrs. Chenoweth in which the statements conform to what has been said above. We, of course, cannot give it the desirable evidential character, but it represents ideas that are more scientifically suggestive of other minds than that of Mrs. Chenoweth as I know it. I had previously discussed in the same sitting, with the subliminal of Mrs. Chenoweth, the means of getting her

messages from spirits, and the distinction between past and future events as mediumistically obtained was attempted, with the assertion that fundamentally the process was the same, and there was some apparent representation of the process as connected with imagery or pictures of some kind. But this subject was dropped and an entirely different type of communications obtained. Finally G. P. purported to control and I tried to get from him some of the facts by which he endeavored to prove his identity through Mrs. Smead. He could not recall them and I deliberately told him what the incident was to see the mental reaction and the following came, which led to a brief colloquy on the matter. I said the incident was dining with Dr. Hodgson.

"Yes, did I. Well, Hyslop don't you know how sometimes you might look up and see a star and it would recall a scene in Europe. You have no way of tracing the path by which the recollection has come, but it is there.

(Yes, George, I understand that perfectly. That is just as true about us in our everyday life here as it can possibly be with you.)

Much that we give is like that, a tone, an odor, a sound, a word sets the machinery going and the memory makes a picture which is objectified in words or for any one who happens to be near.

(Yes, I see exactly. Then a memory or a picture that you have is transmitted to the mind of the light like a phantasm, is it?)

Often it is that way and sometimes in the deep trance it comes through without touching the light at all.

(Good.)

You never can tell just how it will come."

The noticeable things in this message are the reference to "objectified" pictures and memories which may be perceived now by one person and now by another, and the recognition that the communication is not always by means of such pictures or phantasms. The "objectified" pictures would seem to imply that the subject or communicator could pro-

duce phantasms of his mental states or hallucinations and that these were also perceived as such by the psychic or others at times and at still other times the message got through without this machinery. How much the subliminal of Mrs. Chenoweth may be responsible for the conception no one knows and we have to assume that it is responsible for the whole of the statement, tho the term "objectifying" is not hers naturally. It is a good psychological conception of the process as one would describe it from a knowledge of abnormal psychology and a knowledge of telepathic hallucinations. I should expect Mrs. Chenoweth only to describe the phenomena in terms of the word "pictures" but not by the idea of "objectifying" which has an affinity even with transcendentalism about which Mrs. Chenoweth knows nothing. Nevertheless we can not urge the point beyond the possibility that the conception is trans-subjective, and the only use to which it can be put is that it may illustrate what we may conceive as a mode of communication, but cannot be quoted as an authoritative fact. The evidence that the message is true must be, not its proved supernormal character, but its exemplification of what is supported by telepathic phenomena in the living and mediumistic phenomena in which the subliminal cannot be suspected.

I have observed in some instances of supernormal messages that the psychic could not say whence they came. Often the person communicating, or trying to do so, was apparently seen and the psychic represented the message as coming from that individual, sometimes in one way and sometimes in another. But often she knew only that she got it and was as ignorant of its source as I could be. This phenomenon tends to support the claim that sometimes the message comes through "in the deep trance without touching the light at all." I have even known a part of a message to come through motor automatism and a part through sensory automatism. While the automatic writing was producing a drawing the visual functions were representing a phantasm of the communicator's thoughts. This occurred with Mrs. Smead. Hence we may conceive a variety of methods employed in transmitting messages, these varying with the

unstable conditions of the medium's mind. Some of the messages may be involved in a form of perception such as seeing events actually transacted on "the other side" and so simply described. This may include the observation of mimicry and the employment of symbols. These may be either interpreted by the apperceptive functions of the psychic's mind or described as sensory pictures, leaving the sitter to do the interpreting. That such perceptions may be possible follows from the conception of the ethereal organism, or the spiritual body of St. Paul, or the astral form of the theosophists. On the other hand the mode may often be the transmission by impressions, whatever that may mean. It may denote processes that do not employ sensory functions for their end, and so may apply either to higher mental functions or to motor automatism whether of the oral or graphic type. Then may come the process, whatever it is, that represents the communicator in possession of the physical organism of the medium and more directly stamping his ideas upon its neural system and using its automatic functions for transmission in the same way that the individual had used his own organism. This would not be, properly speaking, a telepathic process, since it does not involve the mind of the medium as the primary vehicle for the transmission to and through the organism, tho it may include some of the functions employed in the other means of communicating.

All these conceptions were implied in the earlier discussion of the conditions of the trance and the various physiological and other limitations on the messages, and I summarize them here only to give their psychological equivalents and to suggest, in closing, the positive side of the process in connection with the obstacles which intervene to limit the results and often to prevent them. But whatever the complications of telepathy between the living and whatever the complications in the phenomena of normal and abnormal automatism in the physical organism, we have to suppose the same to be active in the efforts to communicate between a spiritual and a material world, with all the additional complications that probably subsist in the conditions, mental and ethereal, in the transcendental world. And even these con-

ditions may be so unstable as to make the results vary between pure and unobstructed communications and the pure "impersonation" or "dream fabrications" of the medium. It must remain for the future to determine where the boundary line exists between these extremes.

In this conclusion, however, I must emphasize one fact where it is most likely to be observed. It is that I must not be held responsible for the failure to convince the critic or sceptic. That is his own affair, not mine. My business is to ascertain and record carefully determined facts and to present a consistent hypothesis for the explanation of them. I do not expect to convert, and I am not making any effort to convince, any one who will not read such records patiently and intelligently. The indolent class that simply sits in its library and indulges in learned imagination is not to be feared or respected. It can write magazine articles and pamper respectable orthodoxy, scientific and otherwise, or feel safe in the employment of ridicule, but it never adds to human knowledge. My obligations do not extend to this class. If it desires to be convinced, its business is investigation, not cavilling. The duty of the scientific man is to collect facts and to try rational explanations. If they convince any one his work may not have been in vain. If they do not convince others, he is not to blame.

CHAPTER VIII.

DETAILED RECORD.

Part I.

SITTINGS WITH MRS. PIPER.

Introduction.

The detailed record consists of sittings with Mrs. Piper, Mrs. Keeler, Miss W——, and Mrs. Chenoweth. The first three with Mrs. Piper were held some months after the last series in my previous Report (*Proceedings* Eng. S. P. R., Vol. XVI) and were excluded from that account because of their imperfect character, as compared with previous records. Mrs. Piper's husband had just suffered from an attack of paralysis and this apparently affected her mind in such a way as to cause more than the usual imperfections and confusions. They were held before the publication of the Report mentioned and so have some incidents with evidential interest.

Besides these there are selections referring to my affairs taken from sittings of Dr. Hodgson's. Later notes and the dates will explain them. Five of the sittings were with Mrs. Piper after the death of Dr. Hodgson.

Explanatory Note.

The prospect of a sudden death of a near relative induced me to write to Dr. Hodgson to ask him to state to the trance personalities that I might not be able to keep the appointment which was provisionally made for some sittings within a few days after date (Jan. 29th, 1900). The letter did not reach Dr. Hodgson until after he had returned from a sitting on Jan. 30th, at which the following was written spontaneously after his conversation with the trance personalities had ended in making arrangements for future sitters, the sitting

for me having been fixed for the Wednesday following the 30th.*

January 30th, 1900.

* * * [omitted portions.] As we will act immediately for the benefit of those dear friends here on our side, we would beseech all to do their utmost to keep their appointments. It will be wiser if they do.

(Yes.)

... wiser in many and all ways.

(Yes.)

There is much more truth and real meaning in what we say than can be U D by mortal minds.

(Yes.)

The conditions do not warrant any change.

[Later in the sitting G. P., through Rector writing, said.]

I am talking now with Hyslop's father, helping him to U D the conditions of communication on your side.

* The following explanations will be necessary to make the records clear.

Matter not contained in any enclosures represents the contents of the automatic writing. It is given exactly as it was written, mistakes, imperfect sentences, defective spelling, confusion and all.

Asterisks mean that the word or passage was not decipherable. *Dots*, or a succession of periods, mean that the word or sentence of the communicator has not been completed.

Parentheses, or round brackets, mean that the enclosed matter is what the sitter or Dr. Hodgson said on the occasion.

Square brackets contain notes and comments added after the sittings for explanatory purposes.

In the earlier records the letters "R. H." stand for Dr. Richard Hodgson, who was either the sitter alone or present with myself.

The capital letter "R" in the automatic records is sometimes enclosed in brackets, which were parentheses in the original. The change was made to indicate that it was a part of the automatic record and to distinguish it from other parenthetical matter.

The letter "S," when used at all in parentheses, stands for the *sitter*, myself. "*Assent*" always means a pound by the hand.

(Yes, good.)

He is a divine fellow and bright as he can be. Tell his son he will welcome him again.

Mrs. Piper.

February 5, 1900.

J. H. H. & R. H.

[Mrs. P.'s sublim. I.] [I could not distinguish the sounds but Prof. Hyslop heard and repeated to me: "Hodgson, Hodgson—Mr. Hyslop—Mr. Hyslop here." R. H.]

[Rector writes.]

[Cross in air.]

HAIL

(R. H. Hail, Imperator and Rector.)

Hail oh friend of earth once more and blessings on thy head.

[Hand begins to move towards J. H. H.]

(Welcome Imperator and Rector.) [Repeated.]

[Hand assents, and cross in air.]

Oh hail friend we greet thee with God's blessings, and peace be unto thee this day.

We have prayed for thy health to be restored to thee and we are. . are [repeated on turning over page] pleased with all as it is now. [Note 1.]

July 6th, 1900.

Immediately after the sittings I made such notes as were necessary to avoid dependence on memory, and made all the inquiries that suggested themselves at the time. From these latter data and my memory of the incidents communicated in the record I make the present notes. When I say "memory of the incidents communicated" I mean that I have trusted memory only where it concerns the historical matter relating to the identity of the communicator. After collecting the material, therefore, which bears on incidents about which I knew nothing it has not made any special difference when I transcribed the results.

1. This allusion to my health, in the light of subsequent events, has some significance. At the time I knew of no symptoms or indications of ill

Friend we would speak to thee and say hurry us not and listen carefully to the voices now about to speak. U. D.

(R. H. Yes. We will listen carefully and not hurry.)

(J. H. H. to R. H. Hadn't you better have your pad off the edge of that?) [R. H. shakes head negatively, to indicate that it was of no special importance. The end of R. H.'s block book was resting on block book used by Mrs. P.'s hand.]

James James James [Some excitement in hand evident. J. H. H.] it is I your father who is present and it is I who would speak with you. I am not so far off and I am often with you. I am so glad to meet you once more. I am here again to clear up my remembrances and help you to know more about me in my present state. Do you hear me speaking to you?

(Yes, father, good-morning. I am very glad to hear from you once more.)

How are you now James [not read at once] .. how are ... how .. how .. ("How are you now James.")

(Thank you, I am very well.)

Very well. Oh how glad your mother will be to know this. I am thinking of our lives together when I was in the body with you. I am working to keep my thoughts clear.

Did you think over what I told you before.

(Yes, father. I shall be glad for you to say what you wish.)

I have a great deal on my mind already James. God is good and in time I will tell you everything you wish to know.

Give me something. [S. gets articles from bag.]

health. Indeed I regarded myself as well and strong. I was doing the work of two men in the University. I was thin bodily and had to be careful of my diet, but did not anticipate any trouble and I do not know any one that did, save that I assumed my growing decrease of weight indicated exposure. But without any immediate warning, seventeen months after this time, I broke down with nervous prostration and tuberculosis. Whether this allusion is a warning against tendencies I do not know, but it coincides with the latent symptoms in the organism.

(R. H. Coming, Rector.)

It will help me to keep my thoughts from rambling.

(R. H. "trembling"? Ra (R. H. "Rambling.")

[Metal spectacle-case, and knife given.]

Oh I see so much clearer now and first of all I wish to enquire about Mother Maggie [Name of step-mother correct here. See sitting of June 8, 1899. *Proceedings* Eng. S. P. R., Vol. XVI, p. 496. J. H. H.]

Did you give her my messages, James.

(Yes, father, she was very glad to receive them.)
receive them.

(Yes, that is right.)

Well, what was it about Aunt Eliza that you did not U. D.
[Note 2.]

(I do not remember exactly to what you refer, but there were many things in Aunt Eliza's memories that were not very clear.)

Tell me if you can as nearly as possible about her own memory and whether it is clear or otherwise. I would be glad to clear up anything which may not seem clear so far as I am concerned, and I am beginning to realize just what I should do. I

2. There is a coincidence between this allusion to my aunt Eliza and the difficulty which I had with her in regard to the facts of my report already published. She could not or would not remember the facts that were indicated in the sittings, and I had several unpleasant scenes with her growing out of my inquiries. There were none such with my aunt Nannie, altho later she showed in her letters that she had turned against the subject. But the hostility and conduct of my aunt Eliza were such that a discarnate spirit, if it obtained any glimpse of them at the time, might wish to have some clearer information regarding the case in an opportunity of the present kind. Can we suppose that my father was trying to fulfil his promise to watch us in our talks and report something that had taken place? Apparently, at least, there is some consciousness of the difficulty with this aunt, as this spontaneous allusion indicates. Compare the attempt to give the right name of my mother on June 4th, 1900, (p. 432).

have only had half a chance to convey my thoughts to you. (S. to R. H. Shall I speak now?) (R. H. Yes.)

(Well, very well, father, I shall say a few words about Aunt Eliza. She remembered about her name when a little child, but she did not remember about the broken wheel or about Mr. Baker and the prayer meeting.)

Ask her if she recalls a young man who used to teach the Sunday School class. His name began with B. I am quite certain.

Let me think a moment, and I will recall his name I think.

Did she not recall the evening we walked home behind her.

(No, she did not recall it. But let me ask you a question. Do you remember Steele Perry?)

[Considerable excitement in hand. J. H. H.]

Yes, indeed I do, and I am thinking of him in this connection, and

... Pery [Perry] did you say

(Yes.)

Yes. What did I say before.

(You .. you said Baker. B..a..k..e...r That was a mistake was it not?)

Yes, I think I do make some mistakes, but I do not desire to do so. It was Pery [Perry] indeed. [Note 3.]

(Very well. I think she will remember that. Was it Perry who took her home from prayermeeting?)

Yes, it was indeed, and we teased her somewhat about him. Did she not recall the incident, James.

(No. No, father, she did not recall it, but I think she did not try very hard.)

(R. H. to S. Explain that he had said it was Baker too.)

(S. to R. H. I did.)

3. In 1908, while experimenting with another case, where I obtained a spontaneous mention of the name Perry and some important incidents for identity, I ascertained from an aunt that the name was Parry, not Perry.

Well, the fact still remains a fact, James, this I am sure of.

(Yes. Yes, I think you are probably right. Now can you state what relation was likely to take place between them?)

Yes, perfectly. He thought a . . . I think he left for a time and went farther West,—but I recall her refusal to take his place and they got some other person to fill it. I wonder why she cannot recall better than this. She was always clear-headed and reliable.

(Yes, I think she may now recall it better. But she did not try very hard before, because she did not like this kind of work, but I think in the future she may understand it better.)

Oh I U D. of course I see clearly. Well, tell her I do not intend to say any thing which would be distasteful to her, but if she will only help me in my recollections of our childhood days it will be doing nothing but right, and it will help me to prove my true existence to you.

James, I am your father, and there is no gainsaying it.

(Yes, father, I believe it, and I am only going on with this work to strengthen the cause that we both have at heart.)

What I would now ask is that Eliza should recall the drive home and . . . let me see a moment . . . I am sure . . but it was one [?] of shafts, but the wagon broke, some part of it, and we tied it with a *cord*. I remember this very well. Do you remember Old Tom? [Note 4.]

4. The appreciative attempt here to supply more details in the incidents of the broken wheel and prayer meeting, after my explanation of the difficulty with my aunt, is interesting. But the opposition of my aunt to this work and her reluctance to admit anything which she was not forced to admit from its clearness has made it extremely difficult to obtain adequate information regarding the details of the present record. The reference to the Sunday School class was denied as meaningless, and I think with some probabilities, tho I ascertained from her that the Sunday School was organized before the formation of the U. P. Church in 1858. But the circumstances were such that I can well believe that the particular young man in question was not her

(Yes, father, I remember Tom very well. You mentioned him before, and George buried him.)

Did he . . oh well now let us us [the first us at end of line] clear up everything.

Sunday School teacher. I know, however, that my aunt's social relations were such that more than one opportunity was offered for just such an incident as is here indicated. But I could not press for information suggesting its applicability to other persons whose names I could give. But nevertheless the answers to my inquiries, after once denying the fact, brought out incidentally that my aunt Eliza had walked home with this young Parry and probably was teased by father about it. The two aunts confirmed that he with his parents moved out west, as is here indicated. As to the incidents connected with him personally my aunt might easily forget some of them and be reluctant to recognize all that she did not wish to recall, as she was only seventeen years old when he sought her hand in matrimony and through the opposition of my father to it refused him. Nothing can be recalled regarding his desire for her to take his place in the school and her refusal to do so. Nor does my aunt remember anything about the additional incidents regarding the broken wagon and shafts tied with a cord. The words "shafts" and "cord," especially the former, are just what father would use in this connection.

The communications of my uncle on June 3rd, 1902, throw considerable light on the probable meaning of the incident of the drive and accident here mentioned and which I have hitherto treated as false or unverifiable (Cf. *Proceedings*, Vol. XVI, p. 470, June 6th, 1899,) where the same incident is apparently referred to. The explanation of my uncle in this later date, June 3rd, 1902, indicates that my father had confused the incident. The reader must refer to my discussion of it in the "Summary," (p. 84) and to my later notes for an understanding of the case (pp. 534-538).

The allusion to Tom in this connection is psychologically but not chronologically relevant, and I recall no mishap of the kind connected with him. It is, however, a reminiscence of what I had been told at the sitting of May 29th, 1899 (*Proceedings*, Vol. XVI, p. 423). The temper, however, of this horse was such that he might very well have been a party to such an accident. But he would not have been connected with any mishap associated with father and aunt Eliza before my birth, and this is not implied by the narrative. Such an incident might have been connected with him before I could remember it.

(Yes, well. What was the name of the other horse that used to work with old Tom?)

I .. let me think .. I was going [to] say something about Jerry ("Perry.") (R. H. "Jerry.") (Oh yes.) P ... P i ... It has left me for the moment, but I will recall it.

Well now as I recall it, it was Dick (R. H. "Dick!")

No, not quite.

J i ... J [L?]

Why it was John

(J .. i ..) [pointing to letters above.]

Jim ("Jim") J .. i .. m

(Well father we had an old horse by the name of Jim. I remember, but that is not the name of the horse that worked together with Tom.) (R. H. Not so fast.) (You will recall it in time. Do not worry.)

Yes. Jim is on my mind, and what is John doing by the way. I wanted to hear from all at home. [Note 5.]

5. The mention of the horse Tom offered me an opportunity to ask for the name of the companion horse that was for years constantly associated with Tom when at work, the two making our regular team. The result was very interesting in more respects than one. In the first place, all the efforts to give the name that I wanted in these three sittings were not successful, tho in two instances the names of horses which I could remember were given correctly. They were Jim and Bob. The first of these I could remember only very faintly and had to assure myself by inquiry and it turns out that the horse was not remembered by my oldest brother, but by my aunt, a fact that places the horse very early in my life, and he may have been driven with Tom. But I should have expected the one I wanted mentioned to be recalled more easily as his association with Tom would have been more natural. The horse named Bob was not specially associated with Tom, and possibly they never worked together at all.

We had no horse by the name of Dick or John, so far as any one can remember. The name Dick looks like a case of secondary personality reproducing the stock phrase, "Tom, Dick and Harry." The John, however, may not be an attempt to give the name of a horse at all. It occurred later (p. 422)

(Well, . . well, father, they all are very well, and I think they will be glad to hear from you.)

Mag gaie [Mag gie] was very reasonable . . .

[The pencil broke.] (R. H. One moment, Rector please.)

[R. H. substitutes fresh pencil, but hand listens towards him.]

(R. H. Only the pencil broke, Rector.)

I see.

(R. H. "Maggie was very reasonable.")

in connection with a confused reference to Tom, but evidently with John McClellan in mind, and as this John McClellan seems to have been constantly in mind, apparently with some solicitude, and as he died seven weeks later fulfilling the prediction of June 6th, 1899, we can suppose that father's mind was anxious to deliver itself of something important regarding him.

The mention of the name "Jerry" in this connection has some interest. When it was spontaneously given at an earlier sitting (June 6th, 1899, *Proceedings* English S. P. R., Vol. XVI, p. 470) it was in close proximity to the incident about the accident to the wagon, and also another incident which was wholly unrelated to this and which, if my conjecture be correct, gives significance to the mention of the name *John* in this connection. Cf. next sitting (p. 404), in which the name John McClellan is given in connection with what may be an attempt to repeat a similar incident suggested about the "Rogers girl" in the sitting referred to in 1899 above. Apparently this name John was an attempt to give that of a horse, but later developments suggest that it was an attempt to refer to John McClellan. In my question about Jim, meaning a horse, it is inexplicable to find John immediately mentioned, unless the Jim refers to James McClellan, his brother, and John refers to the one whose death was predicted in the same sitting referred to above (*vide supra*, Eng. S. P. R., p. 471). At this point the matter is mere conjecture, but it is made more apparent in the next sitting (p. 406.) The conjecture is favored by the constantly rapid change of subjects so apparent to the reader.

Assuming, then, that the effort is to revert to the original group of incidents, the name Jerry comes as a fragmentary indication of this, a natural association that will have its meaning determined by the later incidents (p. 404). It is evident that the story of the broken shafts and wagon refer to the same incident mentioned in the earlier record to which reference is given above in the published report.

(Yes.)

but strange they did not know what I was driving at.

I want very much to do justice in all things, and I will do all that is possible from my side, but of course I cannot remember all the little incidents at once. I have passed through a great change in coming here, and many earthly recollections fail me at times. But all I ask of .. for .. you to ... is to be patient with me as you were when I was with you in the body, James. [Note 6.]

(Yes, father, I certainly shall. You are doing very well.)

I want to enquire about the church.

(Which church, father?)

I heard Presbyterian [Presbyterian?] and the talk about the new Organ.

(When did you hear about it?)

Only since I left the body.

(R. H. to S. Better clear that off his mind.)

(Yes, I found that the organ was in the church. That may as well be taken off your mind.)

I will not think of it again, James. [Note 7.]

Now what was the trouble with the foot, and was it the foot or ankle .. the ...

6. The name Maggie is that of my step-mother, as the previous report explains, and there is nothing to note here about it except that there was hesitation and apparent difficulty in giving it. What the sentence "strange they did not know what I was driving at" means it is impossible to indicate with assurance, unless it refers to the failure of my step-mother and my brother and sister to recognize certain incidents narrated at the previous sittings and about which I had inquired personally. If it could be this it would indicate an attempt to obtain and impart information according to the promise made before (*Proceedings*, Vol. XVI, p. 490).

7. This reference to the talk about the organ is correct if taken to mean that he had learned of its introduction into the regular services in the church. My previous record shows that it was introduced into the Sunday School before father's death and into the regular services after that event. (*Proceedings*, Vol. XVI, pp. 530-531).

(You mean uncle's foot?) [Assent.] [Repeated.] [Assent.]

(Well, that was Uncle Clarke as we got it, but there was a slight mistake due to my fault about his name. I once said "That's right," meaning the spelling, and not the name. Can you get the name right? Can you get the name right?)

Well I am a little mixed about this myself, James, that is, as to what you mean exactly.

(Well, it was my fault that Uncle's name did not come to me rightly, and I ask to have it made clear just for the sake of making my report better. Is that clear to you?)

Do I U. D. that you are referring to Uncle Clarke's name or the foot (R. H. "of the foot") .. or the foot .. ("Or the foot")

(I am referring to Uncle's name. I understand the matter about the foot. But if you can, please to spell out his name. That is, Uncle's name.)

Spell out his name .. C l a r k e .

(Clarke is not right. Let him give one letter at a time, Rec-tor.) [Assent.]

C A C ... C L A R E ...

[Hand negatives.] C L A R ..

What is it .. it .. go on

That certainly sounds enough like Crk [?]

(R. H. "That certainly sounds enough like"?)

C L A R K .

Yes, very well.

Do not worry about it, but keep to it my friend.

What does C L A R K E S spell, James. I am referring to Eliza's ... Clorellon [?] C L A R K E ... was that not the way I said it before.

(Yes, father, you said it that way before. But C L A R K E spells Clarke. That was not the name of Eliza's husband, was it? That name Clarke was not the name of Eliza's husband, was it?) [Hand negatives excitedly.]

No not quite, but was spelled a little different, and I will tell when I return. I am dazed somewhat. [Note 8.]

Do you remember who Mary Anne [?] is I wonder.

I thought I would see [if] I could not help father by letting him rest a moment. I am James Hyslop's mother. I want to to see him, as he was only a little boy when .. no a young man .. when I left .. I hope he will remember me. Mary Ann Hyslop.

(Yes mother, I remember you very well indeed. I am so glad to hear from you again. Tell me what you wish.)

I wish to tell you that if I could I would change nothing, it is just as I would have it in every way. (R. H. to S. Don't cross your hand over there.) [S. moved his arm over writing arm in order to turn over page of block-book.] and Annie is with us here and and [first *and* at end of line] sends her love to you also Charles he is often with you when you little know it, and before Papa returns I want to ask you to follow God's ways because they are right, no matter where [whether?] you can U. D. them or not. I am so glad to see you after all, and may you always be kept in His divine keeping. I am going to do all I can to help father reach you. I have been here a long time, but I am happier for it ... I am going. Good bye my son M. A. H. [Note 9.]

8. The allusion to the foot or ankle is apparently meant for my uncle and I recognized it as such at once to suggest the getting of his name as the record shows. But in spite of the effort the success was no nearer than before, tho as Mrs. Piper came out of the trance there was a very good approximation to it (p. 401). Eliza was the name of his living wife.

9. This is the name of my mother except that it was Martha Ann instead of Mary Ann, as the previous record indicates (*Proceedings*, Vol. XVI, pp. 432, 481). The mistake here is continued as before. It is true that I was a young boy when she died, and perhaps "young man" would apply reasonably to the same, as I was 15 years old when she died. The names of my brother and sister are correct. The religious tone of her messages is characteristic. The reference to having been on the "other side" a long time is correct, as she died in 1869. I do not know whether she was in the habit of saying "Papa" or not.

(Good bye. Good bye for the present, mother.)

Friend [?]

We would have it clear and as we cannot hold the light we may may return and bring him at once to give it.

(R. H. Very good.)

We know best. We know best.

I will, I will be here. Hear me, hear me, I will return. James is here still [not read at once.] here .. is he? (R. H. "Is he still here?") (Yes.)

Yes. I will think of it and tell you all about it when I return. Will that do?

(Yes, father, that will do very well.) [Cross in air.]

I am going.

Friend, let us say peace be with thee, and ere we return to thee again we will pray for his strength, and now we ask thee to return to us on the day after this, and fail us not.

May the grace of God be and abide with thee evermore.

+ I. S. D. [{}R.]

[Mrs. P.'s sublim. I.]

Clarrakther (S. to R. H. Clarkthur.)

Clarkther

Say Clarkther.

Say Clarkthurs .. Clarrakthurs

Robert Hyslop

I don't know ...

Robert Hyslop said it ..

Say Allen [?] I don't know you. [Note 10.]

You please to state exactly ... That's not such an old gentleman after all.

Well I can't write quite ..

10. It will be apparent to the reader that "Clarkthurs" and "Clarrakthurs" are nearer "Carruthers" than anything given before. Allen is apparently an attempt at McClellan (Cf. *Proceedings*, Vol. XVI, pp. 422, 427).

Ten .. ten .. ten ... ten days .. [I surmised that this might refer to time of Mr. P.'s death. Mrs. P. had turned in a different direction as if her attention was drawn away to a fresh subject. K. H.]

Oh Mr. Hodgson. Do you know where that light went to?

(R. H. No.)

Do you hear that crackle .. do you hear the cracking?

(R. H. No.)

Mrs. Piper.

February 6, 1900.

J. H. H. & R. H.

[Mrs. P.'s sublim. I.]

"You'd better stay till I come back."

[Rector writes.]

[Cross in air.]

H A I L (R. H. Hail, Imperator and Rector.)

We hail thee once more dear friends and all is well.

We will not undertake to keep messages clear when the light begins to disappear but until then [not read] we are ready and prepared for any and all messages. U. D. ... until then.

(R. H. Yes.)

We are with thee this day and glad we are to meet thee once more. Hail friend we see thee clearly.

(Hail Imperator and Rector.)

Peace be unto thee.

He will be here presently, and George will come with him. We are now waiting his return.

Hasten not friend with thy food, U. D. [Indicating R. H.]

(R. H. No, I try not to.)

[Hand moves towards R. H. and pauses as if expecting.]

(R. H. Yes, we are ready.)

We are watching over and with thee .. beware, friend, be-

ware——+. [No known reason for this caution unless it be a veiled allusion to my health.]

Yes. James my son I am here. I was too weak to go on before, I will now try and remain long enough to recover from my delight in meeting you once more.

Do you realize how much this all means to me.

While I do not easily recall all earthly sayings doings incidents etc. I do remember a good many.

(S. to R. H. Now's the time * * *) {not all heard by me. R. H.}

(Yes, father, you have remembered a great many things very clearly. So put every thing you have said before off your mind except what I ask you about. Do not worry about anything said in the past.)

[Excitement in hand.]

I am glad to hear it James. Glad I am. I was trying to see if I could recognize your voice, but it does not seem the same to me. I have been taking great pains to hunt up uncle Clarkson [?] CLARKMON (R. H. No.)

Not quite. wait until he spells it once a ...

CLARKM [Sheet turned over.]

[Scrawl, possibly intended for M.] ER [Written on lower part of clean sheet.]

(S. to R. H. You see he thought that was that sheet.)

Yes, that is it and as he used to spell it but with the S only when signing it to .. on paper but .. hold on a minute ... I will see about it and he will spell it out himself. It is a little difficult for me to keep him to it.

CLARKMER

(S. to R. H. Is that *thf*?) [pointing to the capital M.] (R. H. No.)

CLARK... [Hand talks with Sp. then assents, then drops pencil. Slight disturbance in hand, and then fresh pencil given.]

[G. P. writes.]

How are you, H.

(R. H. Hallo, George, first rate.)

He sent me in for a moment to say I told it to the spirit of the light as she went out. [See attempts at name at end of previous sitting. February 6, 1900. Mrs. P.'s sublim.]

(R. H. George, she apparently tried to say it, and made an approximation better than anything yet written, but it was nevertheless not quite right.)

We know it full well, but He does not wish me to let it pass, but if Mr. H. cannot recall it fully the gentleman himself can, and it is only a question of waking waking him a little, there is no need worrying him about it waking [not rear above.] and let me talk with him and I will return and give it later. G. P.

You may think I am getting stupid, but I do not think I am. I will now ask you James if you will try and remember to ask Eliza about the flax wheel ("the flax wheel") Yes, and ask her what George did with it, and who put their cap on the .. ("caps") (R. H. "cap") Yes distaff and tangled up the threads.

(Yes. I shall ask Eliza most certainly.)

She cannot have forgotten this, and considering her love for you as a small boy she will I know recall this for you.

(Yes.) [Note 11.]

11. We had the wheel that is here referred to, but my aunt Eliza says that she does not remember anything about the incident mentioned. I remember the flax wheel and my aunt Nannie remembers only the woolen wheel which she says was larger than a flax wheel and she is disposed to deny or question the existence of the flax wheel. But I was unable to obtain from her as complete a reply as I wished of her recollections.

An interesting conjecture should be mentioned here and the facts suggest and support it. In the Report already published (*Proceedings English S. P. R.*, Vol. XVI, p. 470), when I asked my father to tell me some things that occurred before I was born and that my two aunts would know, he mentioned

Now there is one more thing which happened before you were born, and that let me see who can recall it and [it added above afterwards between *recall* and *and*] .. who was

Yes. do you remember John McClellan?

my aunt Eliza by name and told me to ask both sisters if they remembered *Jerry*. At once and directly associated with this was the additional request that I "ask her if she remembers who put the shoes *in her bed* and a sock," and on my reading the word "sock" correctly added: "Yes on the *post*. No one on earth can know this, as mother is here and she and the Rogers girl only will testify to it."

I had to say in my notes that this incident was unverifiable and that no one recalled any "Rogers girl." If the statement itself were to be taken on its own authority no living person could remember it. But that some one ought to remember it was implied in requesting me to ask my aunt. But the inquiry proved fruitless. But here in this sitting a similar incident is mentioned and the name of John McClellan mentioned almost immediately afterward. There is nothing to suggest any connection with the incident referred to in the published Report, but its significance may be apparent by what I have to remark in a later sitting. In the sitting of February 28th, 1906 (p. 642), my father communicating mentioned the name Ryder and as I did not recognize it tried to correct it and got Rogers, Rogar, and Rogars.

When he mentioned that he lived in Ohio and said he was my cousin I conjectured that he meant Robert McClellan who had been a communicator at the earlier sittings (*vide supra*, p. 95) and asked if it was he that was meant. The reply was in the affirmative.

Now assuming that the name Rogers referred to this Robert McClellan we have a clue to the person that was meant in the Report published (p. 470) and a means of giving probability to the statement there made. This Robert McClellan was a great person all his life to play practical jokes, and it is quite characteristic to suppose that he had played such a trick on my aunt or other connections in the family. At the time of the sitting both his parents and my father's mother were dead, and there was no one living but his two sisters that could possibly remember any such event before I was born. The incident thus becomes quite a possible or even probable one and tends to correct what had to be said of it at the earlier date.

If then Robert McClellan had played the trick we can understand why the name of John McClellan should be so quickly suggested by the reference to another teasing trick about the distaff and cap. Apparently the name McClef-

(Yes. I remember John McClellan well.)

Do you remember L U C Y .

(Yes, I remember Lucy, and I gave Robert McClellan's love to her.) [Note 12.]

Oh this is satisfactory. Now let me tell you what I was going

lan was in mind when the first incident was in mind and it comes out later when a similar trick is mentioned, and John is closely associated with the mention of Jerry when the question was whether this aunt Eliza could remember the incidents referring to her at the outset.

Briefly stated, a trick was described about a sock and post in the original report and associated with the name Rogers; then in a later sitting the name Rogers was associated with a reference to Ohio and my cousin, identified as Robert McClellan. Here a similar trick is described and the name McClellan quickly given in the general connection,—George being the name of Eliza's father, my grandfather,—and Robert McClellan was known as being fond of practical tricks of the kind. Lucy was the name of his surviving wife. The incidents are, therefore, properly articulated with the names mentioned.

If this piecing together of the separate incidents be justifiable it illustrates very clearly the fragmentary nature of the messages and the difficulties attending definite and clear communications. All the circumstances and names, together with the psychological unity and names as well the references which explain what was meant by the name Rogers, go to suggest very strongly indeed that this Robert McClellan was in mind and that his uncle John came in as a person of interest at that time because of the near approach of his death which had been previously predicted (*Proceedings*, Eng. S. P. R., Vol. XVI, p. 471). Coming out thus accidentally in this connection it suggests that McClellan was the name in mind when the trick was mentioned, and we can understand why John should be so closely associated with the name Jerry, both being associates of the group of incidents mentioned in 1899. (Cf. Footnote, p. 2.)

12. It is impossible to determine which John McClellan is meant here. In the earlier sittings this name Lucy was connected once or twice apparently with the communications of old John McClellan, the father of my uncle James McClellan. (*Proceedings*, Vol. XVI, p. 443). If the reference here is to the John McClellan that I knew and who was still living at the time of this sitting it is possible that it is an indication of the solicitude apparent regarding him.

to say. Years ago before you were born, James, your [finger points rapidly] mother who is with me here had a dislike for ... dislike [not read at once] having her photographs taken and I had her go with me to have a Silhouette [Silhouette] (R. H. "Silhouette")

(S. to R. H. I'll tell you in a moment ... daguerreotype.) [in whisper to R. H.] [Hand listens towards R. H.] (R. H. I'm listening.)

Not that I cannot U D the word friend wait and I will see if I can get it ...

Silotype ... Siogotype .. Degeotype taken and we had it ... any way it is near enough.

(R. H. Yes, that's all right, George.)

Well he says she ("we") she hid ("had") no hid it for months and one day after she came to this light ("to this light") to this life he says, we found it in a box of letters. Eliza ("Eliza's") [Hand negatives] Eliza and I found it in a box of letters. She had the picture and Maggie now has the box. This was years before you were born.

(Very well, I shall be glad indeed to ask about it. That is a fine test.)

but

(R. H. "Years before you were born"?)

that is what he says and he knows I think he is pretty clever H. (R. H. "getting clever") and no one's fool hear [not read] .. ("and no") body's fool do you hear ... he is pretty clever ...

(R. H. "He is pretty clever and no one's fool")

Yes that is what I said and although he does not as ... U D as well as I do, I know he will in time. [read.] [Note 13.]

13. This incident of the picture and its discovery in a box after the death of the person alluded to is not verifiable. It is not clear in the message whether the allusion is to my mother or that of the communicator, my father.

Yes, he knows your father now very well [to R. H.]

James do you hear, and do you ...

(R. H. I understand, George.)

remember now your uncle Charles *not uncle* but brother *she* ..
("brother Charles")

She also had a [scrawl] old picture of him ("an old picture")
yes in uniform.

(R. H. Kindly wait a moment, George, please.)

[Hand listens towards R. H.] [R. H. reads writing.]

he said uniform U D. and his mother says it also. Ready H.

(R. H. Yes.)

and although this has no particular bearing on the other case
i.e. of hers, he tells me, yet it would be a significant fact to recall
it on your side.

(R. H. Yes, good.)

In other words go look it up, H. (R. H. Yes, we will.)

And he told me just now that he believed that his son present
does not [know] of this particular picture of Charles. (R. H.
Yes.) [Note 14.]

It is quite emphatically denied by my aunt Eliza with reference to both of
them. I remember a daguerrotype of my mother's, but no silhouette. The
other details are not recognizable by any one.

14. There is an interesting confusion in the reference to "uncle Charles"
corrected to brother. As it is my father communicating he apparently under-
stood as it was the first time that he referred to this uncle and until my ac-
knowledgment by mistake indicated to Rector that it was "Clarke" (See
Proceedings, Vol. XVI, pp. 422). But as Rector had been corrected and
had made more nearly successful efforts to get it rightly (Cf. pp. 533, 538) we
see here a return to his first understanding of the name naturally enough and
through his own knowledge of what "Charles" means here infers apparently
that father is referring to *brother* Charles. Both telepathy and secondary per-
sonality ought to have done better than this after all Rector's acquaintance
with my brother Charles in other sittings. However the incident does not
apply to my brother Charles, as he died at four and a half years of age. The
only picture ever taken of him shows no *distinct* traces of uniform, as ordi-

I will tell you also that there is in the family some where and among the McClellans, a much larger one of Mary taken from that particular picture. do you hear me.

(R. H. "taken from *that* particular picture")

that is what he said ..

(Yes, very well.)

And she always disliked it.

(Yes, you ... yes, father, you mean my mother with you.)

I do. [Note 15.]

narily understood, tho the coat resembles one in its blouse like form and belt, and was made during the Civil War. But assuming that my uncle Carruthers is meant by father, the statements about the picture of him in uniform has its pertinence, as the following facts clearly indicate. The army records show that my uncle James Carruthers was commissioned as Captain of Company D, Second Regiment, Greene County Militia, by Governor Todd of Ohio on July 20th, 1863, to rank July 4th, 1863. But his mother died April 27th, 1860, and so could not have known the facts unless we suppose them posthumously acquired. His wife who died in 1876 knew the facts. No living member of the family knows of such a picture. [Later evidence, however, shows that my uncle was not meant tho it is possible that references to both of them was confused in the account.]

15. This reference to the picture of my mother probably, I might almost say certainly, indicates that it was *my* mother to whom the previous allusion was made (p. 407). The name is wrong, but is the same that has been given for her before (*Proceedings*, Vol. XVI, pp. 432, 458). But my mother had a picture, the usual photograph, neither a silhouette nor a daguerrotype, from which my sister Lida, who married a McClellan, had an enlarged copy made by some other process than photographing. I do not remember whether my mother disliked the picture or not, but as it represents her in a grim mood that I imagine she would not like to be perpetuated I think the statement has its probabilities. But as this picture was made nearly two years after my father's death the pertinence of the reference would depend upon supposing the facts to have been posthumously acquired. I have not been able to ascertain whether any of the McClellan relatives had such a picture. It is more than improbable as there was no reason for any other McClellan than my sister having one.

There was an old picture of my grandmother on my father's side that was enlarged by my aunts after her death. My father knew of this before his

Don't get impatient, H. think of me. [I was fearing that I could not keep up with record. R. H.]

I am not hurrying, am I.

(R. H. No, George, you are all right. But our friend here sometimes speaks too fast for me to copy, and it is absolutely necessary that I should take down every word.)

Oh I U D but he doesn't mean to.

(R. H. I mean .. I mean Hyslop here with me.)

Oh yes, he is a good fell [ow] also and will be patient too.

Wait a moment. He will return soon.

Who well [?] Bill

(" Who *will* Bill ")

Was [?]

(" Who *was* Bill ")? Yes, he will be back presently and explain. [Slight pause.] [Note 16.]

Yes, James are you still here.

(Yes, father I am here.)

Do you remember any thing about a Sword, we had at home and to whom it belonged.

(I think I have a faint recollection of it, but shall enquire.)

It was for a good many years left hanging over the library door at our old home in Ohio. Ask the girls if they know where [whether?] John has it or whether it is with others.

I did not get it all quite, H quite all, H.

death, and he might have confused this with the one of my mother. Hence it is quite possible that the confusion is due to the fragmentary character of the messages regarding both of them, whether we attribute the confusion to the communicator's mind or to the passage of the messages through that of Rector, or Mrs. Piper's subliminal, if we do not assume Rector to be a spirit.

16. The names " Bill " and " Will " have no assured meaning here. They appear as interruption, tho I could give a pertinent possibility to them. It is possibly an automatism of the machine and may represent a mistake for " will " or " well."

(R. H. Yes.)

.. or whether the girls still have it. I wonder just what they did do with it. I am not sure myself. [Note 17.]

Is examination far off James?

(My examinations are now over.)

Good (Well.)

I hope now you will cease to worry. I think you have done better of late than I have known you to do for some time.

(Yes. Yes, father, I think you are right. The hard task working up my report on these experiments is over and I mean to rest.)

Amen. I see a great deal that goes on with you much clearer than I ever have before, and if God is always as good to me I will help you much. I want you to go slow.

(Yes, father. I shall. I feel the need of it.)

I heard that clearly that time James. I am now going to tell you also of an o [near end of line] ... an *old* cherry tree that used to grow at the West room window and for several years Mary used to sit there and to do her needle work while I was trimming [?] the fence around the garden ... ("while I was" something?) * * [planning?] *Planning*. ("planning")

(R. H. What was the word first, George, *trimming*?)

17. Father had a sword when he was an officer, quartermaster I believe, in the militia in 1848 or thereabouts. I do not remember seeing it, but faintly recall that I have heard of it. I remember his uniform which was kept until somewhere about 1868. My two aunts remember the sword also, but do not recall whether it hung over the "library" door (sitting room as I interpret it) or not. My two aunts Nannie and Eliza deny it. The house was built in 1861, and the sword would certainly be removed from the place named, or intended, here. What became of it no one knows. Nor can I ascertain the significance of the reference to John in this connection. [I have learned since writing the above that the sword was kept in his old chest with his military suit and this kept in the attic over the "library" door.]

It was intended for Building. You ought to U D I cannot get every word, but I do the very best I can.

(R. H. Yes, I know George. Don't worry.)

What his point is is to tell me of little remembrances of which his son knows nothing U. D. (R. H. Yes, exactly.)

(Yes, Mr. Pelham, I understand, but it was important to have that word right.)

Well, after a terrible storm and one I will never forget, I had to cut it down [not read] cut it down, and your mother never liked the place after.

I am sure Eliza will know of this also. She will remember the tree to which I refer *well*. I am not dreaming either. [Note 18.]

I believe I spoke of the little stream of water before, so I will pass over that and go on to other things, but while I think of it did you find out about the diary.

(You mean your diary.) [Assent.]

(Yes, I found about it and have it.) [Note 19.]

18. The incidents about the cherry tree are not verifiable. No one remembers a single one of them, and none could be expected to recall them except my two aunts. It is clear from the allusion to my mother and aunt Eliza that the incidents are intended to be early ones. But it is possible that there is some confusion here. There stood off the west window a large *willow* tree which was blown down by a cyclone in 1884. This cyclone gave father an experience which he never forgot. This tree and the incident of the cyclone might not be meant, as the details applicable to some other facts are so specific and so remote from any natural reference to the willow tree that the critic will have his doubts, especially that the events occurred after the death of my mother. My step-mother, however, survived it. It is possible that the communicator is doing what he says he is not, namely, "dreaming," as "Mary" is the same mistake in the name of my mother as had been made before. After the cyclone a part of the willow was made into lumber planed ("planing"?), and made into tables and other things. A part of the tree fell on the fence about the yard or lawn, not the garden, and it had to be rebuilt.

19. The reference to the stream of water is evidently a recollection of

Glad of it, now give me something whereby I may be able to remain clear.

[Two spectacle cases and knife given.]

Hettie all right James.

(Yes, father, she is now at school and will graduate this spring.)

Well, I am glad to hear it. I hope she will not forget me.

(No. No, she will not forget you. She often speaks of you in her letter.)

She was a good girl always, but had a mind of her own.

(Yes.) [Note 20.]

Now one thing more, tell me how Margaret is. I saw her was it rheumatism . .

(She has not told me much in her letters. I shall find out.)

It is, I know but will soon pass off. [Note 21.]

After I give you all the facts I can recall I want to have a long talk with you about the conditions of my life here, James. You always was [?] a good listener. I wonder if you recall the open fireplace.

the incident about the boat and getting his clothes wet (*Proceedings*, Vol. XVI, p. 478).

20. The characterization of my sister Hettie, or Henrietta, is correct. All agree that she had and has a mind of her own. My step-mother was always yielding and submissive, but Henrietta without being in any way disagreeable, had a mind of her own, as here asserted.

21. The allusion to "Margaret" is apparently to my step-mother, tho father previously in the present three sittings referred to her as "Maggie." I wrote to her inquiring if she had any rheumatism, and she replied in the negative. But my brother Frank wrote that she had taken neuralgia on a visit to the home in Delphi and that she was getting better. I knew nothing of this fact. As neuralgia is a rheumatic difficulty the statement of father is technically correct. My step-mother's answer to my question was correct enough in common parlance which does not know the identity of the two diseases, and it also shows how people may often answer questions without observing that such incidents as this are correct in fact.

(Yes, father, I recall it and the stone back log.)

(R. H. to S. "the *stone* back-log" (Yes, stone.)

Yes, indeed, do you remember our talks there?

(Yes, father, very well indeed.)

I used to say Philosophise.

(Yes, that is right.)

Oh I think and think what a comfort it is to me to think James. I feel that although circumstances in life separated us a good deal, yet we made up for it when we did meet. What strange theories you used to maintain ("mention") maintain at times (Yes.) Do you recall my references to them.

(Yes, father very well. Was there any truth in them?)

Oh yes, much. I have lived to learn more about them.

(Very well, father, you know I always wanted to know the truth.)

Yes. I know this only too well now. I mean that I agree with you as I could not at one time.

(Yes, father, I understand. I found out as I grew older, that we were nearer in our thoughts than I had supposed when younger.)

Yes, true, but you remember my advice to you when you used to tell me of your pursuits and I used to caution you.

(Yes, I remember that very well.)

and now God has wisely chosen me ... me to come before you to help strengthen [straighten?] your ideas on subjects of which I knew so little.

(Yes, father, I fully appreciate that.)

Let let .. then let me say do not falter but keep to the right and go ahead. I have more to say to you as I gain strength to return and as I U D the conditions etc. better I will be happy in doing all I can for you remember James we are not separated, but what seems your loss is my gain.

(Yes, father, I understand.)

Live on and do your duty James and fear no man. I wish you would speak to me once in a while it would help me.

(Yes.)

(Yes, father, I am very glad to have your great interest in me and this work. I think it is a great privilege and a responsibility to be a servant in this cause.)

Yes, true, yet make it a pleasure James and not a burden. You remember how calm and decided I was . .

(Yes, father, you are right.)

in my opinions, and I want you to keep calm and rest in the belief that your old father is ever with you and that your interests are ever his.

(Yes, father, amen.) [Note 22.]

22. The reference to the open fireplace was recognized by me as intended for the fireplace in the old home in Ohio, and I thought that I might suggest some recollections by alluding to the stone back log that father put in. But the remarks that followed showed that he had in mind the open stove that was in the Delphi house and before which we had the conversations indicated. We had talks enough before the other fireplace in Ohio, but not of the philosophic kind. They rather pertained to domestic affairs and his teaching in regard to religious matters. The time that we were separated from each other as indicated here was after the removal west. The allusion to my strange theories was pertinent enough, considering the wide difference of opinion between us after my education. Inquiry also showed that father probably mentioned my views to my step-mother in just these terms after the visit in 1895 when he had the conversations discussed in the previous report regarding spirit return. The allusion also to his advice and caution is very pertinent. He did not advise or caution me on this occasion, as he knew it was useless to do so at my age and experience in scientific matters. But the association here is correct, because it was on scientific and philosophic matters that he had always cautioned me against views that tended to weaken my allegiance to orthodoxy. The confession of his own ignorance on these scientific matters contains the exact truth, as he never read a scientific or philosophic book in his life. His own characterization of himself as calm and decided is perfectly correct. It was one of his most marked characteristics, recognized by all that ever knew him. I was always more impetuous and less

I will think this all over and when I return I will do as much as I can for you.

(Yes. Yes, thank you, father.)

Be patient with me my boy.

[Hand touches S.'s head left side gently.]

I am going to rest my thoughts now. I cannot think more of earth just now, although it does me no harm. The light grows dim. I cannot see now. Good bye James.

(Good bye, father, until I see you again. Good bye.)

H. I am going to hurry up and catch him, and I will tell you when I get back. G. P. [Note 23.]

(R. H. Auf Wiedersehen, George, thank you.)

[Pencil drops, etc. Fresh pencil given.]

[Rector writes.]

May all that is good and holy be thine forevermore + {R}

[Mrs. P.'s sublim.]

[Inarticulate.]

Clarktho [?]

(R. H. Hallo. Hallo!)

No. No. ..

Hyslop. It's Hyslop.

(R. H. Hallo.)

Hallo. Who's the tall man in a funny coat.

deliberative than he. My father was also perfectly conscious of this trait in himself, and if there was anything of which he was proud it was the deliberative temperament that obtained for him such high respect from his neighbors and others of the community that he was often asked to arbitrate disputes which they were afraid to take to the courts. He had a remarkably judicial temperament, and weighed all sides of a question.

23. Possibly G. P.'s statement here refers to the intention to get my uncle's name, as there is an evident attempt to give it as Mrs. Piper came out of the trance, but it changes to the name of my father.

Mrs. Piper.

February 7, 1900.

J. H. H. & R. H.

Mrs. P.'s sublim. I. [after picking slightly at right hand with fingers of left.]

"I can't quite make out how came those pebbles in my skin."

[Rector writes.]

[Cross in air.] [Hand bows in prayer several seconds. Cross in air.]

HAIL (R. H. Hail, Imperator and Rector.)

Hail thou friends of earth once more.

(Hail. Hail Imperator and Rector.)

We hail thee friend and blessings on thee.

We have been with thee since our last meeting here. We hear and know all, we know thy desires well, and we know the difficulties with which thou art acting. U. D.

(Yes. I understand.)

No power on thy side of life can remove those difficulties, but with the fulfilment of God's promises we will in due time explain all fully. [Note 24.]

There is nothing for thee to do friends but to keep to the right and be patient *all* all will be made clear to thee in due time. . .

Do not be over anxious about any thing, but keep patience [patients] with us one and all. If thou hast thy difficulties, ours

24. On the night before Dr. Hodgson and I sat at the Tavern Club until eleven o'clock, quite alone, talking about the whole question of psychical research. Among various questions involved in the conversation were the difficulties in the communications and the matter of other mediums after Mrs. Piper's work was over. These two topics were the subject of long consideration by us. The statements of Imperator at the opening of this sitting twelve to fourteen hours after the conversation are very pertinent, especially in connection with his remark that he had been with us between the two sittings. Feb. 8, 1900.

I. H. H.

are difficult ten fold, and yet we know the infinite goodness and wisdom of the Allwise and All just God. [Cross in air.] He hath given us His promise that a greater light and greater knowledge of His wondrous power shall be made known unto his children of earth, and ere the light ceases to burn, all His truth shall be made known to thee. He hath promised that thou shalt be spared for this and we make no error. [Cross in air.] [Note 25.]

Peace be unto thee and all His prayer +. (R. H. Amen.)

We will soon depart and return with thy beloved ones on our side whom God [hath] chosen to give light and comfort to thee. We leave thee now in the hands of Rector and Prudens. Farewell + (R. H. Farewell, Imperator.)

Hail friend and to thee the love of thy friend Rector.

Coming coming James wait for me.

[Hand moves as if feeling for articles. The two spectacle-cases and knife given.]

I am glad to see you again, my thoughts were disturbed because of my lack of memory. Do not, I ask you, be discouraged. I will always do my very best to keep them clear. You know very well that when I undertake to do any thing I generally do it. [Correct characteristic. J. H. H.]

(Yes, father, you are right. I am very glad to hear again from you this morning.)

I am more so. I wish very much to help you in all your interests, no matter what the nature of them may be. U. D.

(Yes. I understand very well, father.)

I am pushing against the tide in a way, but will soon be able to return without much assistance when I will know better how

25. A prediction is apparent in this passage. If it means that Dr. Hodgson's life would be spared as indicated, the error is evident. If it refers to myself it still remains to be fulfilled in the discovery of a "greater light." But the confidence and assurance of the Imperator group in these predictions were never diminished by their frequent failure.

to help than I do to-day. I know you will find my recollections in most things clear, and if I chance to fail in some minor things I will be able to clear them up for you. Do you hear me James.

(Yes, father, I hear you very clearly. You do well indeed.)

I am very desirous that you should take all precautions against wrong doing because it is not safe or wise to go blindly ... safe [not read above.]

about hunting for me, but wait patiently and every thing I ever thought or .. [slight pause] .. I was about to say ever intended to think ... I will certainly convey to you.

Do you know what I mean.

(Father, I think I do, but I am not quite certain. Did you think I was trying to find you somewhere else?)

Not very lately James. I did however see you hunting for me a while ago, and it was on my mind. U. D.

(R. H. to S. Ask him if he saw any light.)

(Father, did you see any light at that time?)

Did you say light?

(Yes.)

Yes and no, it was only the light of the spirit of the body, but it was not used by any spirit from this world James, so far as I can make out.

(Very well. Was any body else present with me on this side. Was any ..)

Yes I saw a man in a room near by but not beside you.

I am doing my best to keep clear to-day, so that I can express what I wish. Did you see the one I refer to.

(I think I understand what you mean. You may go on, father.)

Well I say James it is not worth while to go there for the purpose of hearing from me. I should choke and leave as quickly as I came. But you must always feel that I hold your interests

at heart and I will always do my very best to speak to you if there is any possible chance.

(Yes, father, I understand that very well.) [Note 26.]

Bear this in mind always my dear James, but I would have you make no mistake in regard to my past [?] ("past") [hand negatives.] he says present . . . life, and God knows I would not feel satisfied . . .

(R. H. One moment, Rector, you're superposing a little.)
satisfied . . . to . . . in letting it pass.

(Yes, father I shall not make any mistake about your present life. What you said yesterday was very good indeed.)
about what.

26. This reference to my hunting for my father and advice to be cautious have some possible importance. I had been experimenting on two occasions in this work, and present on a third when a lady went spontaneously into a trance, or auto-hypnosis, and claimed to see Imperator, saying that he looked like me. But there was no man present on this occasion, and besides it was only a short time before this sitting. On the occasion in which a man was present to my knowledge there were two of them, both beside me and none in another room. On the other occasion, the first one, I was investigating a woman whom I discovered in two experiments to be a rather clever fraud in some respects. This was six months previous and coincides with the communicator's words. She was evidently acquainted with our reports and had managed to imitate the Piper phenomena of the Phinuit regime with some success. At my second sitting I heard a noise in the next room, indicating that some one was there, but whether it was a man or not I do not know. I afterwards ascertained that the woman has a living husband, tho she asserted to me that she was a widow. I came away from this sitting perfectly exhausted, as a note sent to Dr. Hodgson at the time will show. The sense of exhaustion was exactly like that which I have felt after a sitting with Mrs. Piper, tho it was much worse in this case than with Mrs. Piper. I cannot treat the fact as significant, but only coincidental with what at times in the Piper case appears to be significant. I could explain it on the spirit hypothesis, supposing it important, by considering it the result of a heroic effort on my father's part to communicate with me under impossible conditions, but the incidents are not definite enough to attach this importance to them.

(About your present life.)

Ah yes, well so be it James. Now let me say that I will give you a pass word whereby you will know me at all times.

(Very good, father.)

and unless you receive it first do not try. I ask this of you.

(Yes, father, I understand, and am so glad you thought of that.)

* * * [Omitted portions concern the pass-word. J. H. H.]
[Note 27.]

Are you weary James ... are weary James ... [*weary* not read.] ("Are you"?)

We ("weary")

I feel that you are. Rest and I will continue. [S. sits down.]

Do you see who is with me now giving me support and strength.

(R. H. No.)

Are you Mr. Hodgson, or are you George?

([R. H.] No, I am Hodgson, friend of James.)

27. The most interesting feature of this general passage, however, was the giving me a pass-word which should indicate whether I was getting genuine communications from him. My father's name, Hyslop, had been given on the occasion just mentioned, and under circumstances well calculated to impress an unwary person with its genuineness. This "medium" had never seen me until I went for my sitting which was the day before I sat, and I was careful not to give my name. She got Hyslop at the first sitting, with Dr. Hodgson's, Prof. James', and Prof. Lodge's. The papers however for two or three months were full of accounts about my speech in Boston before the Cambridge Conferences. Besides they had managed to get a good photograph of from one of the students of the photographer who took it for the students. Afterward a friend of mine whom I asked to try the woman saw one of these pictures cut out of the papers and hung on the walls of her room. Are we to suppose that my father was actually present and aware of this, that he made a great effort to "reach" me, and that, knowing its fraudulent character secured me here at Mrs. Piper's sitting against deception by giving me the pass-word?

S O N. [perhaps to distinguish George from George=G. P.? R. H.] [Note 28.]

I am thinking at the moment of whom we called Fra (R. H. "F . . r . . a"? Write again please.) F R A N K.

(Yes, you mean brother Frank. Very well. That is right.)

But I am thinkiing also of J O h n.

[Hand moves towards S. and then towards Sp. two or three times as if to suggest that S. should address Sp.]

Speak.

(John.)

Was ...

(John who? What John?)

.. he not John whom we drove with .. with Tom.

(No, it was not ... it was not John, but a more familiar name.

Do not worry about it.)

No I remember Jim but it was not this one which way [?] .. was grey ... grey .. grey ..

(No.)

and had two white feet. Now think what is on my mind.

[Pause.]

Well. (Well?)

Look here a moment, I have no idea what he is talking about, but he is very desirous of mak .. making him U D.

(Yes, Rector. Yes, Rector. He mentioned an old horse by the name of Tom the last time. I asked him to tell me the name of the other horse that we drove with Tom.)

And he has not yet told thee.

28. This query to know whether "George" was present or the person seen was Dr. Hodgson has its counterpart in my earlier Report (*Proceedings English S. P. R.*, Vol. XVI, p. 317). On that occasion it was my uncle Carruthers who mistook Dr. Hodgson for my brother George, and it may be possible that this interruption was due to the same person, tho I have no evidence of this hypothesis farther than the resemblance named. The confusion, however, is the same as before.

(No, he has not told it right.)

Were there not several, if so this may confuse him a little, but we will help him as far as possible. His mind seems remarkably clear to us and he is very capable of doing almost any thing for us. [Note 29.]

Where are my slippers James.

(I think Maggie has them.)

Well, where is my old ... oh I told you about that before ... my cap. [Note 30.]

Yes, did I speak of my ... yes I did ... let me see what I am ... I cannot get J o h n off my mind yet.

(Do ... do you mean John McClellan?)

Yes, I do, is any thing wrong with him?

(No, I think not, except that he is very old.)

29. There is much confusion in this passage beginning with the reference to John. The indication spontaneously given that it was not a horse by that name to which he was referring suggests that the intention was to speak of John McClellan as confirmed by the allusion to him a little later. Besides I do not know of any horse in the family by that name to cause such a confusion. I could obtain no verification of the grey horse with white feet. If such a horse was in the family it was before the time that my memory could be expected to recall it. We had one by the name of Jim, which might possibly have been driven with Tom, but it was not the one I had asked for. My two aunts are the only persons living who could verify the reference to the grey horse with white feet, but they do not recall it. Their condition of mind, however, regarding investigations of this kind was such that they would make no effort to recall it.

Note the spontaneous correction of the implied meaning of the name John on February 5th (p. 396). It is here clearly indicated that it was not intended for the name of a horse. This is especially interesting in the light of the conjecture which I made regarding its probable intention in connection with the incident supposed to refer to Robert McClellan (p. 406, Note 11).

30. Father had a pair of slippers bought for him when he made the trip to his old home to die. He of course had possessed other slippers before and the incident is not specific enough to make it evidential. The reference to the cap explains itself (*Proceedings*, Vol. XVI, pp. 42-43).

But what is troubling his throat?

(I do not know but shall enquire.)

Some thing must be the difficulty, I am certain.

I will. [with Sp.]

I wish to know about David and he came here with Sunstroke.

[Comparison with the note on the sitting of June 6th, 1889, will show that this statement is not exactly correct. David Elder did not die from sunstroke, nor was it said before that he did, but only that he never recovered from the effects of it, having died many years after its occurrence. The present statement is a good illustration of what the communications are likely to be even when they suggest enough that is true to be pertinent. J. H. H.]

(Yes, what is the last name of this David? I had much trouble in finding about that incident.)

Did you not find him?

(Well, I was told by uncle James McClellan that this David was a brother of old John McClellan. That was nearly right but not quite. He was a brother-in-law, and the last part of the name would be useful.)

Well I do not remember myself James but I will find him and tell you.

(Very well. Do not worry about it.)

but I have to do what each one asks of me and you will U. D. James that I make it a pleasure to do so for them, as it not only helps them but it helps me to prove my ("free my") [hand negatives] .. to prove my identity to you since you do not really see me.

R O b e r t . and Mary. No Mary and Sarah were also enquiring about him, John I mean. [Note 31.]

31. This allusion to "John" again with the recognition that it was on his mind and could not be gotten off is an interesting bit of light on the condition of consciousness in which the communications take place. Were it not

(Yes. I understand. But it may help you to recall that brother-in-law's name if I ask you to think about the thing that I used to make pop-guns with.)

thing . . . did you say thing or wood . .

(I said *thing*, but *wood* is also right. The name of the wood will help you.)

Yes, but I had better find him, I think

I will be back in a moment

[Disturbance in hand.]

How are you H.

Never got so puzzled over any thing before as that man's uncle—[not read] uncle . . Clarktheon [?] ("Clarktheon?") Yes that is it . . (R. H. No, George.) Yes, you are wrong.

for the evidential incident that follows, however, I could not consider it so. I knew nothing of the throat trouble of John McClellan, as I did not correspond with him or his son except to verify incidents of the previous report and had not heard from them for some months. In response to inquiry regarding the present statement the son replies that he had been suffering for six months with catarrhal pharyngitis, and that he has been subject to attacks from it for years, but that at the time of the sittings this six months' attack was apparently more noticeable. Of his throat difficulty I never knew anything. Two of his brothers had asthma, but there was nothing in this John McClellan's voice to make me think him a sufferer from throat troubles, so that, so far as I can recall, there was nothing in my memory to be read. The group of names that followed soon after the reference to the sunstroke incident and connected with "John" has some interest. Robert is the name of his nephew and my cousin, one of the communicators in the earlier series of sittings (*Proceedings*, Vol. XVI, p. 95). Mary was the name of John McClellan's sister who died some years ago. Sarah Preston was the name of a lady brought up in the family of John McClellan's wife and she died a few years ago in the town of Wooster, Ohio, John McClellan's home. There seems to be some special interest in this John McClellan indicated by this frequent reference to his name and the allusion to his throat trouble, and it will be suggestive to the reader to learn that this John McClellan died about seven weeks after this sitting, his death having been predicted to take place in a short time at the sitting of June 6th, 1899. (Cf., Note 34, p. 431.)

Yes, if my U. D. counts for any thing he told me over and over again.

CLARK THON

(R. H. George, the name, although it has some resemblance, is considerably different. I mean it is not a question of a letter or two. It is a good deal different, and I suppose the best way will be for you to get it from himself,—Eliza's husband—away from the light perhaps,—his last name, and bring it to me at your leisure any time.)

Well, all right, but Hyslop's [Hyslops] pronunciation cannot be very distinct. If ...

(R. H. George, don't [pay] any attention whatever to its pronunciation. Take spelling only. Take spelling only.)

Oh yes very good. I U D. perfectly well. They say I will see you soon again and when I do I will tell you.

(R. H. Good.)

Good aufwiedersehen, H. (R. H. Aufwiedersehen, George.)
Sorry I did not U. D.

[Disturbance in hand.]

I want you to hear me now and listen to my .. my sounds.
("my words")

no sounds.

You here James.

(Yes, father.)

I believe it was Elder [?] Alder [?] (R. H. "Elder?")
Ald ("Alder")

Was it

(Yes.) (R. H. to S. Hm?) (Yes, it was.) [Elder was the correct name. J. H. H.]

(Yes, that is right father. Do not worry more.)

I found David but he refuses to talk much. [Note 32.]

32. The name Elder is correct as that of the person who had the sun-stroke and to whom reference was made a little previously, and who was in-

Do you remember who was called Bob? Charles asks.

(Yes, I remember Bob very well.) [Probably an attempt to give the name of the horse asked for. We had a horse by the name Bob, but it was not the name that I wanted. J. H. H.]

Speak to him James. He came to help sustain me ("restore")
SUSTain.

James, I always think of you with a great deal of affection.

(Yes. I believe that surely.)

I wish I could have seen you before I came here, father is very good to us all. I was first to show him the light and speak with you.

I . . show [not read above.]

C. H. . . I am going to leave this place soon James and before I go I want you to say one word to me.

(Yes. Charles, I am very glad to hear from you. I remember you well, and the day you passed out. It snowed.) [Assent.] (And I was absent.) [Assent.]

(You may remember—I have your picture and Annie's now with me at home.)

Glad go [?] find me when you can and believe I think of you always. I think I *told* you all you have just said to me before, *did I not?* . . said [not read above.]

tended according to my interpretation in the communications of my uncle James McClellan in the earlier series of sittings (*Proceedings*, Vol. XVI, p. 472). To all who know what popguns are often made of the name will appear as a suggestion on my part. I deliberately made the suggestion to the communicator, as I did not value the getting of the name for evidential purposes, and I did it with the hope that it would also call out some incidents in my father's life of the period when I used to amuse myself at making popguns out of elder wood. But nothing more came of the suggestion. In making the suggestion, however, I deliberately avoided the use of the word "wood" and it is interesting to see how quickly the right word was suspected and indicated. It appears from the manner of getting the name I wanted that it was easy to remember that popguns were made of wood, but not so easy to recall the name of the wood. This would be natural on any theory.

(Yes, you did, and I wanted merely to remind you of it.)

Father .. oh yes .. all right .. [with Sp.]

Dear old fellow do the best you can, James, and if I can do any thing for you I will.

Father has two things to look up for you, and he will do so.

(I shall be very glad indeed.)

And will you be with me some day James.

James, my boy, I am getting a little confused, but I will look forward to seeing you some day again.

(Yes, I hope we shall see each other in time.) [Note 33.]

(R. H. Rector.) [Cross in air.] [Hand starts to talk with Sp.]

(R. H. Will there be another meeting for our friend here tomorrow?)

He is just speaking to me about it, he is not sure that the conditions are good enough.

(R. H. Yes, I understand.)

but he will do what is best U. D.

Friend. We would have all go well and clear, and we would defer more until later when the conditions are better. U D.

(R. H. Yes, very good.)

Ask thy earthly friend to speak once more to his father who is waiting to say farewell. Friend come to us when we call and fail not as we have much to do for thee.

(Good bye father until I see you again.)

James farewell.

33. There was nothing of importance in the communications of my brother Charles. He was evidently trying to indicate the name of the horse that I had asked for, but did not succeed any better than father though he named one that we did have and which was never known by my brother Charles, who died in 1864. The horse Bob was not born until some time about 1885, or possibly later.

Friend we will return later, but not until after the Sabbath, and we will meet thee on the third after.

(R. H. Meet me on third after coming Sabbath.)

We cannot remain longer.

Peace be unto thee and our blessings on thee both. + R. P.

We cannot return safely on the fourth.

(R. H. Very good. I understand.)

Farewell [Two attempts, expiring efforts, at writing Farewell.]

+

(R. H. Amen. Farewell.

[Mrs. P.'s Sublim.]

II.

[Inarticulate, ending:] "the light."

[The utterances sounded like some foreign tongue unknown to me. S. thought the last words sounded like "a little too weak, the light."]

Rector.

Good morning * *

* * Mr. Hyslop.

I.

That's two. That was two times .. two times I saw that light move.

[Mrs. Piper much longer than usual recovering normal consciousness, remaining some time on the borderland of Sublim I. and normal. R. H.]

The following records, extending from June 4th, 1900, to April 6th, 1902, represent fragments taken from sittings of Dr. Hodgson and sent to me at the time. Some of them refer to events connected with my previous Report (*Proceedings*

Eng. S. P. R., Vol. XVI), and others refer to events connected with the breakdown of my health in 1901, and attempts to keep watch of me during the period of recovery.

[Rector writing. Sitter R. H.]

June 4th, 1900.

(I have first in importance an inquiry for Mr. Hyslop to answer if possible. Has anything happened recently that you wish to tell James?) [Cross in air.]

His father has been cheering up a friend who hath passed over to him of late and he will return here and speak to thee of him ere we depart.

* * * * *

[Portions omitted relate to another sitter.]

June 4th, 1900.

Mr. McLellan also sent a word to say all is *well* and better than he *hoped*.

There was another message but it was disconnected .. disconnected .. and vague. Will get it before we depart.

This will be better U D presently.

* * * * *

[Portions omitted relate to another sitter.]

Did you call for me to answer some questions for James. R. H. [=Robert Hyslop.]

(I ..)

Well I am glad to see you.

(I am pleased, Mr. Hyslop. James wants you to give him some particular information as detailed as you can about something that has happened recently which he thinks you ought to know about that will help as evidence.)

evidence. (Yes.)

Well. Hettie has got through with her work splendidly and Mr. McLellan has come over to me, and ..

.. splendidly ..

he is delighted with the change, per ..

(Yes. *Which* McClellan?)

John ... did .. perhaps you heard me speak of him before.

(Yes. I think so. What relation is he to James?)

he is his *uncle* or great uncle to him.

(What is he to James McLellan?)

he is a brother.

(Well, I am not clear about what you say when you say that ..) [Hand motions slightly up and down quickly as if to stop my speaking.]

Listen will you kindly repeat your first question, he is James Mc father Mc lellans u [?]

(*Who* is?)

Now wait I am a little confused myself. He is James Mc lellans uncle and great uncle to my son James. th [?] ..

(Rector, I think that Mr. Hyslop had better go away and think over just who this person is that has passed over, as he says, and come back and tell me clearly.) [Note 34.]

34. This whole passage regarding John McClellan has been explained in a previous note (Note 31). The facts were not known to Mrs. Piper, and my question was not calculated to suggest anything but the death of some one, tho even that is not necessarily implied by it.

The incidents in these communications about John McClellan were explained in my previous Report published by the English Society in 1901 (*Proceedings* English S. P. R., Vol. XVI, p. 471). But for other readers they will have to be explained here.

The prediction of the death of this John McClellan had been made on June 6th, 1899. He died on March 30th, 1900. I did not learn the fact until May in a letter dated the 16th of that month. I at once wrote to Dr. Hodgson that I wished he would call for my father and ask him if anything had happened recently that he wanted to tell me. The record is the result, and the confusions in it are among the most interesting features of it.

The true and evidential points are that John McClellan had come and that he was a brother of James McClellan. Dr. Hodgson, when he got this last incident seemed not to know that it was correct and in expressing his un-

Yes, all right, and there is another spirit speaking

Mehettie [?]

(M .. capitals please.)

Methitta. Me hetta.

This [?] is his mother whom we call Mary.

(What is the name, and *whose* mother?)

James Hyslop's first mother and her name is Mehittie [?] Ann
.. MEHITTA Ann

(No, that is not right. It is not Mehitta.)

Well, why should she say Mehittie [?] Hetta ..

Yes, Mehittie.

(Rector, please. ..)

certainly set Rector to telling more, and the result was that my father referred to him as James McClellan's uncle, when he was his brother, and also to him as great uncle to me. Just before he had been referred to as James McClellan's father and the "McClellans u..." was written as if to say that he was James McClellan's uncle.

Now this John McClellan was not any blood relative of mine, except that James McClellan, his brother, was my uncle by marriage. It is also quite apparent from this how little the John McClellan of whom we are speaking could be James McClellan's uncle, and on ordinary theories there is no excuse for calling him an uncle when he has just been mentioned as a brother.

This confusion may be cleared up in the following manner. There was a John McClellan, Sr., the father of James McClellan, my uncle, and mentioned by uncle James McClellan in his communications on June 6th, 1899 (*vide supra*). The John McClellan whose death was the subject of the present messages was the son of this old John McClellan and brother of James McClellan. He may be called here John McClellan, Jr. It will be apparent from this that John McClellan, Sr., my uncle James McClellan's father, is related to me as a great uncle, not the John McClellan, Jr., who appears to have been called this. The confusion, therefore, in the following statement in the communications is clear in the light of this explanation, "He (John McClellan, Jr.) is James McClellan's uncle and great uncle to my son James," this coming from my father. Now if this statement had been as follows it would have been exactly correct: "He (John McClellan, Sr.) is the father of James McClellan, my son's uncle, and great uncle to my son James." When a little later

Please friend speak out, tell him whom thou dost mean. [Rector to Sp.? {Note 35.}]

I have it, she is referring, Mary Ann is, Mary Ann is referring to Hettie in the body.

(Well, her first name is not Mary.)

We do not say it is friend, but she is referring to her step daughter in the body.

Rector was told by Dr. Hodgson that this John McClellan, Jr., was a mistake the result was that Rector promised to clear it up later (June 12th), and G. P. came in to try his hand. He made a statement which is consistent with the interpretation and reconstruction which I have given. He said, as per record, "I saw Hyslop (Robert Hyslop, my father) and learned that it was McClellan's son to whom he referred." Now John McClellan, Jr., was the son of John McClellan, Sr., and as my father had referred to the elder John McClellan before, and so also his son James McClellan, it is apparent what may have been meant here. At least this is as legitimate an interpretation as any that we can give it. In this way the confusion appears quite intelligible and consistent with the original true statements that it was John McClellan (Jr.) who had recently passed out and that he was the brother of James McClellan.

35. The name of my mother was Martha Ann Hyslop, but in all previous attempts to give it (Cf. *Proceedings* English S. P. R., p. 432 and above p. 433) the name was given as Mary Ann. Evidently in this attempt Mehitta stood for Martha. There is a curious confusion with the Hettie of earlier record who was intended for my half-sister Henrietta, rightly referred to here as the step-daughter of the communicator, my mother. The term "first mother" as referring to her is an interesting one as suggesting some of the difficulties of communication and its meaning will be clear when we know that she was called Mattie in her own family. Since Rector got Martha as Mary the Mattie became Mehittie in the possible attempt on "the other side" to correct Rector's mistake, and then the confusion with "Hettie" occurred, whom Rector knew to be my sister.

The reference to my sister as having finished her work splendidly is in the main correct. She had finished most of her examinations at this time and was to graduate in a few days. But as I had told my father at the sitting on February 6th, 1900 (p. 413) that she expected to graduate we may suppose that Mrs. Piper's subliminal might refer to the matter in this way as the schools of the country were closing about this time.

(I understand what you mean. You mean that the mother of James Hyslop is mentioning Hettie. I was indicating that this mother's real first name is not Mary, this name was not given rightly before; it is not Mary Ann, but something else Ann.)

We know what thou dost mean. Must we desire her to say it (No, don't trouble about any thing.)

I am here and if you remember my reference to James to James McClellan . . this is the same one to whom I referred before, and he is . . the elderly gentleman to whom I referred and he is James McClellan's uncle. (James McClellan's *uncle?*)

Yes.

(I believe that he is confused, Rector.)

Well, friend in any case it would be wise to repeat this to him later and ask him to explain after the light has been removed.

(Rector, I must say that so far as I can see, the light is worse this time almost than I have known it at all since you began to come. The energy seems more feeble, the writing seems not so clear, and it suggests that there has been a retrogression in the working of the mechanism.)

Friend thou canst see the necessity of our closing the light soon.

Friend the light is not neither hath it been for some time as clear as we desire.

(Rector, Mrs. D. wrote me, also Mr. D. that everything was well, that the light was good, and the earthly body of the light satisfactory. When I saw the body of the light to-day, it struck me at once that she did not look well, and...)

[G. P. writing. Sitter R. H.]

June 12th, 1900.

I saw Hislop [Hyslop] and learned that it was McC ... McClellan's *son* to whom he referred, but the light was so poor he

could not talk intelligently. He will see you later and explain all.
[Note 36.]

Mrs. Piper.

November 14, 1900.

[Rector writing.]

We have seen Hyslop's friends and we feel that we gave some statements concerning them which were in a . . incoherent and . .

("in a *whispered*"?)

incoherent . . in [?]

and . . unclear . .

during our last meetings before the light closed.

(Yes.)

We now rectify these so far as is possible.

(Yes.)

We saw the spirit John and he is the one to whom we referred, and when thou didst speak of the relation to James we did not fully grasp it. He is the elderly gentleman relative of David, and the one to whom his father so often referred, also Charles.
[read over]

Yes, the elderly gentleman McLellan.

(Yes.) [Note 36a.]

36. A previous note explains the confusion incident to this name, and I repeat here only the fact that the John McClellan who had recently died was the son of John McClellan, Sr., and brother of James McClellan.

Dec. 28th, 1900.

a. Immediately on the receipt of Dr. Hodgson's record of the sitting (Nov. 14th, 1900), I made the necessary inquiries and filed the results away until the present date. Nothing, therefore, in these notes depends on my memory alone.

The confusion regarding Mr. McClellan and which here becomes conscious is not cleared up. It is evidently an attempt to correct mistakes made in June last. The extent of the mistake will be apparent from the following facts.

And although somewhat reluctant to speak out freely to us he has sent his love to James Robert and all the family.

There is also and [an] Aunt of his here who sends love. We saw her after thy departure on the day of our last meeting, and she told us of the ..

listen ..

conditions of Maggie's health.

(Yes.)

She hath so-called rheumatism, and ..

wait .. two voices .. [Pause.] [Note 36b.]

This John McClellan evidently in mind was the brother of my uncle James McClellan who had married my mother's sister for his second and my father's sister for his first wife. The allusion to my "first mother" is interesting as showing the effect of my language at my own sitting on May 31st, 1899. From this and what occurred on June 7th, same year, Rector got the impression that I had "two mothers" and in spite of the explanation that one was my step-mother, this peculiar form of expression here occurs. Apparently they were stumbling into something correct until Rector undertook to explain that he was "the great uncle of James (myself) on his first mother's side." This of course is Rector's mistake and perhaps involves the result of an attempt to interpret what the communicator was trying to say.

The John McClellan who was the father of my uncle James McClellan and whose name and relationship was given on June 6th, 1899 (*Proceedings*, Vol. XVI, p. 472) was my great uncle, but the John McClellan intended by the message was the son of this great uncle and brother of James McClellan, as actually indicated in the communications. This is indicated by G. P. on June 12th (p. 434) when he says that the John McClellan who had come over was the *son*, thus correcting the previous message, but not indicating the answer to Dr. Hodgson's question of his relation to me.

It will be remarked that the confusion in the references to "Mother's brother" and "his first mother's not brother but uncle . . . his first mother's uncle" is possibly due to the attempt to say that this John McClellan was the brother of my uncle with some allusion to my mother. This would have been correct. But it is apparent that this is not what was finally said.

b. The aunt of mine here mentioned can be none other than the first wife of James McClellan and who died before I was born. What she says regarding

Am not absolutely sure but she says George is coming *soon* . .

my step-mother Maggie is correct with the exception of the incident about the stone. On writing to my step-mother I found that she had been suffering from neuralgia again about a month previous and at the time of the sitting had some trouble with her throat which evidently caused some anxiety as she remarks in her letter to me that it somewhat resembled the trouble with my father's throat. She also says that she had lifted the carpets and cleaned two rooms, the sitting room, in the parlance of these sittings the "library," and the bed room, about the first of October. At this time also a new rug and new dresser were put into the room and the furniture rearranged to suit putting in a stove. There seems to be no room "over the library," but my brother writes that there had been some confusion in the room over the bedroom owing to the necessity of putting in gas pipes. These pipes were also run into the garret over the sitting-room, or "library." I knew nothing of these facts at the time of the sitting.

The statement about the photos is not exactly correct. I had been given a photo of father just after his death and then another with the older children of the family still later, but it was not at a recent date before the sitting. It must have been a year previous. No photograph of the house was ever taken. We should have to interpret the reference as made to the photo of my father and the household in order to make it relevant.

The phrase "far fetched" is exactly father's expression for arguments, illustration, and opinions that seemed to him extremely doubtful or tenuous.

A word regarding the sending of Mr. McClellan's love to James, Robert and all the family. The James might be taken to refer to myself, but the Robert has no meaning. It is not the name of any immediate member of his own family, but is the name of his nephew on the "other side." If he had said "James" (meaning his own brother, my uncle) "and Robert" (meaning his nephew, my cousin) "send their love" etc., the message would have some pertinence.

New York, January 29th, 1901.

After making the above notes it occurred to me that the word "stone" might have been misread by Dr. Hodgson for "stove." I wrote to him at once to see if any other reading of the sentence, "Tell Maggie not to bother about the stone," was possible. At the same time I wrote to my step-mother to know if she had been worried about the stove at the time she had cleaned house in the fall and mentioning the date Nov. 14th, which was about the time that the house cleaning was done. Her reply was that in moving the piano she was

Robert's .. brother Robert's son .. my nephew .. and it is better so. [Note 38c.]

She hath some recollections in due time.

She says tell Maggie not to bother about the stone, [stove] it won't matter if she does not have any.

considerably worried and also somewhat worried about the stove which was set up at the same time, the men who did it being in a suspicious condition. My brother Frank who was not in the house when this occurred writes as follows:

"I remember mother was somewhat upset about moving the piano and setting up the stove. I sent a man up to attend to the work and went on to my studies and thought mother could superintend the work without my presence. But she was quite disturbed about it and so expressed herself when I came home."

My letter of inquiry was dated January 6th, 1901, and the replies of my step-mother and brother, January 8th.

I saw Dr. Hodgson a few days ago and asked him about the passage, not having told him my conjecture, and he remarked that the reading might as well be "stove," though to determine the preference of this over "stone" would require a comparison of the various "v's" and "n's" in the automatic writing.

c. I must make a separate note regarding the apparent prediction in reference to my brother. The language shows unmistakably that Rector is not sure of its correctness. The date, it must be noticed, is November 14th. On November 20th I received a postal card from my aunt Eliza dated November 19th at Deshler, Ohio, where my brother George lives, and saying that my aunt Nannie was suffering from an attack of grip from which my aunt Eliza did not think she would recover. My aunt Nannie had gone to my brother's on November 8th. On inquiry I found that my aunt Eliza had gone thither to meet aunt Nannie, arriving on November 16th, and aunt Nannie took ill the next day. My aunt Eliza states that aunt Nannie thinks she caught the cold here in New York while on a visit to me a short time before.

My aunt Nannie has finally recovered and in a postal card to me says that she "scarcely knows anything of what occurred the first three days: my mind was so disturbed. I did not know I was so ill until now that I am over it." My aunt Eliza alludes in her postal of November 19th to the fact that her sister was so flighty. My aunt Nannie had visited me toward the last of

This is quite clear.

And there is one thing more. [Hand listens to Sp.]

We will have to wait a moment before we [she?] can get clear.

This is Robert James [']s father ..

his .. his so-called great uncle .. his mother's brother .. is it clear ..

his first mother's not brother but uncle .. his first mother's uncle.

October, coming here on the 26th and remaining nearly a week. She caught cold at the time and I was somewhat concerned about her, thinking that she had not long to live, as she suffers from chronic bronchitis.

Now there is nothing in the incidents that can be treated as evidential of anything, but I wish to ask the question whether we may not have something here a little like the Dr. Wiltse case? Is it possible that my aunt Amanda, the sister of the two aunts in the case, had attempted to say that aunt Nannie was at brother George's and was going to be dangerously ill or die? It must be noticed that the prediction antecedes the events by four days, though more or less coincident with my aunt Nannie's consciousness of illness due to the visit with me a short time before. The uncertainty of Rector as to what was said to him and the later statement by my father that "it is all right about George" may indicate that the prediction was not about George at all. Following so closely the allusion to the health of my step-mother it might be natural to interpret the reference here to my aunt Nannie rather than my brother, especially as the facts purport to come from her sister. There is of course no assurance for such an interpretation, but it is interesting to observe at least how near to a coincidence the facts are in the case.

It is scarcely possible to make clear the confusion which begins with the apparent prediction of the early death of "George" and ends with a reference to my aunt Eliza. Some conception of it may be seen in the following facts.

My brother George is still living. The allusion to the rheumatism of my stepmother and apparently to her trouble with the stove, as the preceding note shows were clear and correct. But my father is again worse confused than even about John McClellan, who is evidently meant by "the so-called great uncle." The communicator evidently recognizes this because he makes all sorts of efforts to correct it, but fails. Apparently it is said that there is a message from this "great uncle's father," but what is said has no meaning

Is it clear to thee.

(It is clear. I do not recall just what the relation or person is, but the words are quite clear.)

Well, the spirit is the great uncle of James on his first mother's side.

(That is quite clear.)

Yes, well, and there is a message from his father.

(Yes.)

He says that Maggie has changed and taken out every article of his from the Library and had new ("new") ("them"?) [Hand listens to me.] ("them"?) [Dissent] ("new"?) [Assent.]

coverings put all about and placed them back into their old places, very recently.

He thinks James cannot know this.

(Good.)

And he also says that the room over the library is being disturbed very *much*. He goes there daily. It is of no special moment except that he wishes James to know that he can see what he cannot . . . James cannot . . .

(Yes, I understand.)

So he says.

(Yes.)

They gave James one of the photos of myself . . .

("one of the *photos*"?) of ("of myself")

only a short time ago, also one of the house.

I do not believe you knew this did you?

It is all right about George.

whatever in that connection, while it is clearly an attempt of my father to say some things about my stepmother. The pronoun "his" evidently refers to my father, and the message is from Rector explaining that the message is from my father rather than that it is my father talking about John McClellan. That is the only way even to imagine any sense in it.

(I did not know.) [Note 36d.]

Give my dearest love to my son and tell him I hope to see him again soon, when I will recall more incidents for him. I am anxious to do all that is possible for him to know that I am living.

(Yes.)

Do not mind about Aunt Eliza, she is well enough .. A [?] .. about Aunt Eliza ..

Well I am glad to see all going so well with James.

Tell him as fast as they come here I will tell him.

Is that all [to Sp?]

I have spoken to them to help him, he is one of the best of sons .. them ..

d. It is perhaps possible to unravel some of this, tho not without assuming a conjectured reference to a brother not named.

First it should be noticed that Rector indicates (p. 436) that there are two voices and that he is not sure about the statement that it is George who is "coming soon." My brother Robert died a little more than two years following this record. If we could suppose that the first "Robert's" was a mistake for "Robert" and that it was either in correction of the name George, a mistake natural enough as coming from the aunt, my father's sister, who never knew them personally, we might well have had a truth in the statement. The actual truth as it stands is that a brother of mine, the nephew of this aunt, did die within the limits of this prediction, but his name was Robert, not George, the latter being still alive.

It is not easy to conjecture any way out of the confusion about this "great uncle." His only relation to my mother will depend on whether John McClellan, Sr., or John McClellan, Jr., is meant, and also whether the words "his mother" refers to my mother or my father's mother. And all this again depends also on whether it is Rector or my father that says it. The relation stated as that of my mother's uncle and my great uncle is consistent, but John McClellan, Jr., was not an uncle of my mother. He was the brother of my mother's brother-in-law by marriage, namely, James McClellan. But the father of James McClellan and John McClellan, Jr., sustained, by the marriage of James McClellan to my mother's sister, the relation of a great uncle to me by both marriages of James McClellan. Supposing then that John McClellan, Jr., is meant the statements are entirely false.

(Yes.)

Do you wish to remind me of any thing I have overlooked?

(One word. Perhaps what you have said is quite clear; I cannot tell till I read it over later at leisure. Have you given clearly the names of those who have gone to your world since my last meetings at the end of last season here?)

Names .. yes .. yes I think so .. yes I have told you all I have to say at present.

(Good, very good.)

Tell James not to forget to write to his mother often.

(Yes.)

I begin to see that he was not so far out of the way in his arguments after all. I used to think they were pretty far fetched, but think differently now.

With great love, your affectionate father, R. Hyslop.

R.

Let's [?] have a look at that one moment.

R/Hyslop .. R/Hyslop [These names written each without taking pencil off paper.]

Good bye my good friend and peace be with you. Hyslop

(Amen.) [Note 36e.]

e. An earlier part of the note above explains the relevance of the allusion to the changes in "the library" and no comment is necessary. But the interesting feature of the close is the apparent attempt of my father to control directly. After sending his goodbye he suddenly resolves to try the adventurous act and breaks out with the request: "Let's have a look at that one moment." Then his name is signed as he always signed it, except that the R. and the H. are here connected by the inability to control the lifting of the pencil, as we often find it with communicators.

The reference to my arguments and the phrase "far fetched" are very characteristic. They describe accurately enough my father's belief at the time of our discussions of this subject, alluded to in the earlier Report (*Proceedings Eng. S. P. R., Vol. XVI, pp. 30-33*).

Mrs. Piper.

February 6th, 1901.

R. H.

[Rector writing.]

* * *

Do you remember Mehetabel [?] .. Mehitabel ..

("Mehitabel"?) [Assent]

(I recall the name, I think, in the *Bible*?)

but it is my name Mehitabel Ann ..

(Who is this?)

I am James Hyslop's mother or was when I was in the body.

(I am very pleased to receive your message.)

Do you remember me now.

(Perfectly well, but I thought that your first name was different from Mehitabel.)

Well I think I have spelt it right.

(Were you ever called any other name instead of Mehitabel?)

Yes. Anne (A.n.n.e?) [No notice taken of this enquiry.]
and sometimes Hettie

(Anything else?)

Yes, Mary, mother used often to call us Mary. [Note 37.]

I have tried again and again to return to you but I have been here a very long time. Where is James, is he no longer near you?

(I saw him not long ago, but he is not near me now, and I shall probably not see him for certainly not I think, more than six or seven Sabbaths in any case.)

37. My mother was never called Hettie. Apparently this is Rector's mistake following logically from the error in Mehitta, etc. Also my mother was never called Mary. Apparently there was an attempt here to indicate that her mother used to call her Mary, as if this were not the correct name, as it in fact was not. But as this is a mistake for Martha the reader will understand what is meant when I say she was often called Mattie. (Cf. Note 35.) She died in 1869.

I would be glad to have him find the little photo of Charlie dressed in little military clothes .. she says military .. clothes she says .. she says

(" clothes ") Yes, Military

(" dressed in little military clothes ")

Yes, I hear it correctly. R.

(All right.)

She is beginning to go now.

All well with us. Good bye.

(Good bye.)

M.A.H. [Initials of my mother's name.] [Note 38.]

Friend such a name I never heard before. I tried to get it straight.

(" to get it straight ")

Yes, very hard. R.

March 12th, 1901.

[Rector writing. Sitter R. H.]

* * * * *

[Omitted portions.]

(Rector. Before you depart I wish to say—there will be no time to comment upon it—but to say that Hyslop has an alleged light with him and is making experiments with it, I think at his own home, and the next meeting will be at same time as here,—and doubtless later, and intended to do so this morning. Any information that you can get, or any action there that you can produce and tell me here will be welcomed.)

38. This allusion to my brother Charles and his "little military clothes" completes the evidence that the earlier reference to uniform in connection with my "Uncle Charles" (Carruthers) was intended for my brother as the note there conjectures (Cf. Note 14). That the incident should come from my mother makes the incident all the stronger for this interpretation, as she had made the coat in mind. It was a checkered suit with a blouse like coat resembling a military overcoat and made during the excitement of the civil war. I have the photograph of my brother in this blouse.

[Cross in air.]

Yes, friend. We will observe with care ... Obs [observe.]

Farewell and God's blessings on thee + {R}

(Amen.) [cross in air.] [12.02 p. m.]

* * * * *

[Omitted portions.]

[At end of sitting.] Remember * * * * * Hyslop.

[Asterisks here mark the omission of the pass sentence which was originally given on February 7th, 1900, and though written here is omitted for obvious reasons.] [Note 39.]

Mrs. Piper.

March 13, 1901.

Present R. H.

Mrs. P.'s sublim. I.

I feel that same thing now shutting down all over me [10.16 a. m.] [Trance later than usual owing to my conversation with Mrs. P. concerning her going to hospital for operation for hernia.]

[Rector writes.]

[Cross in air.]

H A I L (Hail Emperor and Rector.)

Hail thou friend of earth once more and peace be with thee.

[Cross in air after listening to Sp.] [Note 40.]

39. The mention of the pass sentence here was coincidental with the experiment held in New York with Mrs. Smead. The record of that experiment follows.

40. This long series of statements with reference to a "light" with me is a most interesting and instructive one in regard to the whole question of communication with the dead. Let me state the facts and the reader may read the passage more intelligently and perhaps with some interest in the real or apparent contradictions.

I had brought Mrs. Smead to my house for experiment and it was my desire to test her for supernormal phenomena, and especially for cross refer-

Friend in looking over the light in the distance with friend Hyslop there is little indeed to be said by us concerning it, or the antecedents there ..

therein ..

exercised by the so-called light.

We see little [superposed on *see*]

We see little, and only little.

only ..

(Yes.)

It is really not worth recording, i. e. the genuineness of it.
U. D.

(You mean that there is a little real light, but not much.)

Yes have we not not so expressed it, in different words, perhaps.

(Do .. Is there enough for you to send any message there?)

No there is not.

(Then is it worth our spending any more time about it here now?) [Hand listens to Sp.]

(Have .. Have you any advice to give?) [Assent.]

Yes, and hast thou here any article of his, Hyslop's, friend?

(No, I ..)

We will for absolute [absolutely?] surety send Prudens there at once and see precisely what the conditions are while the meeting is going on. We ask thee to ask him to be wary. The so-called light as seen by us is not a light given from our world at all, but the conditions are hypocritic and fanciful. *f* fanciful. .

("hypocritic and fanciful"?) yes.

ences. All the previous work with her had been by her husband, Mr. Smead. It was necessary to ascertain whether she could do similar things for strangers. Superficially at least, there was as good evidence of the supernormal and of the spiritistic kind as in the case of Mrs. Piper, but this required more adequate tests to decide. Hence I arranged for experiments simultaneous with those of Mrs. Piper, and wanted the Emperor group to examine the case and see what they could say of it. (Cf. Note 41, pp. 452-454.)

(Then, do you see whether the deception is on the part of the supraliminal consciousness, or is it due to the subliminal or understratum?)

subliminal and not supraliminal ..
and not ..

And therefore the subject is not consciously deceiving, but a few suggestions from the experimenter would soon determine in his mind the conditions as herein described.

(Yes.)

It would be infinitely wiser to suggest to the subject that the statement visions etc. were due to the hidden consciousness ..

("hidden associations")

consciousness, and were being produced through ..
the condition by [written above *condition*]

("produced by the condition")

known as *thought transference* ("thought-transference"?)

Yes.

(She has I understand from you a capacity of receiving impressions to some extent telepathically from incarnate persons?)

Yes and not discarnate, this explains absolutely the conditions there represented. [Hand thumps the table once, then points to Sp.]

Prudens.

The statements by the spirit registering are correct. P—
.. *made* .. made by the spirit .. mad .. ("made") by the spirit registering ..

(You mean by Rector?)

Yes, I do. Prudens. (Yes.)

We can point out numerous cases similar [similia]

(It is quite frequent, do you find?)

Yes, in our long search for other lights than the one through which we now operate we find this unfortunately to be the case.

(Do you in such cases see a light?)

Not in all such but with an exceptional few.

(Do you mean a light that cannot be used by discarnate spirits?)

No but a light which if right [rightly] developed and U. D. could be used at times by discarnate spirits.

(Yes, kindly . .)

such [Hand listens to me. I wait.]

as the young man for instance who was presented to us by the D. . who was presented to us by the D's. P.

.. instance ..

(Yes, kindly listen please. The answer is not quite clear according to what I wished to know.) [Hand listens to Sp. then to me.]

(First, I know that certain persons have some light that you can use. What I wish to know is first—are there some persons who can receive impressions telepathically from incarnate persons . .) [Hand starts to write]

(One moment .. and nevertheless not from discarnate persons . .) [Hand starts to write]

(One moment .. now one moment .. please, is that capacity manifested to you in the form of any kind of luminosity or light?)

Yes, we see it but cannot use it.

(Can you tell by its visual appearance?)

Yes, clearly, and the case in question is *one*.

(Now, can you tell me whether the case of Mrs. Thompson is another.)

It is precisely like this one to which we have just referred. Viz. this one with Hyslop.

(Now I did not so previously understand what you said about Mrs. Thompson. I understand your view to be that she was consciously fraudulent and had no light of any kind.)

Ah yes friend but we did not intend to imply now that she had the same sort of light although our answer was precisely . .

although our answer .. was precisely ..

Let us explain our meaning. There is in the person with Hyslop a light but not a deceptive one, and in the case of Mrs. Thompson there is a so-called light but as U. D. by us a deceptive one.

(" a deceptive one "?)

Yes, and not to be called a light by us and the term has been used not by us but by mortals

(" and the "?)

term light

(Well ..)

as applied to her.

Now let us make thee U. D. that there is a great desire on her part to become a light but she is deceiving herself, whilst the other one is being deceived.

(" the other one is being deceived "?)

Yes, and we would not refer to Mrs. Thompson as a light because every thing that takes place there hath passed through the consciousness of the person.

(Yes, Rector, I fear that to make this clear I must repeat. These statements I am not sure that I understand clearly in connection with previous statements about Mrs. Thompson.)

Then we have not U. D. thee as we should. Speak out.

(I understand from previous statements that Mrs. Thompson was consciously fraudulent, and had no luminosity or supernormal power, whether telepathic from living persons or otherwise, that she was completely dark and exactly an ordinary person cheating by ordinary methods. This I understand to be previously your verdict.)

The case with whom thy friend here Mr. Myers experimented is dark absolutely, and we know there is no light there as he knoweth now.

(" as he knoweth now ")

Yes, this is positively known to us. Now kindly go back to thy question where her name was spoken.

(I asked if the capacity shown by the person with Hyslop was manifested in any kind of luminosity or light, and I understood also that her subliminal was deceiving her supraliminal. Then ..)

Yes, let us explain, then the case of the young man came up to us and we were thinking of the similarity of the two cases.

("sincerity") [Dissent]

("similarity") Yes.

Yes, they are precisely alike, the one with Hyslop and the young man at D's, yes.

(Dresser?)

Yes, exactly an .. [I shift blockbook to prevent superposition] and we were thinking of him when we were making the comparison and unfortunately caught thy words in addition to this.

(It is rather appalling that we are still so far from direct interchange of question and answer.)

We will wait until thou dost U. D. or refer to this as friend it is to us a most important matter that we lead thee

("a most unjust")

import ("a most important")

in the light so far as lights are concerned. [Not read at once.]

(One moment. Not very clear.)

Yes. We wait. [previous sentence all deciphered.]

(The matter is clear now. I did not intend to spend the time now about questions on lights in general, but specially to get your advice about the person with Hyslop. Then when the reference to Mrs. Thompson came up, and you apparently gave a totally different account from previously, it seemed to me desirable to have the apparent contradiction cleared up at once. This you have explained.)

Well friend is our meaning perfectly clear, and the interruption of thought U. D.

(It is I think clear, but it leaves me entirely dubious as to how far most of our questions and answers can be regarded as having relevance to one another. I know that frequently in the past it is clear that you have not on your side understood the questioner, and *per contra*, that the answer intended by you has not appeared in full in writing as it should. For example, yesterday, it appeared that when Mrs. X. enquired if everything that she got herself came from Mr. Myers, he emphatically answered that it all did absolutely, yet almost immediately after he asked if she had obtained one or two things specified, which she had not. This is the latest illustration of the difficulty in conveying to you exactly what our questions are.)

We thought we had made it clear to thee long ago that when a spirit is present communicating, and I Rector am registering for it and thou art speaking, it is impossible to U. D. both at the same time and give answers, as in the case of Prudens who went and looked up this case in question this day and was explaining to me for thy U. D. the condition exactly as he found it to be.

(Yes. I am not blaming any one, Rector.) [Hand dissents as though to indicate that he knew that perfectly well.]

(I merely was explaining so that you on your side might also fully understand that there is very much to be done yet before we can be at all sure that our questions and answers have the .. anything like the same relevance that they have between us in our bodies.)

Yes, friend we are glad to U. D. this better and we will do all that is in our power to rectify this as fast as possible. We U. D. it better since thou hast explained, but let us refer to one thing which helps us to U. D. and which will also assist thee.

In the case of the person Gifford he asked some question about .. case .. a box which was not U. D. and which hath not yet

been, and if he refers to it again ask him to speak slowly and distinctly and refer to nothing until it hath been U. D.

(Yes, I will.)

Then the answer will be given correctly, as I will repeat the question as I hear it to her.

(Yes.)

Now friend more is the pity [pitty] for such a misunderstanding as the .. that which hath taken place this day, and we will endeavour to rectify it. But the facts given concerning the person with Hyslop can be relied upon absolutely.

(Amen.)

We are as clear and cognizant of the conditions as though they were before us as thou art. [Note 41.]

41. The recognition by Rector that there was a little light was correct according to the evidence I had in my possession. Very pointed also was the reference to "visions," as Mrs. Smead had and has many visions in her experience, some of them veridical. But the interesting and suggestive statements begin with the allusion to the light and "conditions" being hypocritical. This is a grave accusation and accepting Rector as authoritative no confidence could be placed in the case. Rector, however, indicates in his further statements that "hypocritical" is convertible with "fanciful" and subliminal action, so that the deception which he has in mind is unconscious, and not any intention on the part of her normal consciousness. But again Rector, after the examination of Prudens, admits that there is "light" there which might be used by discarnate spirits, if developed rightly, tho thinking that such evidence as may exist is due to thought transference between the living.

Now the facts are that, at one of these sittings, I got a part of the pass sentence given me by my father through Mrs. Piper for identification elsewhere and also some other incidents of less value in proof of his identity. In some other facts, now published in the *Annals of Psychical Science* (pp. 91-105) and in "Psychic Research and the Resurrection" (pp. 249-304), there is as good evidence of spirit communication, so far as type of phenomena are concerned, as were ever manifested through Mrs. Piper. Later developments show that, if Mrs. Smead was doing thought transference at this stage of her development she only did it better under test conditions than with her hus-

With reference to our thoughts and thine of two different persons we will explain one word.

Mrs. Thompson hath no light. Dresser hath the same light

band and kept up a distinct simulation of the spiritistic, so that if there be no evidence of spirit communication in it there is none in Mrs. Piper.

This raises the whole question of the relation between the communications and the subliminal or subconscious mental action of Mrs. Piper. It will be impossible to thresh out this issue in this Report, but I do not know a better situation in my experience with it than the present one to suggest it and to start the investigation. What had seemed so interesting in Mrs. Piper's case was its apparent freedom from the influence of her subliminal on the messages. This hypothesis was enforced by the fact that the content of the messages was not easily provable to be that of the normal experience and knowledge of Mrs. Piper. In fact, the apparent absence of all her normal knowledge seemed to be a safe criterion for the exclusion of any and all influence from this source. But content is not the only measure of subliminal influence. Disposition and attitude, or moral quality and spirit may influence its conduct as well as intellectual material. Now it is precisely this quality in connection with the struggle for consistency and the later development of facts which show mistaken judgment, in at least a part of this record, and that create a strong presumption for the hypothesis that Mrs. Piper's subliminal has powerfully acted on the communications regarding the Smead case.

The first distinct evidence of this is the growth in the recognition on Rector's part of actual mediumistic capacity in Mrs. Smead. At first it was not worth while, then it was telepathy, a thing that Rector may be supposed to know nothing about, and then there were capacities which might be developed into usefulness. Again there is the contradiction between this possibility and the statement that there is no light given from that world at all, tho we may interpret this as referring to the present status. I hardly think, however, that this is the proper view to take. The case would hardly be called "hypocritical" and "fanciful" or subliminal, if there was any disposition to admit the possibility of spirit communication which finally gets expression. The disparagement of Mrs. Smead in this matter, unless all normal standards of truth are to be surrendered to Rector and his type, is not a safe thing to indulge in. In her whole relation to this subject she has shown three characteristics which Mrs. Piper never displayed. (1) Mrs. Smead never received any money for her work tho needing it as badly or more than Mrs. Piper ever needed it.

as Hyslop's. This can be relied upon absolutely, and when we saw the conditions of Hyslop's light it instantly brought Dresser's before us being the same .. as being the same .. this is undeniably a fact. [Note 42.]

(2) Mrs. Smead is a religious woman, that is, she is in earnest about what she understands religion to be and lives up to it conscientiously and sacrificially. (3) Mrs. Smead has no elements of snobbery about her. Not one of these things can be said of Mrs. Piper.

What appears to me in the case is that the first unconscious attitude of Mrs. Piper, influenced perhaps by the conscious and normal wish or belief that she was not excelled by any psychic, was to disparage the mediumistic powers of any and all persons and it was all that Rector could do to overcome it and get through as much as he did. I have independent evidence of this in later phenomena exhibited by Mrs. Piper since Dr. Hodgson's death. It is certain that, during the past year (1907-08), the whole animus of her attitude toward certain persons has made it impossible even to get certain messages through. The resistance to them and all that concerned them was sufficient to inhibit the transmission of messages pertaining to them. This did not appear until Mrs. Piper imbibed a snobbish prejudice in regard to work for certain persons. Through another psychic who knew nothing about the facts in any detail this whole matter was presented, and in such a way that, even if the general outline of the situation were known which it may have been, the articulation of the whole could hardly have been so fitting.

In the case of this latter psychic I have indubitable proof of the influence of the subliminal mental and moral attitude on the communications, and it is not quoted to exempt it from the same suspicions, but to show that we can hardly exempt Mrs. Piper's subliminal from actions which are apparent in other psychics. (Cf. pp. 181-186, 212-227 and 677-685).

One thing is certain the subsequent history of the Smead case has put it on the same level, qualitatively, with the Piper phenomena, tho deficient in complexity and richness of detail as marking the latter. But whatever theory will apply to the Smead case, on the authority of Rector, will also apply to Mrs. Piper, and we can find a unity between them only by admitting the modifying and limiting or inhibiting influence on the part of Mrs. Piper's subliminal upon the transmission of messages, especially on any point affecting her mental, moral, and neural habits.

42. Of Mrs. Thompson I know nothing except what has been shown in

* * * [Omitted portions]

Mrs. Piper's Subliminal.]

I. That's my test to him.

I am not I unless I give it.

[I make a sound of interruption, not being sure of all the words.]

I am not I unless I give it.

[The foregoing apparently from Prof. Hyslop's father.]

I will.

Tell Hodgson there's more truth than poetry in it.

There is Fred and John Myers. [Note 43.]

* * * * * [Omitted portions]

Rector writing. Sitter R. H.]

April 18th, 1901.

* * * * *

[Omitted portions.]

Mr. Hyslop sends special love and affection to his son and saith watch and wait, dear James, and I will be just always and I stand ready to reach you whenever the conditions are possible

the Report of Mr. Piddington and that shows good evidence. I think, for the same kind of supernatural as in the case of Mrs. Piper, tho not so good in either quality or quantity. Dr. Hodgson was doubtful about it, but did not deny the existence of the supernatural in it, tho denying it for his own experiments with her and being exceedingly sceptical about the value of any of the reported facts.

Of the Dresser case I know nothing; nor do I know to whom the name Gifford and the letters D and P refer. They will have to explain themselves as best they can. Dr. Hodgson died before there was any special reason to ask him the meaning of them.

43. This passage occurring in one of Dr. Hodgson's sittings, apparently refers to my father's pass sentence, and Dr. Hodgson so interpreted it and sent the excerpt to me. Apparently Mr. Myers caught what it was and hence his statement that there is "more truth than poetry in it."

either here or elsewhere, but be wary and look out for my pass word always. I can give it where there is truth as well in one place as in another. Your affectionate R. Hyslop. [apparently *Hi* and not *Hy*, but jumbled and skeletony.] I left out father. ("Your affectionate father"?) [assent.]

[R. H. Sitter.]

Jan. 14th, 1902.

See James. [Pause.]

See James and talk it over. It won't be long.

[Possibly in relation to Robert Hyslop and his son James. See below. Robert Hyslop followed Myers as communicator at this sitting.]

Why .. when .. Where and how .. can we meet thee elsewhere .. elsewhere .. [Between Mr. Hyslop and Rector.]

Robert Hyslop, he is speaking to me, friend.

I am glad to see you.

(I am pleased to hear from you, Mr. Hyslop.)

I have special work to do just at present and as soon as it is convenient, i. e. speaking from an earthly point of view I should like to see James and talk with him.

(I don't know how soon that could be, as he is at present in the mountains far away recovering from his illness. Have you any advice to give about his diet?)

Our good friend here told him some things which would have been of benefit had he followed——

(Yes.)

Our leader is especially desirous for me to give him all the help possible at this late hour. He can or cannot receive help as he will.

(Yes.)

Now then, let him leave all animal food for other mortals than himself, excepting bird fowl rabbit hare .. Hare .. etc. broiled boiled .. Boiled and in no other way.

(That is, *either boiled or broiled.*)

Yes, this is special advice from more than one reliable source friend.

Go to the door of the place in which he abideth and stand erect, draw in deep breaths so-called at least thirty without cessation .. cessation.

hold, friend ..

this is to be done regularly after the so-called morning meal U. D.

(Yes, immediately.)

after a laps [lapse] of what we used to call one hour.

Listen.

This is important as his life .. important .. and drink of tea from tree called pine continuously, i. e. the exterior or ..

help the Dr. get the name, friend, laps [lapse] of earthly memory.

(I do not know whether he means leaves, or cones .. or needles .. or) [Dissent by hand at each of these.]

(bark y [between previous lines. I move book.]

Yes. Yes, bark, and make a strong liquid .. liquid .. or tea, taking regularly, and eating no meat except as previously mentioned. Speak if thou dost wish, friend.

(I do not have anything special.)

Mr. Hyslop.

(One ..)

is extremely anxious that thou shouldst [a skeletal *shoulds.*] impress this on his mind ..

(How often should he take the tea?)

Every so-called morning and evening .. every.

After food.

(" after four ")

after food. . . .

The breathing is of the utmost importance.

(I think he has done much breathing.) [Cross in air.]

It must be continued under our special guidance.

(Yes.)

Eggs two each day at any time.

(Yes.)

There is a so-called earthly *germ*

" farm ") Germ . .

which this will eventually destroy . . eventually . .

the first course is the blood which this diet will improve course
to take . .

is to treat the blood with proper food.

. . treat he saith, friend.

Water freely. We can destroy great earthly evils and catarrhical [catarrhal?] disturbances.

cat . . arr ah cl [catarrhal]

through our methods of treatment when all earthly means fail.

He saith He will lead in this . . lead in this . . and assist
through prayer.

(Amen.)

Friend dost thou think he will listen, he must in spite of all
earthly doctors.

(I think he will. I learned from him that he has improved
much, but I think he has eaten ordinary meats.) [Assent, then
hand shakes negatively] must not in any way. We emphatically
denounce them in *his case*.

The doctor will give special diet and then we must cease.

(Yes.)

Eggs, pure milk, chicken, bird fowl rabbit hare . .

(Fish?)

not too often fish

(Venison?)

Yes, every two or three days or-called.

(Deer meat you mean, venison?)

Yes, I know it *well*.

A kind of ..

(" a bird or ") a kind of ..

turTLE, and positively no other kind of meat.

The apple, the vegetable of all kinds, the juice of fruits a good deal. This is chiefly all.

(Yes.)

I am grateful. Robert ..

(I am pleased to help.)

I wish my son to remain { } as it is God's will that we have been sent to give help } on the earthly side of life for some time yet. Say we do not need him here and we will do our best for him.

Dr. H.... [full name omitted.] is well aware of his state and is the chief counsellor [councillor?] here. [Note 44.]

44. The interest of these various records connected with the diagnosis of my several troubles and the prescription of a definite diet for them will be noted in the following facts.

I had broken down the preceding July, 1901, with nervous prostration, inflammation of the stomach apparently, and tuberculosis, but the public did not know anything of this until some time after I had entered the Saranac Sanatorium for tubercular patients, when an account of it was published in the papers. Mrs. Piper thus may have had an opportunity to learn that I had tuberculosis, but nothing more, as nothing else was said. The diagnosis, however, was spontaneous and not instigated by any request of mine. It came to me as a surprise. Dr. Hodgson knew the situation from my letters. The details of the diagnosis, however, are not all traceable to anything that Mrs. Piper might have known. Some of them were not known to the physicians until after I received the first of these records and asked them to make the necessary examination to confirm or deny it, but without telling them my object.

As soon as I received the record of January 14th (1902), I went to the

Mrs. Piper.

January 20, 1902.

[Rector writing.]

* * *

Good evening. I awaited my turn. R. H. [Robert Hyslop.]
(Yes. James wishes to know if he should take the two eggs
cooked or raw.)

let me summons .. [Pause.]

R [superposed] (One moment!) [I shift block-book.]
question received, R aw .

(Can he take other eggs each day if he wishes cooked or raw?)

Yes, indeed.

(You mean two at least raw.)

Yes, exactly.

(Then ..)

I am his adviser, H. . . . [full name omitted.]

physician under whose care I was and had a careful examination made and it confirmed the record in every detail. I saw that, as a scientific man, I had to test the diagnosis and the diet, if it killed me! I made a record of the urine analysis and sent it to Dr. Hodgson. That record cannot be found and I kept no copy of it, deeming it sufficient to put it on record with him. I then made inquiry as to the propriety of the diet recommended and found several physicians agreeing as to its fitness in the diagnosis. The pine bark tea was an unusual prescription, but both physicians and medical books said it was a good diuretic. I resolved to take the diet for a time at least. I religiously observed the directions and at the end of the specified time had another examination and reported as before. The report on the urine analysis showed a very marked improvement. I would give it here, if the first report had not been lost, but no comparison can be made and it may as well be omitted. I also gained in weight as rapidly as before the experiment and for the first time in the course of the disease my cough began to subside and the expectoration to decrease. I continue the diet for some months longer with the same results and did not at any time wholly resume my former practice regarding beef.

The prescription in general was the same that any physician would give in tubercular trouble and this was in respect of nitrogenous foods. But the

(Yes, I understand, Dr. H.... .. Then, he asks whether venison is necessary every two or three days.)

Well the nutrition in the venison is exact ..

("intention"? "instruction"?)

nutrition is precisely what he *needs*, and I advise it strongly.

(It may be difficult just now for him to get it so often.)

We allow for this, my friend.

(Then he states that he has apparently much improved on a meat diet, but he is anxious to follow what is told him, and he asks me to enquire why the meat is undesirable for him.)

Well there is meat and meat, and the Beef juice is not good for his *blood*. It is only a temporary help, and in the course of time there would be relaps [relapse] of the conditions and it could never be removed.

(Yes.)

"red meats" were prohibited which the physicians usually commend. The use of raw eggs was the usual advice of physicians, but pine bark tea was very unusual, and was evidently intended for the correction of the excessive uric acid diathesis which the physician admitted. I learned that wild meats are better for preventing this uric acid diathesis than domesticated, so that this was an important and interesting suggestion, perhaps not natural to Mrs. Piper's knowledge. The same might be said of the pine bark tea. Even the physicians were ignorant of any use that it may have had in this sort of trouble, that is, tubercular, and that would be the only clue Mrs. Piper could have had, while it was apparently given for correcting uric acid excess.

The points of interest in the diagnosis that would not naturally be suggested to a person like Mrs. Piper by the mere knowledge of tuberculosis may be noted. First is the reference to the catarrhal condition of the stomach which was especially true and had been for years and next is the reference to the liver which was found on examination by the regular physician to be considerably enlarged. As to foods, the command to eat fowl was unusual and the prohibition of pork is the characteristic attitude of the trance personalities in the Piper case. The other foods are accepted as orthodox, except the caution against beef.

I advise *lamb* instead of Beef, and it must certainly be followed.

We are far more capable of advising after entering this life than we were when in our own bodies.

(Yes.)

lung bad.

(Yes.)

The system has been catarrhal [catarrhal?] for a long time and the stomach badly coated, inflammation of the pancreas etc ...

catarrhal ..

stomach .. coated. [sentence then read at sitting as "stomach body." Hand seemed dubious.] ("coated, inflammation of the pancreas etc.")

Yes.

Meat is not suitable for such conditions.

("not suited")

suitable ("not suitable")

The white of the raw egg beaten up carefully in a little water and taken three times daily would strengthen these parts wonderfully, and help heal the *membrane*.

(In addition to the complete egg raw?)

Yes, the more the better. The lime in egg is also beneficial — lime ..

Yes, for my part I never could see the actual nutrition in the yolke [yolk?] of the egg. The chief good is in the white. Others may not agree with me but I claim to know. .. others ..

(Then I shall tell him that ordinary meats are not good for his blood. Can you say more on this point?)

Yes, it i. e. beef is inclined [?] to cause acidity of the stomach ("is liable"?)

likely .. ("beef is likely to cause")

therefore producing fomentation [fermentation] which when separated into its different parts,

("when repeated") separ .. ("separated") .. enters the blood in an impure condition which will certainly to .. [spontaneously changed] which is certain to produce injurious results later.

.. later .. [The first *later* deciphered just as the second was starting. The second was nevertheless finished. Sometimes in similar cases the repetition is not finished.]

The capillary [capilliarry or capillariy] blood vessels would in time give indication of this and the effect on the kidneys would be disastrous.

(Very good. Thank you.)

Not so. Welcome.

The pine is sweetening ... Sweetening .. to the blood. Any further questions. I will cure the patient. [Hand listens to R. H.]

(No more, I think, at present from him.)

look out for coffee.

(Should he take it?)

sparingly.

(ordinary tea?)

Yes, no objection to it in the least. [Note 44.]

Glad to meet you once more. Hope to see you personally some day.

.. person .. ("personally")

kindest remembrances to James and Hannah and all enquiring friends.

Auf Wiedersehen.

(Auf Wiedersehen.)

Mrs. Piper.

January 27, 1902.

[Rector writing.]

R. H.

* * *

What news from Hyslop, friend——

(He says "Does any other part of my body besides stomach, kidney and lungs need precautionary consideration. Does the diet of beef, pork and mutton affect any other specific organ badly?")

Yes, the liver especially, and this will eventually produce inactivity therefore poisoning the whole blood.

Pork is infamous.

("Pork infamous.")

is ..

turn from it as from a serpent.

Mutton we do not mind so much, but lamb is preferable.

("lard is"?) L .. ("lamb ")

Beef poisonous, pork also.

Now this is not idle talk friend but it is infinitely more important than it is possible for thee to U. D.

(Yes.) [Slight pause.]

(All right.)

look out for this.

(Yes.)

the ..

[Slightly agitated movements of hand and fingers.]

We see already more or less poisonous .. poison [spontaneously added] in the blood.

("more or less poison in the blood")

due to the catarrhal [catarrahal?] condition of the stomach.

If thou wouldst recover follow us.

(Yes.)

(Next?)

Gone did not wait longer said in going drink freely of pure cold water. Farewell.

H. M. D.

("Some *one* did not wait longer"?)

Gone ..

("some one did not wait") [The first *gone* I interpreted as some, and I inserted *one* thinking this word was omitted. The re-writing of *gone* here was the correction of my error, but I did not understand the correction at the sitting.]

in going .. (Yes.) [Note 44.]

Mrs. Piper.

January 28, 1902.

R. H.

[Head sinks 10.10 a. m.]

[Rector writes.]

[Cross in air.]

H A I L. (Hail, Imperator and Rector.)

All hail friend. [Hand talks with Sp.]

We will.

Friend we are told to inform thee that when the physician is speaking of our friend Hyslop he is fully cognizant of his absolute condition. he U. D. that the blood doth not cir [I shift block-book to avoid superposition] circulate through the lungs .. lungs .. and yet he may not have directly referred to it. U. D.

(Yes.)

But not one iota escapes his U. D. and he is wise and good and well advanced in this life. He will take good care that all is well with our friend, but of things he doth wish obedience ..

of all things he doth require obedience ..

wish .. w ("wish") obedience ..

(Yes.)

Any enquiries, friend?

(No nothing fresh, unless I enquire this. I fancy that Hyslop thinks too much that he must be so to speak always eating bird of some kind or venison, etc., whereas I suppose that he can get his nourishment from vegetables largely and preparations of vegetables, nut food and so on.)

Yes, he doth not need to follow the diet given here after a certain period hath been reached ..

(For ..)

this of course is given as a building process or foundation as it were.

(I meant, for instance. It is difficult for him to get bird, and I suppose that you don't mean that he must eat some kind of bird every meal or every day.)

No, not at all, but as it is most convenient from an earthly point of view and when the things are accessible, but to lay stress on it is absurd.

(I could for instance obtain vegetables prepared in tins, also preparations of grain and nuts in tins and get all needful nourishment from such things without eating bird at all.)

Ah yes, but thy case is not his friend, and for a time considering his present low impoverished condition .. impoverished .. of blood he should obtain so far as is possible the articles ordered by us, after which it will not be necessary.

(How often should ..)

We consider it our bounden duty in His sight to look after this case with all our power. U. D.

(Yes. How often should he take bird of some kind?)

I will ask +.

[Hand rises and listens to Sp. Cross in air.]

Until after the sixth or eighth Sabbath he should partake of Bird etc. every third day so-called at least.

(Yes. At least once in three days.) [Assent.]

(Good.)

Yes and the eggs daily . . Eggs . .

(Yes.)

Friend we use other means in cases like this, for instance we pray and reach out to him daily as no mortal can do which is a direct help apart from foods etc. . . apart . .

(Yes.)

It would be well to acquaint him with this fact.

(Yes.)

We wish the best common sense and good judgment [judgment?] used of course.

(Yes.)

Farewell. [Pause.] [Note 45.]

* * * [Omitted portions.]

Part II.

REPORT ON SITTING WITH MRS. KEELER.

Introduction.

The following record with another psychic, now in regular practice of the work, is published here because there are two or three hints of coincidences having an approximate value as cross reference. But it is much more interesting as exhibiting mediumistic power in the making. I had learned of the lady through Dr. Savage who had had an interesting evidential incident through her and on my way home from the east resolved to try for an experiment. I called at South

45. These references are to matters already discussed in the previous records and add nothing evidential. I kept close to the prescribed diet until the date assigned and then had the re-examination, with results as indicated in the previous note. The outcome was all in favor of the directions and probably represent information not easily accessible to Mrs. Piper and as probably beyond anything she normally knew or could conjecture.

Framingham where I was told I would find her and was thence directed to Worcester, Mass., whither I went the next morning. The record explains the rest.

The first and oral part shows no hints but the name Mary, that of my wife who had died nearly two years before. The oral part was apparently nothing but guessing and fishing. The automatic writing was more promising, especially in phenomena that tended to prove the genuineness of the effort and conditions, tho it carried little evidence, if any, of the supernormal. There was no reason to mention Dr. Savage in this connection from any knowledge that Mrs. Keeler could have had of my relation to him. I was an entire stranger to Mrs. Keeler, as the sequel shows, and if the reference to Dr. Savage is not a mere accident it is interesting. The name Charles was as good a hit as Mary, being the name of my deceased brother. He did not die of throat trouble, tho this was a serious complication in his disease, and he had communicated with me east of the place I was in. The reference to kidney difficulty was only true in the sense that my diet which was indicated above (p. 463) was with reference to this in its main aspects.

Worcester, Mass., April 6th, 1902.

I called the previous day at the place at which she was lodging and found her out. Her work as a seamstress occupied her time. The lady who met me at the door, Mrs. Keeler's friend, seemed a pleasant and refined person and apparently innocent of all tricks connected with the sort of business that I was investigating. I arranged for an experiment the next morning, the 6th, and withheld my name. The propriety of this was fully appreciated with the remark by the lady who met me that Mrs. Keeler preferred not to know the person who had the sitting. I learned that it was Mrs. Keeler's desire to "develop" as a medium and become a professional at the business so that she could then earn her living instead of working as a seamstress. I ascertained later that Mrs. Keeler's conception of the "professional" excluded

platform work which was repugnant to her. What she wanted to do was to perfect her powers and to do good enough work to be a private sitter for friends and strangers. The appointment was for 9 a. m. the next morning.

I arrived a few minutes before the fixed time. The first thing I did, without indicating my identity, was to interrogate her briefly regarding the history of her mediumistic powers. I ascertained that they had originated soon after the death of her husband a year ago. He died on March 30th, 1901, and soon afterward riding on the street cars and on various occasions she felt sensations and slight muscular convulsions in her hand which she described as like electric shocks or currents. This occurred often when sitting quietly in her room. On the day after Decoration Day, May 30th last, while lying down she felt an inclination to write. She took a piece of paper with a pencil and waited passively to see what would occur. Her hand remained stationary for awhile and then arose and began to write in scrawls for a short time and then to write freely and intelligibly. The writing purported to be by her deceased husband.

At this point I suspended further inquiries until after the sitting and when this was over conversation on her case took up so much time that I could not continue inquiry on this point.

Before going into a trance Mrs. Keeler gave me a brief account of what I should expect. She indicated that she was controlled by a Doctor, and that some of her work was the diagnosis of disease. The trance came on with comparative ease. There were a few sighs and slight muscular convulsions about the hands and face but nothing striking in the transition. I could detect none of the artificial characteristics by which simulated trances betray themselves. I learned after the sitting was over from her own voluntary statement that she is perfectly conscious during the trance and knows all that is said or asked.

As soon as the trance was reached I was addressed with a

polite good morning and statement that the speaker "heard of my coming some time ago." An allusion was made to me as one interested in the knowledge of these things. I then asked: "Is this the Doctor?" The answer came "Samuel Farnham." I asked when he heard that I was coming. The reply was that he got it from many persons and that I was in pursuit of the knowledge of these things, and that any other was not possible. I then asked if he could get any friends of mine, and the reply was that he could after he went out, but that I might ask questions about my own case.

I at once asked if he could diagnose my difficulties and he proceeded immediately to tell what was the matter with me. "There is trouble in the region through the kidneys (medium feeling about the lumbar region of her own body) something the matter with the urine."

"What is it" I asked. The reply was: "I will give it later in writing. My control is not so good as at times. The conditions are not clear" etc.

I then asked for messages from others and there was a consent to try for me. In a few moments the medium said: "There is a gentleman here who knew you a long time ago in your boyhood home." Then there was a short pause and the remark by the medium, as if speaking to a discarnate spirit, "step closer." She continued with a description saying: "he is dark complexioned and undersized." I asked "What is his name?" Reply was: "Foster, sounds like Foster. Commences with *Fo*, not a relative, but acquainted and interested in your line of work and pertains to science. There comes a little child, comes as if it were a little boy. Frankie, Freddie. I don't see why they all begin with letter *F*. Name Fuller, Francis Fuller, called him Frankie. I asked where he lived and reply was: "Town of Boston. Wants to reach her father. Bad throat, choked, passed out in great distress."

"Do you recognize a Mary." I replied that I did and asked for last name. Reply was: "Last name begins with S. Sands, Sanderson, Anderson. No, not right. Mary is here. She is pleased to come and reaches out her hands as if much in sympathy with you. I cannot get what relation she is to you, but she seems as if a wave of sympathy comes out toward you. There is quite a crowd here." Cf. Note 96.

"Bertha. Do you know Bertha, Bertie." I said, no, and the medium spoke as if to the discarnate and in the somewhat deliberate manner of Dr. Farnham, to refer to that personality: "speak a little plainer and it will facilitate matters. Albert Albert Mason. Take his name and find out on inquiry."

I said: "See if you can get Mary to stay longer." The reply was: "When she returns I shall try."

I then asked "what he would suggest for the kidneys" and received for answer: "I will give remedies later in writing." Then before coming out of trance, which was spontaneously suggested, the medium said in the personality of Dr. Farnham, "Remember we use a secondary agent, so as not to draw on her energies" referring to the medium as afterward explained.

When Mrs. Keeler came to normal consciousness she at once explained what was meant by this reference to a "secondary agent" and said that she was herself perfectly conscious during the trances and she remarked that she felt as if she had a *mus-tache* and that it was a very queer sensation.

It was explained to me that when she did the automatic writing she had to have a friend present upon whose hand she held her own hand while writing. This lady was called in and it was the lady who met me at the door on both occasions of my call. Her name was Gray.

The arrangement for the automatic writing was quite curious. It had been indicated in the process of development. Mrs. Gray held the pencil and Mrs. Keeler simply placed her hand on that

of Mrs. Gray and the writing was done under these conditions. It appears that Mrs. Gray can do no automatic writing herself, and I was told finally that Mrs. Keeler had often produced writing by holding her hand on another person's in the same way. She remains perfectly conscious during the performance and often asks questions after something has been written. She does not know what is going to be written, except as now and then the first part of a sentence may indicate what is to follow. She finds, sometimes, that what is written is what comes into her mind. But much of it neither comes into her mind nor has any meaning to her when written. The following is the record of the automatic writing and the questions:

(" Dr. here are you not? ")

Yes.

(Mrs. K. Give description of this case)

Much of apparent kidney trouble is caused by liver, for kidneys secrete unnatural salts owing [not read correctly and vigorously erased and then re-written] owing to d ["d" erased] inactive liver.

(What should I do for it?)

Calomel properly [not read at first] (preparation!) no (Calomel properly?) yes. ad ... administ ...

(How should I take it?)

I prefer this to be done by physician.

(Mrs. K. Tell him whether any one is here) (Get Mary)

Mary (Last name) [Pause] [Then the pencil moved toward me several times and tipped over toward me at the edge of the sheet] C * * [undec] (Try to write it out please) [then the pencil vigorously erased the undeciphered portions of the word and began over again] Charles (What relation are you to me Charles?) [pencil moved toward me twice] ... [scrawls and pause] Mary will help you. Tell Dr. Savage [not read]

Savage Phil says he must do something about his blood or he will have blood vessel burst

(Who is that for?)

Dr. Savage. you know.

(Who is writing?)

Dr. Farnum

(Is Phil Savage here?) Yes.

[Here the writing changed its character and for a few moments was much less strong than before. Apparently there was a change of personality. Previously owing to vigor of the writing I had put my hand on that of Mrs. Keeler and said 'be calm']

* * * * [undec] Charles [My hand removed]

(I have simply to say ...) [writing again became strong after removal of my hand] your way was best.

(What do you mean by saying this?)

be sure before deciding [pause] much depends on keeping your jud ... [I half involuntarily read the word "judgment" before it was completed and the pencil at once wrote—] yes, clear and [pause] free from bias

(Who said this?)

Charles

(Have you ever tried to communicate before?)

Yes. (Where?) [Hand and pencil here pointed to the east. As they did so Mrs. Keeler said "off there"]

(Who else was present) [Pencil again pointed to me several times.] (Who on your side) William (William who?) Mary, James ought to have kept on. You know. Can't you start him again [pencil pointed to me]

(Wait a moment. Well, Charles, you here?) [I here explained what I wanted, namely, something that would make clear who it was]

(What did you pass out with) [pencil went up to Mrs. K.'s neck several times until I said that I understood.]

(Did you ever tell this before?) [pencil again pointed to me.]

(Is it harder here than the other place)

Yes but more power here but don't know how to use it.

(Do you know anyone else who can?)

time [?] you get * * * [undec] [Then the pencil began violently to move back and forth over the paper until it tore the sheet. I then closed the sitting.]

After a few minutes, while talking about the matter, suddenly Mrs. Keeler extended her hand with a general paroxysmal manner and exclaimed: "Your brother Charles wants to speak to you." With a sigh of fright she calmed down and went on talking in the same strain for a few sentences and closed by saying: "he is so sorry he can't."

After the sitting in speaking of the name Charles, I had accidentally and inadvertently called him "my brother Charles" and Mrs. Keeler remarked at once that she had thought of my brother when I asked about his relation to me, but was afraid to say so for fear it would be wrong. As events indicate the mention of it after my accidental reference is worthless, and it would have had little value even if it had been spontaneously mentioned.

After this some conversation was held about her various experiences of which I took no notes. There was no time for this. In this conversation the remark was dropped that, on the evening before, an experiment was tried to ascertain who I was, since I had concealed my name. The two ladies said that all that Dr. Farnham would say was that I was a "scientific investigator." I asked if they had the record and they said that they were not certain, unless the matter thrown into the waste basket had not yet been destroyed. They said that they never kept the writing, but simply threw it in the waste paper basket. I asked them to see if the record of the evening before had been destroyed and Mrs. Gray went at once into the next room and returned immediately less than a minute with the paper all written over with

the same type of automatic writing as on my sheets. They showed me written in plain script "scientific investigator" written in reply to their question.

During the conversation I said regarding myself that perhaps Mrs. Keeler could guess who I was and she replied that she could not. I asked her to try and she guessed Dr. Hodgson. I said she was wrong and asked her to try again, but she replied that she could not guess who it could be. When I told her, without saying where I was from, simply saying Hyslop, she showed a vague recollection of who I was, but apparently did not know very much or very clearly who I was. [Note 46.]

Part III.

SITTING WITH MISS W——.

Introduction.

The following record is published in this connection because of the undoubted cross references in it with the communications through Mrs. Piper two days later. The notes and explanations speak for themselves and I need add nothing to this introduction, except that Miss W—— is the same lady mentioned in the Report of Mr. Cleaveland in a previous number of these *Proceedings* (Vol. II, p. 119), and is a private person, never having practiced mediumship profes-

46. The proper names here in this record are most of them irrelevant. The name Bertha in close proximity with my wife might be forced into relevancy as the name of a maid with whom we had some trouble a few years previously, and Albert Mason as an approximation to the name of a man I had recently left in the Adirondacks who had promised to communicate with me, if he died first, and who died not long after this time. But I can attach no such meaning to them from the evidence, and all the others are wholly irrelevant.

sionally in any respect and has ceased to do it even for her friends, unless on urgent and imperative occasions. The condition under which this sitting was held makes it a good one, tho for many persons it will have to be discounted by reason of the public knowledge of myself through previous publications on the subject and the possibility that Miss W—— may have seen a picture of myself in the papers and thus casually provided her subliminal with a knowledge which her normal consciousness had forgotten and could not use. But this will not explain the trivial facts obtained, many of which were beyond the knowledge of any and all persons not acquainted intimately with my life, and some facts not known to any person but myself.

The primary interest which this sitting awakened in my mind, apart from its evidential value, was its psychological difference from the messages of Mrs. Piper. It illustrated or proved the influence of the psychic's mind upon the content of the messages and led me to appreciate Dr. Hodgson's claim for the theory of "possession" as presented in his Report and which I had neither adopted nor denied in my previous Report. There was evident difficulty in getting communications through in this case, but the confusion and imperfections were not like those of Mrs. Piper. Perhaps the trance personalities affect this, but this made no difference in this instance, because there was no apparent control in this altho it is probable that there really was one. But I felt as I had not felt in the Piper records that the modifying influences of the medium's mind were evident and that perhaps it was inevitable in cases where the psychic was normally conscious. It was apparent in this instance in ways that cannot be expressed in words, because it required the observation of various pauses and mannerisms with the conscious reading of the message by Miss W——, especially when I could not read it, to appreciate the reaction of her own mind on the matter transmitted to it and interpreting it, even tho it was writing automatically and at times could not tell any more than I could what was written, except by deciphering it. Yet supernormal facts filtered through all of its action.

Contemporary Note.

Boston, Mass., June 15th, 1902.

The following is a record of a sitting with a lady whose name and experiences came to my knowledge just a year ago. I reserve her name at present as I would not take the liberty of publishing it without her consent. She is not a professional medium and receives no pay for her work which has been limited to her friends and acquaintances. I was experimenting with Mrs. Smead in a distant town of New England when I heard of her through a cousin's husband, having been introduced to him by Mr. Smead. I may thus have been mentioned to Miss W—— by her cousin's husband as a person interested in such phenomena. Besides my name and photograph might have been seen in the papers so that she, if inclined to pry into such matters, might have guessed who I was on my appearance at her home this particular evening. I had received a letter of introduction to her through Mr. Smead who gave in this letter as my name, Mr. Robert Brown of Smithville, Nebraska. He arranged for the sitting so that I had no correspondence with Miss W——. Mr. Smead had had sittings with her and might have mentioned my name as one interested in such phenomena. Whether he did so or not will depend on his memory. I append his testimony with that of Miss W—— and her cousin's husband to this account. My identity was thus concealed except in so far as it might have been guessed from newspaper articles and pictures and this of course, was quite possible, tho I have witnessed the failure of even many of my friends to recognize me, and Mrs. Piper in my sittings a few days after this one and in spite of her acquaintance with me personally after my original sittings did not recognize me and she had seen my picture in the papers, according to her own statement when attention was called to me after introduction this second time. Hence tho Miss W—— might have guessed who I was I very much doubt the fact, as I think the circumstances and her manners against the supposition. No value, however, can be given, to such a judgment, by those who are not acquainted with Miss

W——. Further evidence on this matter I reserve until later, as the present view is what I took before inquiry.

The "communications" were made in writing. Whether it was the usual automatic writing I did not take the trouble to investigate, since Miss W—— remains conscious during the "communications." She confessed to a tendency to go into the trance, but she firmly resisted this as it is distasteful to her. There are good reasons, of course, why she should resent this with strangers and I did not press for this result. The evidence that the writing was automatic, or at least partly this, is found in the circumstance that it was at times uncontrollably violent, or at least apparently so. Miss W—— reads her own writing and the sitter can read it with her. An interesting fact is that Miss W—— can interrupt it at will, as if she had entire conscious control over it, and can do it as slowly as your notes require, except when it becomes violent.

After I was introduced to her we talked a few minutes about the way I had heard of her, without mentioning her cousin's husband, talking only about Mr. Smead who had given me the letter. We sat down to the experiment about three minutes after my entrance to the house. Nothing was said that would lead to my identity. Any suspicions of this in her mind must be attributed to other sources than my few minutes' conversation.

Most of the above notes were written out the next morning after the sitting. The sitting was on the evening of May 31, and the notes on June 1st.

Record of the Sitting.

May 31, 1902.

Why James.

(Who says that?)

Mary.

(Mary who?)

Mary F. [Made with some resemblance to Capital S, but with the cross line for capital F.] F [spontaneously repeated and made distinctly.] you know.

(What does "F" stand for?)

you know my old name.

(Yes, please tell it.)

I am not sure that it will be possible. Wait a moment.

(All right.)

sit back and I will try for the second letter. Will you help me a little?

(Yes, how?)

Was it not *R* [underscored twice] *R*.

(What's the rest?) say yes, if it is right. (Yes.) ye. No, you know that is the rest of my name. [Vigorous strokes over the word "name" as if to erase it.]

(You mean *Fr*.)

and the ye. Yes, no, he knows as if he did not.

(Do you mean "ye"? Wait a moment.)

Yes I do. [Written in very large letters and a strong hand.]

Why I can't can't Rem [?] * * * * you must ... I can't * * it.

(What was your ... the rest of your name?)

* * is * * not yet [?] * * * * H. Well, now my

(All right.)

dear, there is a Robert himsf [?] [himself] Robert hims [?] but not your new self, your father. [*father* written in a strong hand.]

(Let him give his full name.)

W. I doubt if he can write. [?] the last name begins with H as my and yours do. [Note 47.]

47. James is my own name. *Mary Fry* is the name of my wife, but she never spelled it "*Frye*." People in New England are familiar with this latter form in the name of Senator *Frye*, of Maine, and his family, and perhaps others. Mr. Smead's and Miss W.'s later notes may explain the circumstance. (Cf. p. 495.) Robert was the name of my father.

It is apparent in the reference to "not your new self" that my pseudonym is discovered. This is more clearly indicated a little later on the next page.

(All right. Are you still here, Mary?)

I am beside you. I am close [co written first and then I superposed upon it at once.] to you in spirit.

(Well.)

I wish to talk. you have the proof now and I want to speak of your health. I am somewhat relieved regarding an anxiety which held me during the past 4 months. you are improved. that constant irritation of the throat is becoming less and less.

(Good.) [Note 48.]

Now the one thing which lies nearest my heart is the anxiety & that is not the word which expresses the emotion. it is [its] to have you lay aside *all* the doubt and to just [jest] receive [?] as spirit you [?] [Sheet changed] spirit. you have changed in your thought since I came to you. have [Apparently the one "*you*" served for its use twice.] grieved my going out. grieved not only to you yet [Excitement and words "to you yet" written in a strong hand.] no, but to the world a blessing. [Note 49.]

48. Three months ago, not four, an irritation in my throat began and worried me considerably. I feared that the tuberculosis with which I suffered would go to my throat, as I often felt a huskiness in my voice and suffered from coughing frequently. I thought it possible that my father's fatal illness might be repeated. But I mentioned the case to no one whatever except my cousin who was spending some weeks with me in Saranac Lake at the time. This irritation has been decreasing steadily since the month of March and has almost entirely disappeared at this writing. There was no coughing at the sitting to suggest it, as I did not cough more than three or four times a day at this period and then only two or three slight coughs such as any one might have.

49. This is not definite enough to identify it, but it may be worth mentioning that my wife was so devoted to her children and they were in such need of the affection of a mother who accepted motherhood so gladly as she did that, after her death, in my grief, I often said to myself that I should be reconciled to her leaving if it would only prove a benefit to the cause which my Report on the Piper case advocated. There is nothing that excites rebellion against the cosmos in a moral nature more than the sight of mothers who

You will [strong hand.] never *prove* the existence of soul. I was blind. you were more despondent than I.

Your name is not Robert. it is James. Isn't it James H. Well wait a little. we don't want too much flutter here. [Note 50.]

(You know why I want full details.)

Ah, but you have had these [last two words in stronger hand.] now let me talk.

(I)

don't ask for more proof.

(I have not had them from you.)

I doubt if I can give you the one thing you most desire this moment.

(What do I desire this moment.) [I was not conscious of any particular desire such as the reply indicates.]

The sign, well not exactly password, but the test. If you will keep motionless I can [?] be able to give even that [line drawn across "*even that*," erasing, but probably intended to underscore.] [Pause.] [Note 51.]

Well, we are doing well. Let us go on [?] I shall not be able to give that and much else without the full concurrence ("consciousness"?) co-operation of the messenger. Let us not ask too much James. You have had other [?] cases.

live to neglect their responsibilities and the snatching away of those who are anxious to assume motherhood.

50. The reader will note that I had been introduced to Miss W—— as Robert Brown. This message indicates the discovery that I am not the Robert supposed in the letter and also the initial of my middle and last name.

51. Here Miss W—— remarked that she felt as if she were going to sleep and that she was afraid she might go into some state which she did not like. She went to the window and did something to it to throw off the tendency. I held a few moments' conversation about a trance, the details of which I have forgotten (June 1st), but it bore upon the desirability of trying it.

(Well, all right.)

when you least expected it.

(Is this father talking?)

No, Mary.

(Have you seen any close relatives on your side?)

Yes, but there is more sympathy between your father [?] [spoken by Miss W— as usual after writing it.] and me than between any of the nearer ones of my kin.

(Why is this?)

Because of our common interest in you your and our anc [Pause and light line drawn through last five words as if to erase.] Our harmony of thought, you know. [Vigorous line drawn through "know" as if to erase or underscore.] I am no [possibly "t" omitted.] more anxious than you to establish the evidence of continued life, yet you linger and waste the golden moments in needless tests.

(No, I think the tests the best.) [Note 52.]

Shall we not go back to the old home together [?] [spoken] Prof. to the old study to the quiet corner ("quiet corner"?) no, yes. ["yes" written in strong hand.] when you gained [?] strength [?] and intellectual * * for your labors for the following days. We did not understand one another, each other I should [?] * * as we ought have.

(Yes, very good.)

52. I had never arranged for any password or test with my wife. She was apparently the one who would live the longer, and she died so suddenly that there was no opportunity to speak of this. But my father had a password that he had given in 1900 through Mrs. Piper and this is apparently alluded to below. The use of the word "messenger" is interesting as this seems to apply, in the Piper case, to the trance personalities there (Cf. *Proceedings Eng. S. P. R.*, Vol XVI, pp. 376, 382), and it is apparently only through their co-operation that specific messages can be given of the kind bearing more distinctly on personal identity. The allusion to "other cases" possibly refers to the communications through Mrs. Piper which my wife well knew before her decease.

We were both hungry for the thing we each could not give the *other*.

(Why hungry?)

There was always a deeper longing, a more . . . well, it was not a hope, but . . . [Note 53.]

Do you remember how each would try to outdo the other in bright repartee [Pause to read it, then repeated.] repartee ("repartee"?) Yes. ["yes" written in large letters and very strong hand.] I never liked to give up in an argument. [Note 54.]

I have [strong hand] changed my mind about one thing concerning your health.

(What's that?)

You are to remain longer that [than?] I at once feared, that is my fear that you would come before you had had the foundation [underscored several times] coupled with the fear of loving hearts drew from me a message concerning the length of time you would remain in the flesh, but it was not really a direct [?] message from me [last five words in strong hand]. [Note 55.]

53. I understood my wife better than she understood me, but she always thought I did not understand her. My training in psychology enabled me to understand her mind better than she thought. But this description of our relation is a fair representation of her mind. It is especially true that each was "hungry for what the other could not give," though this statement is too vague for me to identify it definitely. She always clung to a faith in a future life in spite of my scientific scepticism and could not be brought to appreciate my position which, as said here apparently, was "not a hope but" an attitude of mind described by Job in "though he slay me, yet I will serve him," or Paoli's poem, "Alles hinzugeben," etc., which I often quoted to my wife. The passage is merely pertinent, not evidential.

54. "Repartee" is not the word that should have been used in this statement, tho it perhaps hints clearly enough the tone of little disputes between us frequently in the presence of company. That she "never liked to give up in an argument" is a remarkably accurate account of her character.

55. My wife and many others, as well as myself, thought I would be the first one in the family to die. Indeed I had made every possible prepara-

You must work the works of him that sent you while it is day, for the regret will be deep and lasting that you were not true to the great trust given you, H. [?] [followed by vigorous and illegible scrawls, great excitement and dashing of the pencil over the paper.]

(What's that?)

Why I have so much to say. [written in strong hand.] [Pause.]

The baby is now a woman.

(Which one do you mean? Give the name.)

Alice.

(Not right.)

[Pause.] [Name "Alice" slowly erased.]

(Alice is not right.)

Yes it is. [large letters.] M [or W] yes, Aluc [?] [Possibly "Atric"] May [?] [Read "Alice May."] (No.) Who was Altice May [Read "Alice May."]

(I do not know.)

Well you should know.

(What relation was she to you?)

my child, there is a significance in that name of Alice & May you understand very well. ["Alice" and "very well" written in strong hand.] especially if I leave off the y and just say ma.

tion for it in my business arrangements. Whether she feared that I would die before I believed in a future life, "had had the foundation," I do not know. But I received no message from her directly about the prolongation of my life. I did receive a message through the Piper communications on January 14th, 1902, purporting to come from my father, and saying that he wished me to remain longer in life. At the same time and at later dates specific directions in regard to my diet and care of myself were given through the same source with indications that, if I followed them, I would prolong my life. (Cf. Note 56 and communication from my mother, p. 508 and Note 71.) For my father's reference compare p. 459.

Sit back and be more passive, you are too anxious. [I sat up and tried to be passive.] [Pause.] [Note 56.]

We are doing well. Anything more you want.

(How many children did we have?)

two. [We had three children. All living.]

(Where did we meet?)

56. The baby was only eighteen months old when my wife passed away and is now only three years old. Her name is quite different from *Alice May*. It is possible that the mistake is similar to those in the Piper phenomena, tho I cannot urge this. The allusion to the significance of the name is not intelligible. [Above note made in 1902.]

The name "Alice" came through Mrs. Piper in my first sitting there as a mistake for "Annie" and was spontaneously corrected (Cf. *Proceedings Eng. S. P. R.*, pp. 21-22, 307). I have obtained the name Alice through one or two other psychics where it was apparently intended for "Annie." If we assume this to have been the intention and that "May" is a mistake for *Mary* we should have the names of my sister Annie and my wife Mary. My sister Annie or Anna had died in 1864, and in spiritistic parlance, would have been a grown woman at this time. (Cf. Note 171.)

Another interpretation of the "May" is possible. If it was intended for "Mary" and was the same mistake that Rector in the Piper case had made for my mother's name Martha, we can understand the meaning of the request to drop the "y," which would leave the first syllable of my mother's name. Hence the whole passage connected with this and Note 55 might be supposed to have come from my mother, and not my wife. There is a verisimilitude between the advice to do "the works of him that sent you" and what my mother said to me through Mrs. Piper on Feb. 5th, 1900 (p. 400). The change of communicator apparently indicated by the phrase "We are doing well" that follows and marking an interruption in the messages would suggest this. We may remark also in this connection that my wife claimed in her communication through Mrs. Piper that she was met by my sister Annie (p. 541).

Another interesting fact tending to suggest that it was my mother is the circumstance that it was my mother that referred thirty hours later to the circumstance that my life would be spared (p. 508) and in language not far removed from the statement commented on in Note 55 and which was that I would "remain longer than was once feared." The facts make it very close to a cross reference.

not where we spent our life.

(Where did we spend our life?)

In a busy city. I love that river still.

(What river is that?)

the river of the beautiful scenery, H. river. [Miss W.—
remarked: "How they play around a question."]

(Give the other letters.)

I'll give the last. n. ("n"?) n. read for yourself.

(Give some of the other letters.)

d and s are in the middle of the word, you are getting too
exactng.

(All right. I have to be.)

Yes [?] now if I should [shu] go and say we spent our life
in California how dreadfully disappointed you would be when in
reality it is the farther limit of the continent [stronger hand.]
How I would like to give one of my old laughs [large letters and
illegible.] laughs [repeated in softer and legible hand.] [Note
57.]

Why don't you ask the color of my eyes and the usual
questions about my disposition.

(What was the color of your eyes?)

* * * * * too much so to describe just what * * no,
you * * when they were grey on blue.

(What did you use to say of the color of my eyes?)

I can't tell. I kno [?] [know?] though. amason [?] [Read
so at time.] No [?] [or W] I was about medium height, had a
very hevvy [heavy] head [?] [hairs] of hair [?]. [Read as

57. This is a peculiar passage. It shows quite a tantalizing spirit, as the
reader will remark. Our home was in New York on the banks of the Hudson
river whose name is substantially given here. My wife was very fond of the
scenery on that river. She always broke into a tantalizing laugh when she
succeeded in keeping a secret when I was after it, or in cornering me in
matters of this kind.

"heavy head of hair" at time.] was very impulsive [impulsive] yet schⁿ * y and con ... schⁿ constantly and [?] it struggling [?] ("struggling"?) No, you are wrong. I constantly [?] [const * y.] sought to suppress what seemed a flighty rather than an earnest nature and companionship with one who *always* weighed well each thought before utterance gave me in time a more serious air. I was quick in all my motions as well as in my disposition. [Note 58.]

(What did you like most?)

I was fond of music for one thing, but you have in mind some other re.... amusement or recreation ['a' in 'amusement' superposed upon 're' in unfinished word.] have you not? ['you not' written in strong hand]

(Yes, what is it?)

If I could [strong hand] just throw this woman into unconsciousness I could tell you everything that ever transpired in our lives. I have something to say before we part to-night.

(All right.) [Pause.] [Note 59.]

Now you keep still. It would not do any harm to help me just a little ['little' written in strong hand.]

58. The color of my wife's eyes was a greyish blue. There was no approximation to the right answer regarding the color of my own eyes. My wife's hair was fairly heavy, but not specially so. She kept it about thirty inches long. She was of a very impulsive disposition, quick in her movements, and the contrast between herself and myself in regard to thought and expression is very accurate. The possible significance of the letters "schⁿ" I shall not comment upon at present.

59. I had music in mind when I asked my question, and the answer is correct and expresses the one enthusiasm she had in life. She was an excellent player on the piano. But as soon as the allusion to "amusement or recreation" was made I thought of what I used often to tease her about. She was a great stickler for a clean house and would dust and sweep twice as much as seemed to me necessary, and I used to ask her what she would do when she got on "the other side." The pertinence of the allusion is apparent, but is not definite enough to identify it.

(How shall I help you?)

Well you know what I desire to speak about

(That question?)

not the past one, not the old one, that is settled.

(Well, what is it?)

your future.

(Well, what about the future?)

you must not go back to the old mental tension, tension [*'tension'* spoken by Miss W—— in a doubtful voice and then rewritten.] You have a work to do which will be of abiding worth to the world. men are not always to die in the old way and you can help them intellectually in a way which will unfold the soul [from *'in'* to *'soul'* written in a very strong hand.] My dear man you are most woefully muddled over your conception of the soul and mind, over your upper and under mid ... intelll... [superposed upon *'mid'*] intelligence. You call each by all sorts of names and were I to try to explain you would say, now you did not make that a study when here sufficiently to be authority * * .

(Who says this?)

I do.

(Who is I?)

M. [Note 60.]

60. The reference to the "old mental tension" is very pertinent. It was my overwork mentally that broke me down and I have had to take a year's rest on account of it. It is true that my wife never made any study of psychology and I would not accept her as an authority on it.

July 23rd, 1908.

There is an extraordinary interesting incident at this point which did not present its full meaning to me at the time and which has occurred to me while completing the Report for publication.

At the time of this sitting I had not completed my Sabbatical year during which I was recovering my health after the breakdown due to the mental tension or strain of my work, and it was my full intention to re-

(I suppose I shall have to wait until I get on the other side.)

Why wait. talk faster. [I had asked questions slowly as in the Piper case.]

(How is it possible for you to make it clear?)

Never until you believe in your heart that I can see what you cannot. Teacher and philosopher that you are I could teach you a little and really too the fundamentally [read and spoken as '*fundamentals.*'] of psychology, so that would not after all be a little. [*a little*' written in strong hand.]

(Yes, if you could make it clear.)

You never can hold or guide a pupil until you can win his

turn to the work. Indeed I saw no other possible alternative and the reference to my future and advice not to go back to this work had no meaning to me except the advice of one who knew nothing about the situation, and I thought no more about it. For several previous years I had had a premonitory dream that I should not return to my work at Columbia after my Sabbatical year, and having repeated that dream during the summer of 1901, after the breakdown and put it on record with Dr. Hodgson, I continued my rest with the full purpose of returning to my work, the "old mental tension." I did so in the fall of 1902, but in six weeks was compelled to resign from it because of the tendency to relapse into the difficulty which I had supposed the rest had overcome. I was threatened with the recurrence of the tubercular trouble. I had lost eighteen pounds in six weeks and my cough began to return. Apparently the premonitory dream was realized, or nearly so.

The statement that I had a work to do "of abiding worth to the world" had not occurred to me as having any possible meaning that could apply to my present labors, but apparently there is here a prediction of what it was to be and no conception of it possible to me at that time. As soon as I had recovered from the loss accruing to the six weeks' work I set about planning for organizing psychic research in this country. I first wrote my book "Problems of Philosophy" and the "Science and a Future Life" while campaigning for the practical organization of the work. The death of Dr. Hodgson seemed to have precipitated the crisis which thrust me into the breach and this prediction seems to have had its fulfillment.

confidence in your superior knowledge, can you? ['you' written in strong hand.]

(No.)

Well this appears equally between us, if you were vastly superior in intellect ONE [once] [underscored three times.] Well, what is the first question? I imagine I see you in the attitude of pupil to me. ['to me' in large letters and strong hand.]

(All right.) [Note 61.]

Now you are wondering [?] all the time why I take so much time and your father none [?] I doubt if the harmony is sufficient for him to come at all through this source in a conscious state. ['a' written 'as' first and then 'c' in 'conscious' superposed upon letter 's' erasing it.]

(Why can you come in this state?)

There is sympathy here. I can touch that spirit and speak through [?] it.

(Have you met any one who came over recently?)

The old lady that you know much [?].

(How was she related to you?)

We were as wide apart as the poles in harmony.

(What blood relation was she to you?)

Shall I say the nearest of earthly ties? I know you know.

(Yes, but you must say it.)

Yes, but you mustn't dictate too much.

(I am not dictating. I want it as evidence.)

We are not together. She had all the right and authority to

61. The words "teacher and philosopher" are quite pertinent, as the reader will see. Taunting me with my former superior intellect is pertinent badinage, and the last sentence about imagining me a pupil of the "communicator" represents just what I would expect my wife to taunt me with. There is nothing evidential in this, of course, tho it happens to be characteristic.

act as the guardian and guide of my wayward soul, but she never did it. [Note 62.]

(Miss W—: Can't you write the name? You have already written more than the name.)

We are more than helpless even when we long to be witnesses of the truth. It is never with me that I will not, but that I cannot. I occasionally [?] misspell [misspell] a word now as I used to in the old days. you would be sure to find it after [?] one thing more. I will. You have in your mind a new plan or a new interpretation of a [last four words apparently erased.] a new light on an old plan. The new light is indeed light [?] follow the new impulse & I just know what I am talking about to [too] Yes, I do.

(Well, we had better stop.)

Good night. Come again. [Note 63.]

After the sitting was over I asked Miss W—— if she could guess who I was, saying that, of course, the letter of introduction gave a false name. After some reluctance and hesitation she guessed "Professor Hyslop." She then volunteered the reason that she guessed so. It was that she had

62. I had an aunt in mind when I asked the question who had recently passed away. Assuming that my question was understood the answer has no relevance. But assuming that it was understood to refer to a living person and a recent visit from that person, her stepmother still living, the question about earthly ties is pertinent and the last sentence exactly true. But this supposition is not clearly rational.

63. My wife used to have much difficulty in spelling certain words with a similar sound and had to keep a dictionary near her when writing her letters, to protect herself. The allusion to the "new plan" or "new light" is unintelligible, unless it possibly refers to a discovery made four days before this experiment that created as much excitement in my mind as Archimides felt and expressed in his famous "Eureka" when he discovered the specific gravity of gold. This pertained to the difficulties involved in communications between the two worlds and the way to describe them. But I have no reason to positively believe that this was meant.

put together the two references, the one to "James H." and the other to "Prof.", and supposed that I must be "Professor Hyslop."

I found Miss W—— very modest and retiring in her manners. She was without the least apparent sign of the audacity, suspicious looks and scrutinizing manners of the usual fraud which it has been my fortune to meet often enough. In every respect her behavior was prepossessing and ladylike. She stated that she sat only for friends, an assertion which agrees with all that I have heard about her from Mr. Smead and her cousin's husband. She would take no pay for the experiment, and when I asked her if she would be willing to try a series of experiments with Dr. Hodgson she seemed reluctant to give any consent for this. On my expressing a desire to have more if possible she said that she would be more willing to do it if she could feel convinced that it was spirits that communicated through her, but that somehow she felt or feared that it was herself that did it all. She was apparently doubtful of the spiritistic nature of her phenomena. With persons who do as she does it is usually the opposite opinion that is maintained.

It will be apparent to most readers that the facts, including correct names and allusions to the Hudson river, which might suggest the supernormal, might be accounted for on the supposition of conscious fraud, as we might suppose that I was recognized from pictures in the papers. I had no means to prevent this possibility. I have no definite evidence except her own word that I was not expected at some time, or that I was not suspected when she entered the room. It is equally true that I have no evidence whatever that the lady is a conscious fraud in any respect. Such as I have is in her favor, and I am willing to say that I shall not believe her fraudulent until this evidence is forthcoming, as all the indications are that she is perfectly honest. I am practically certain that some of the facts, tho not evidential of spirits, it was not possible for any fraud to have gotten in any easy manner and without a most intimate acquaintance with myself and relatives. For instance, that allusion to the irritation in my throat was known to but one person in the world

besides myself, and the improvement of it was not even known to this person. It is the same with several other incidents, supposing that I am right in the interpretation of the allusion. If I am not, of course, the circumstance is wholly against the assumption of fraud, which might have gotten easily hundreds of very clearly evidential incidents having no such intimate and private a character as those which were apparently given and which hardly any inquiries of an anticipatory nature could be expected to suspect.

To more definitely settle this matter I made inquiries of Mr. Smead and through him, of Miss W——'s relative, regarding her knowledge of myself. Miss W—— also wrote about my experiment to Mr. Smead. I append all three letters, and also one that I later received from Miss W—— in response to inquiries regarding her possible knowledge of me. All the letters go to show both that she knew nothing of me except by name and that she is not open to the suspicion of dishonesty. I had in mind when making my inquiries to ascertain how much influence upon the messages her knowledge or suspicions might have, as I had no reason to suspect conscious dishonesty. The letters received in reply determine this matter themselves for any one who may care to read them.

I asked Mr. Smead whether he had ever mentioned my name to Miss W—— or indicated that I might wish to have an experiment with her. His reply is as follows:

June 12, 1902.

Dear Dr. Hyslop:

I will now reply to yours of June 6. I have just heard from Mr. C——, also from Miss W——. I send you their letters. Will you return them to me? I never told her that you would ever want to have any sittings with her. I told her that I wanted Dr. Hodgson to do so, but never told her that you ever would see her. I am positive about this. I told her that I knew you and once when she was worried over the liability of her going into the trance state, etc., I told her the experience that Mrs. S. had when she was in New York, and also told her about the Frye incident; that I got that name through Mrs. S., but that I did not know whether it meant anything or not, so you must discount that name. What else she told you I do not know. She did not know

that you wanted to sit with her I am sure. I think that she probably knew that you were at Columbia College and could readily imagine that it was near the Hudson river, etc. How she knew that the person who was sitting with her was you I cannot see.

Yours cordially,

WILLIS M. SMEAD.

Mr. C——'s letter was in response to a like question from Mr. Smead and is as follows:

June 9th, 1902.

Dear Mr. Smead:

Yours of the 6th at hand and glad to hear from you. Was glad to hear that Dr. Hyslop had met Miss W——. I cannot remember just what I said to her about Dr. Hyslop, but I knew we had talked about him and I think I told her that I had met him. My recollection would be that the talk came about through the Mrs. Piper case which we were discussing.

* * * * *

(Personal matter not referring to question at issue.)

Resp.

C. A. C——.

The following letter was directed to Mr. Smead by Miss W—— in response to her own curiosity apparently and interest in the result of the sitting.

31 —— St., ——, Mass.,

June 2nd, 1902.

Dear Mr. Smead:

I was much surprised the other night when I learned that the friend you sent me was Professor Hyslop. At first I was quite troubled that you should feel it necessary to conceal from me the true name, but afterward I could see that it was a kindness.

I had no suspicion who he was until the writing lead to the suspicion that he was not the one represented to be, and then from the nature of the questions he asked I began to wonder if he might not be Dr. Hodgson, as the initials only were given, and you have previously asked me if I would be willing to write for him, but when allusion was made to his being a teacher of psychology and living near the Hudson River, I concluded it could not be Hodgson.

Although the writing came quite readily at first, after I thought he might be Hyslop, nothing came with readiness, and I think not one direct answer was given to my question. I fancy there was little in the whole sitting that proved of interest or

value. He did not seem inclined to tell me whether he was satisfied or not, and during the whole sitting gave no response which you know always makes a writing doubly hard. However I prefer one to do this.

One thing I wish to tell you which I think Hyslop should know before he attaches any weight to the writing. The names James and Mary were both given near the first of the sitting, but as these are both such common names and are *often* given, even when they cannot be placed, it may have been chance rather than really coming from an outside intelligence. Later on the letter F was written, and then as nearly as I can recall, letters that completed the word Frye. This meant nothing to me until at the close he told me who he was, and I tried to recall if anything were said that would be true from the little that I know regarding Hyslop and I recalled indistinctly an incident you mentioned regarding a family name which I am quite positive was Frye that came to your wife before your acquaintance with Hyslop. I may be mistaken about this and it may be something that I have read in connection with the man, but if that name signifies anything, and you did give me this incident or I got it elsewhere, of course it is valueless as a matter of identity. I thought the fact that I once heard the name would account for its being given at all, and it is so rarely that anything but the name of people present comes.

For this reason I do not see how my work is to be of any value scientifically. You remember in your case how hard it was to get a direct answer. Much will come at times independent of questioning when I am perfectly indifferent and passive, but as a rule nothing is accomplished if I am anxious for results. Dr. Hyslop asked me if I would give Hodgson a writing and I told him I would if he considered it worth the time he would spend; but I earnestly hope he will not desire this, for I am confident that it would be time wasted for him, and it seriously troubles me to feel that after all more harm than real good comes from these sittings. You, however, are the best judge as to the advisability of this writing, and should you much desire it, and will tell him that nine times out of ten nothing comes and he cares to waste his time, I will endeavor to be as indifferent as possible.

I hope you will pardon me for troubling you with this, and the feeling that that name is connected with Hyslop in some way may be all a fancy, but if I got it at all I feel that it must be from something you told me and that you will straighten it out with him, and when you write again will you kindly tell me if this were so.

Please to remember me to Mrs. Smead.

Sincerely yours,

EDITH F. W——.

I also wrote Miss W—— a letter telling her of one incident in connection with her sitting and that with Mrs. Piper, and then asked her the following three questions.

1. Did your cousin's husband or herself ever mention me or my name to you as possibly interested in you?

2. Did Mr. Smead ever mention me to you in any way?

3. Had you any suspicion as to who I was before the "James H." and the word "Prof." were written?

The following is Miss W——'s reply to these inquiries:

Hill, N. H., June 13, 1902.

Prof. J. Hyslop,

Hurricane, N. Y.

Dear Sir:—Your letter forwarded me from S——.

1. I do not recall that my cousin or her husband ever mentioned you.

2. Mr. Smead has several times mentioned you in connection with this work, both at S—— and when I was at P——. I sent him the Monday after the sitting with you on Sat. an incident which I thought might have weight in the study of the case, and asked if he would kindly pass it on to you. Has he done so?

3. I had no suspicion who you were until the word Prof. was written, or the Hudson River. Which was given first? Mr. Smead had asked me if I would sometime be willing to write for Dr. Hodgson and when the writing at first showed you were not the one introduced I suspected you might be he. Mr. Smead had never mentioned you in connection with my case.

Very truly,

EDITH F. W——.

To sum up the case I think it fair to assume that we have not to reckon with conscious fraud. I would content myself with assuring the reader that there was certainly none of it or no evidence of it, were it not that I have to recognize the scientific credentials which most men will insist upon and these prevent me from denying that there was a chance for this if the lady had been so inclined. Personally I am confident that there was nothing of the kind, but I am not able to furnish the evidence which would convince an outsider that it was impossible. I can say that it was impossible for certain incidents if I could feel assured that I could attach the

weight to them that they may have in fact. But I wish to be cautious about recognizing their importance more than they may deserve, and hence to admit frankly that some of the more specific and definite incidents could have been obtained by conscious fraud had the lady been so inclined, which I may say I do not believe to have been a fact. Nor do I wish that the discussion of such an hypothesis should imply a legitimate doubt on this point, as it might seem to some readers. I do not attach any proving power to the experiment and hence, not being engaged in convincing any one of the importance of the sitting, I simply intend to deal with the case and its incidents inductively. If I were demonstrating anything by my facts I should have to remove the possibility of conscious fraud. But as I insist upon dealing with the case upon an inductive basis I must take the evidence as I find it. This evidence, as far as it goes, favors the honesty of the lady and hence before assuming conscious fraud I must have positive evidence offsetting what is in her favor. There is no apparent motive for conscious fraud in the case, as the lady is not a professional medium and shows a very sensible view of her own case and the incidents of my sitting with her. I shall therefore treat her case and my experiment as free from the supposition of fraud until evidence is given that this is not the case, that is, that fraud is present. There is reasonable evidence that it is absent and hence I shall assume that we have other theories to account for the facts.

Miss W—— herself has given as good an explanation of some of the incidents as I could give myself. Whatever we may think of the facts connected with the names "James," "Mary," and "Frye," their suggestiveness is inspired by the circumstances mentioned by Miss W——. That they are due to chance may not be probable, but it is possible. The reference to the "Hudson River" may easily be explained as a suggestion due to the suspicion regarding my identity. Then the reference to the scenery of that river before it was given might be connected with the same suggestion, as the Hudson River scenery is too well known to make anything of the coincidence. Thus the most important specific incidents bearing upon identity directly are clouded by doubts of

their supernormal origin, tho it is interesting to find that there is not any apparent fishing or guessing in obtaining them. But the allusion to music, the color of the "communicator's" eyes, a message that was repeated thirty-six hours afterward in the Piper sittings, the possible significance of the allusion to a recreation about which I used to tease my wife, the description of the irritation in my throat, and certain words like "messenger," "password" or "test," etc., are hardly amenable to the explanation applied to the incidents previously mentioned. They seem at least to support the presence of supernormally acquired knowledge. They do not all bear upon identity, and hence cannot all of them, assuming their supernormal character, serve as evidence of the agency of departed spirits. But, assuming that we have a genuine spiritistic case in Mrs. Piper's communications and reckoning with the difference between the mediumship of Mrs. Piper and that of Miss W—— we may safely try the application of a spiritistic theory in the latter, holding its proof in abeyance. My notes show to what extent the less specific incidents may be considered as evidence of the supernormal and I need not repeat details here. I go on to study the place which subliminal action may have in the "communication" of the incidents.

If we assume any spiritistic agency at all in the case I think it is, or ought to be, quite evident to the trained reader that subliminal action on the part of Miss W—— plays an important part in the result. The "messages" do not sustain the same character as those in the Piper case. They are not apparently statements purposely made to prove identity and some of them are not of a character even to suggest any other origin than the subliminal of the medium. Supposing that the apparently evidential incidents have a spiritistic origin they have also the coloring of the medium's subliminal interpretation or apperception. They are not expressed in the language of the "communicator," but in that of the medium through which they have been transmitted. Some of the alleged messages, such, for instance, as the question about the color of the "communicator's" eyes, are purely the act of the medium. In the instance just mentioned it is proba-

bly the reflection of previous similar questions asked by friends, even if we should venture to suppose that some conversation had been carried on between the subliminal and the discarnate spirit before thus putting it to me. The advice to me about doing this kind of work and the instruction on the "upper and under soul" are samples of the same thing. We have then in any case the action of the medium's subliminal involved in any or all supposed messages from beyond. This possibly necessitates a process of communication which must limit itself more or less to the general thought of the "communicator" and its construction by the medium in the terms of her own experience and language and ideas. The results have all this appearance, and in the same proportion diminish the evidence, or the value of the evidence, for personal identity. But I do not care so much to emphasize this point as to call attention to the difference in the type of mediumship involved as compared with the Piper case. Here in the latter we seem to have a purely passive condition whether of her subliminal or the nervous organism giving one or the other a purely automatic character, so that it has but to express mechanically what it receives from the outside. In the case of Miss W—— we seem to have an active mind involved in modifying the "messages" according to apperceptions of its own and playing no properly automatic part in the result, except so far as we might call the action of the subliminal automatic apart from that of the supraliminal which is supposed always purposive and conscious. Miss W——'s case thus offers an interesting and instructive illustration of what the processes may be in communication with discarnate spirits, and of the difficulties involved in proving personal identity when such subliminal action is implicated, especially when this sort of action more or less precludes the chance of getting sufficiently specific incidents to effect the desired end. In this connection it is well to call attention to Miss W——'s remark after the sitting I had with her that she could very rarely get proper names rightly or specific incidents in answer to questions. It is noticeable, also, that there is not evidence of mental confusion that is so apparent in the Piper case. We can well im-

agine this freedom from confusion to be the case in cases where the active subliminal of the medium must be used to communicate, as we can suppose the possibly telepathic action of the communicator to be carried on under more favorable conditions of distance, etc. This is conjecture of course, but it has some independent evidence in its support that I cannot produce here without going into instances at great length. But allusions in the Piper case to "distance" as affecting messages there, and the allusion in this case to what might be effected if the lady could have been "thrown into unconsciousness," taken with assertions that the memory is clear when not near the conditions of communicating may suggest that the supposition made is not altogether unlikely. At any rate, we can well imagine that there would be some differences caused by the differences of rapport involved in the two types of mediumship, and a difference of mental equilibrium might be the one important one. That remains to be proved. But it is certain that the surface indications in Miss W——'s case favor a clearer mental condition, or if not clearer, a more stable condition than in the Piper case. But we apparently purchase this at the cost of better facts, and simply involve ourselves in another set of difficulties than those with which we have to contend in the Piper case, namely, those of reckoning with the active subliminal of the medium.

I must note more particularly the interesting fact that, if we accept the existence of the supernormal in the case, the selectiveness of the incidents or facts is very different from that of the Piper case. Some of them have no bearing upon the identity of the "communicator," such for instance, as the reference to my health and the irritation in my throat. Some of them apply to that identity only on the supposition that better evidence has already been given, such, for instance, as the allusion to music, etc. The explanation of this may be found, on any theory, in the wish of the "communicator" to "talk" as I had "other cases" establishing identity, a circumstance well known to my wife, the alleged communicator. But nevertheless the selectiveness in reference to the problem of personal identity is not apparent as in the Piper case

and hence exhibits a wholly different mental interest. It is natural, but displays, at times, the characteristics of secondary personality on the "other side" as well as on this.

Part IV.

SITTINGS WITH MRS. PIPER.

Introduction.

As I wished to try the experiment of my recognition by Mrs. Piper, having been introduced to her personally in Feb. 1900, I asked Dr. Hodgson, before going to the sittings, whether he had told Mrs. Piper that I was to have the present three sittings. He replied that he had not mentioned my name. I knew that Mrs. Piper had been interested in the results of my sittings and had also seen my photograph in the paper, as she had remarked it in 1900, and it had also been in the papers since that time. It was therefore a good opportunity, especially after I had improved in health considerably and changed somewhat in appearance, to test her recognitive powers which the believer in their possibly accurate character might wish to insist upon. Hence when I came to the door of Mrs. Piper's residence and was admitted by Mrs. Piper personally, tho Dr. Hodgson was with me, Mrs. Piper did not show the slightest sign of recognition, but admitted me along with Dr. Hodgson as if I were an entire stranger and not to be introduced, tho she spoke to Dr. Hodgson in the usual way. I was admitted simply as one who was not to be known. As soon as we entered the hall Dr. Hodgson introduced me as Mr. Smith and asked Mrs. Piper if she recognized me. She then looked at me with a stare of some moments, perhaps eight or ten seconds, and then asked with quite a natural smile, "Is this Professor Hyslop," pronouncing it "Higslop." I said "Yes," and then she reached out her hand for the first time to shake it, and said: "You have grown so stout. I don't think I would have recognized you

if it had not been for the pictures in the papers." With this we passed on up stairs for the sitting.

The reader will perhaps observe that in some cases in the communications with my father and Uncle Carruthers I acknowledged their correctness very promptly and also told some things which I might have waited to see mentioned spontaneously. I did so purposely. I acknowledged correct cases because experience has convinced me that it will save time and repetition very frequently if the communicator's mind is thus taken off the subject by the consciousness that he is correct. I mentioned certain incidents to them partly to prove my identity to them and partly to encourage them as communicators, having discovered that this is a good incentive to further efforts to give good incidents spontaneously. Besides I wished to hasten the conclusion of their communications so as to afford time and opportunity for the appearance of certain new communicators which I might naturally expect in the case. I cared more for the rise of certain complications than I did for additional incidents from the old communicators. It will be interesting to remark here that no other desired communicator appeared than my wife. On the telepathic theory I should have heard definitely from five other persons of whom there is not even a hint in the three sittings.

Mrs. Piper.

June 2, 1902.

Prof. Hyslop and R. H.

Mrs. P.'s sublim. I.

"I'd better go and speak to him." [10.53 a. m.]

[Head sinks 10.55 a. m.]

[Rector writes.]

[Cross in air.]

HAIL (R. H. Hail, Imperator and Rector.) [Assent.]

(Hail, Imperator and Rector.) [Cross in air.]

Hail thou friends of earth and blessings on thee this day.

We meet thee with peace and joy.

May all that is good and holy be thine evermore + R.

[Hand moves as if seeking articles, touches pencil in hand of S. R. H. gets parcel of articles from bag (two spectacle cases and knife). Hand moves leather case in front of sheets, then after a slight pause seeks apparently another article. S. brings up metal case from floor where he had placed it with the knife. Hand puts it next leather case.]

James. .

(Yes.)

Glad am I to see you here once more.

(R. H. to S. Read.) [S. reads over sentence.]

(Yes, I am very glad to meet you again.)

Do you know how much I have been with you my son.

(No, no, father, but I thought it probable.)

I cannot always speak audibly James but with you I am always.

Yes [?] . . [superposed] (R. H. One moment!)

[Sheet turned.]

John yes . . yes John in a moment [between Sp.]

I knew all would be well. [Not sure of order of words here.

I knew all would be well with you soon. God bless you. Robert. [?]

R. H.]

God bless you.

* * [undec. *with you?*] soon. Robert.

Remember what I said about George.

(Yes, very well.)

What do you think now?

(Well I think he is doing better.)

I know it.

(Yes. Very well.) [Note 64.]

64. The reference to the name John is not clear. It is possibly intended for John McClellan. Robert is, of course, the name of my father and is also

How are you.

(I am doing very well, father.)

Good. I do not wish you to suffer as I did.

I feel now that you will be all *right*.

(Thank you, father. Thank you, father.)

Oh no. [Note 65.]

I have seen John McLellan, and . .

Let me tell you to be careful about those messages. U. D.

(Yes. What messages, father?)

All is well etc.

I will give my own test when I am there.

Remember it.

(Yes. Yes. I remember it and have been on the lookout for it.)

the name of a brother. As my father is here apparently beginning to ask about his children it is probable that the Robert applies to my brother. George is the name of another brother. The nature of the allusion to him and inquiry about him apparently refer to matters mentioned in my previous sittings and Report (*Proceedings*, Vol. XVI, pp. 62 and 84). Such change as is marked in my brother it is not possible to make evidential for the reader.

It is possible that the association of the name "Robert" with "soon" and the name "George" is a confused reference to the same prediction referred to above (Note 36, p. 438). If so it shows how fragmentary the earlier reference was, and the present one still remains fragmentary and indicates that something else is in mind than a prediction about my brother George. My brother Robert died nearly two years later.

65. This question evidently referring to my health which had been the subject of attention on the part of the trance personalities at an earlier date, and also of father (Cf. pp. 456-467) is quite relevant. The solicitude for me expressed in the hope that I would not suffer as he did possibly refers to the same thing that is mentioned in the sitting with Miss W—— (p. 483) where apparently my wife alludes to an irritation in my throat that gave me some concern that I should have tuberculosis of the larynx which I now think was probably the disease of my father instead of cancer of the larynx. For the nature of his sufferings see Report (*loc. cit.* pp. 36 and 328.)

* * * [Test message omitted.]

(Yes, that is right.)

I cannot forget it nor my promise. [Note 66.]

I think the fall hurt mother. (R. H. and S. One moment!)

[Sheet turned.]

She fell.

Did you know it.

(All right, I understand. I did not know it so far as I can recollect.)

I would find out. [Note 67.]

Hettie is doing finely.

(Yes, Yes.)

I am delighted.

(Do you know what she is doing?)

Yes I do. She was teaching.

66. The caution about "those messages" is quite pertinent. On the evening of May 27th and the forenoon of May 28th, the latter simultaneously with the sitting held at Arlington by Dr. Hodgson with Mrs. Piper, I held an experiment with a lady whom I expect to report independently of this. I was not successful in receiving anything evidential. But on the latter occasion two words were given which might possibly be interpreted as an unsuccessful attempt to send through the pass sentence here mentioned. The resemblance would be recognized only by those familiar with the phonetic errors in the Piper case. On the evening of May 31st I had a sitting with Miss W—— and tho a reference was made both to a "test" or "password" and to the fact that my father would not be able "to write through this source" I apparently received some suggestive messages from my wife which were intermixed with much that was purely the result of subliminal action on the part of the medium. The interesting statement was volunteered by this "communicator" that she could be more successful if she "could throw this woman (Miss W——) into unconsciousness." I can well understand how the situation might suggest a doubt on the "other side" about the value of the results, tho this depreciation may be due to Mrs. Piper's subliminal. (Cf. Note 41.)

67. I visited my stepmother for a few days about the middle of May, but she told me absolutely nothing about her health or any accident that had hap-

(Yes, that is right.)

I saw her only a few days ago James.

(Good.)

and she looked very happy. [Note 68.]

(Good, very good.)

I am not blind to what goes on with you there James with you all.

I feel very free now and much less difficulty [hand writes over edge of book on table. R. H. says "One moment" and gently pushes hand back.] in finding you. Got anything to say about my life *over here*.

(Yes. I should be glad to know all that you do and know with reference to us on this side.)

Good. You will find that I am your co-worker in all that interests you best.

(R. H. "both"?) ("best.")

Yes.

I did not feel sure that you knew about Johns coming.

(Yes I knew it.)

pened to her. But when I arrived in Philadelphia on the way home my brother Frank told me that she had hurt her ankle, but did not say how. After the sitting I wrote to her to ask about the statements made at the sitting. The following are her statements:—

"Yes, I had a fall about the last week in March which was not exactly a sprained ankle, but an injury of the muscles on the top of my foot. I fell with the foot bent back under. It occurred at a time when it was impossible to let it rest and it remained sore and weak for a long time. It was not hurting me much when you were here and I did not think it of enough importance to mention it."

68. The allusion to my sister's teaching is correct. She had felt some solicitude for a time about the prospect of getting a new position, as her work this year was merely substitutive. But the very day of this sitting she received notice of an appointment which gave her less relief than the language of the message implies as she wanted a better position, and was rather unhappy on another matter.

I was sent to meet him.

(Yes.)

so that I could tell you. It is proofs I am after James. [Note 69.]

My thoughts turn backward to all that took place when I was there with you.

Do you remember the little church where we attended [attended?] years ago. (R. H. "called") ("attended") [Assent.]

(Yes.)

I see they have got a new one (Can't read the last few words.) .. got a new ..

(Very good. I shall look that up.)

all changed over .. changed ..

how glad I am to see you ..

changed he saith ..

(R. H. Yes.) [Note 70.]

I do not know what to say first do not hurry me. And whatever you do do not worry about your *health*.

69. Telepathy ought to have been sure "about John's coming," as I interpret the allusion to John McClellan (*Proceedings*, Vol. XVI, pp. 471-3, Foot-note). It is interesting to remark that the circumstances rather justify the suspicion that I might not know of the fact, since this John McClellan lived both far from my old home in Ohio and far from my present home in New York, and it was a mere accident that I had learned of his death. I explained this in a previous note (cf. reference just above).

70. Inquiry shows that no alterations have been made in the church which my father attended for the last seven years of his life. My informant says that no alterations have been made for ten years. This church, too, is the only one which I would expect my father to speak of in this way, as one of the churches which he attended years ago was abandoned and taken down. The other one was a rented building and is still standing unaltered. But the church which he apparently has in mind has a new minister who was selected and appointed since my father's death. My father was aware of trouble in the church before his death which he probably thought might lead to such a change, but this change did not take place until some time after my father's decease.

(Good, father. I shall not worry.)

You will be spared. . . Spared . . a while longer to all who need your help and *love*. U. D.

(Yes, I understand.)

[Hand points to Sp.] [Note 71.]

Martha . . yes ("Mother") (R. H. "mother.")

Martha . . [Hand points to Sp. again.]

(Yes, good.)

she is here and sends you her best and dearest *love*.

I must keep quite [quiet] they tell me my days for excitement are over. [Writing here shows extra traces of excitement. R. H.]

speak to her.

(Yes.)

M a r . . . M a r t h a . .

James speak.

(Yes. Mother I am so glad to meet you and so glad to find that you have got the name Martha right this time.) [Note 72.]

71. The allusion to my health has its explanation in the incidents connected with the diagnosis of my condition on January 14th (1902) and the diet then prescribed. I had taken down suddenly with nervous prostration and tuberculosis about two months after Mrs. Piper's sittings had ceased on account of the operation which she had to undergo and on the resumption of sittings in January my case was taken up spontaneously by the trance personalities and treated with reference to a possible cure. At the time of the present sittings my health was greatly improved (cf. pp. 483-4, 488).

72. In my earlier sittings (*Proceedings*, Vol. XVI, p. 432) the name of my mother was given as Mary Ann Hyslop. It is interesting to see the mistake corrected here, especially that my wife, who since the earlier sittings passed away, knew the error in this name and other cases and may have been the instigator of the correction. But as the name Martha was given in my Report (above reference) the reader might suppose that Mrs. Piper had seen it, and for this reason I cannot attach as much importance to the correction as I might otherwise do. I do not think it probable that Mrs. Piper had seen it,

I want to know about Maggie, James. I feel she has not been very well.

(I saw Maggie recently.)

I know it James and I want to know how she is *now*.

(She did not tell me anything about herself so that all you can say will be useful.)

Well she had trouble with her back, and was quite lame for a few days. She I trust is better tell me. [Note 73.]

(Yes, I think she is.)

It is a long way there, but go as often as you can.

(Yes. Yes, father, I shall do so when the opportunity offers.)

You always did do too much and I suppose you always will but I shall do my best to hold you in check ———

but it is so possible that the reader is privileged to be sceptical, tho the absence of all trances of such knowledge hitherto in the Piper record makes it equally possible that subliminal influences are not operative here.

73. The allusion to the lameness and back has this importance which arises from the fact that I had to make special inquiries to confirm. My step-mother writes: "Yes, I had a fall about the last week in March which was not exactly a sprained ankle, but an injury of the muscles on the top of my foot. I fell with the foot bent back under. It occurred at a time when it was impossible to let it rest and it remained sore and weak for a long time. It was not hurting me much when you were here and I did not think it of enough importance to mention it. That was all the fall that I have had."

In regard to her back she says: "I do not think my back is diseased in any way, but [it] becomes quite stiff after vigorous exercise, such as hoeing in the garden or washing. My circumstances required constant labor all of this year, but aside from that I have no difficulty with my back."

Just about three weeks before the sittings I was visiting my stepmother, as is almost implied by the allusion in the next message to the desire that I should visit my stepmother as often as I could, and she told me absolutely nothing of her accident or trouble with her back. But on my arrival in Philadelphia on the way home my brother Frank told me that my stepmother had sprained her ankle and I remarked to him that she had not mentioned it to me. He did not tell me how it happened. This is all that I knew of the incidents.

(Very well, but I expect to try and go slowly in the future.)

I am so glad to hear this. You make me happy, very happy, you U. D. . .

(Yes.)

What I used to say.

(Yes. Yes, I understand.) [Note 74.]

how is Robert?

(I have not heard from Robert for two years.)

two years. [Hand listens to S.]

(Yes, yes, that is right, two years.)

Well he is all right I know. [Note 75.]

what made George change his place James.

(Father, he has not changed his place but I think you must have gotten something in his mind that was intended.)

I heard him talking about it.

(Very good, father. I expect that is true. Who was present when he was talking about it?)

I thought it was yourself.

(. . .) [a sound of beginning of a word something like beginning of a yes.]

and that you could tell me what he meant by it.

(Yes, it was I that was present.)

I hope he did *not do it*.

(That is right.) [Note 76.]

74. This allusion to my overdoing things is a reiteration of a similar reference in my earlier sittings. See the record for May 30th, 1899, *Proceedings*, Vol. XVI, p. 430. My father frequently cautioned me against overwork.

75. Robert is the name of my brother. My father had a most pathetic solicitude for this brother, as my previous report showed (*Proceedings*, Vol. XVI, pp. 76 and 450). But it is probable that my father is here simply beginning his mention of each member of the family which he continues when he can during these sittings. But for a possible interpretation compare p. 504 and Note 64.

76. A little more than three weeks previous to these sittings I was visit-

I am reading something which would interest you James. It is the spiritual life of man. I take great pleasure in trying to U. D. Gods laws.

(R. H. "Greek laws"?)

He saith Gods. [Note 77.]

I have seen Eliza often.

(Very well. You do .. do you know how she feels about this work?)

Yes I do perfectly.

(What shall I say to her about it?)

tell her what I say to you James.

(Yes.)

She will be glad to *hear* it.

(Yes, I shall tell her.)

I felt that she did *not believe* it at first.

(No, she did not, and I do not think she does now.)

y [? s?] .. She does not quite, but *she will*.

(Yes, she has done one thing that makes me think she is really interested.)

What is it pray.

(She asked for my report.)

ing my brother George and in a conversation with him he expressed his determination to sell his place as soon as he could and go elsewhere. He had sold a part of his property with this in view and did not care how soon he could dispose of the rest. It had always been my father's desire that my brother should move out of his present locality as soon as circumstances permitted, as the environment was not to father's liking. I have no certainty, of course, that the allusion refers to this matter, but the statement that I was present, which as the reader sees was true, apparently indicates that my conjecture is possibly correct.

77. I cannot vouch for my father's reading on "the other side," but it is characteristic of him that he should be found trying to "understand God's laws." The great puzzle of his life was to understand "God's laws" so as to make the Bible and the Providential order intelligible and defensible, especially with reference to man's spiritual life as he called it, on this side.

you may rest assured that I know, James .. Rest ..

that she will U. D. and believe in *time*. [Note 78.]

(Very good. How about Aunt Nannie?)

Oh I have seen her too James. I think she is more .. I think she is more unwilling to believe than Eliza.

(Yes, that is right.)

She is rather othodox [Orthodox?] James but don't mind it ... Othrodox [Orthodox].

(Yes, father, you are awfully right.)

that's good, but what can we expect of her otherwise. It will take a great deal to open her eyes James.

We must be patient with her an .. but [superposed on *an* as if substituting *but* for *and*.] [Note 79.]

see how open minded Maggie is James.

(Yes, you are right, father.)

I am dizzie [dizzy.]

let me go out a moment. [Note 80.]

here comes uncle Charles.

78. The incidents about my aunt Eliza mostly explain themselves. But it may be worth recalling that my two aunts finally took a violent prejudice against my work in psychical research, and would not aid me in verifying or disproving the truth of statements made in the record. But the one just named, having more respect for her neighbor's opinions than the one to whom I next referred, at last asked my cousin for my Report for the purpose of examining it. What her exact attitude of mind is or will be on the subject I do not know.

79. The allusion to my aunt Nannie's greater unwillingness to believe in the nature of these messages is undoubtedly correct and the description of this aunt Nannie's orthodoxy and character is perfectly correct. She has persistently refused to look at my Report and hopes and prays that I shall abandon this work of the Devil.

80. My stepmother, whom my father has always called Maggie, has shown herself perfectly open-minded on the matter, and willing to accept the case for what it purports to be, though she is puzzled by the phenomena.

Good morning James do you remember anything I did for you once?

(Yes, uncle, glad to meet you again. Tell just what is on your mind.)

I have tried to come here with Robert, but he is so glad to see you I let him have is [his] way.

Do you remember anything about a box of cigars James.

(No. No, I do not. Tell all you can about it.)

Where is your memory James, do you remember

[R. H. substitutes a sharp-pointed pencil that he had been holding for some time. Hand puts it down. R. H. tries another from the box. Hand puts this down also. R. H. gives the two pencils to S. saying "Hold those." "Rub them with your hands." S. does so. R. H. gestures for him to give one of them to hand. He does so, hand accepts it.]

anything about our talks on the election ..

Election ..

(" Election " ? " Election " ? " Election " ?)

Yes.

(Yes, very good. We talked about that.)

Well do you remember who bet a box of cigars on it.

(No, I do not, but I think it is probable that it was with some one else that you spoke about the cigars.)

perhaps it was let me think.

Char .. Charles ..

unless you used to come to see me often ..

(Yes, I did.) [Note 81.]

81. I had two or three long and interesting talks on politics with my uncle, and especially on the election which came soon after my father's death in 1896. The campaign was a very exciting one and my uncle being a Republican in political convictions was much interested in the questions of the hour. Our conversation drifted into the tariff problem on which I was a free trader and my uncle a protectionist. On this our disputes were animated. But there was no betting. Neither of us were betting characters. Besides I know my uncle's

Do you remember the walks we took together
Walk . . and where . .

(I think the walks were with Aunt Eliza. You and I took something else together, you remember, just after father passed out.)

You are thinking of that *ride*.

I guess I do not forget it. immediately.

I think I do not. My head is troublesome . . troublesome in thinking I hope to be clearer soon. this is my second attempt.

(Very good. You can tell me what happened in that ride when you can make it clear.)

I will. gladly. do you remember a Storm [?]
we pit [put] together. ("Storm"? "Stone"?)

(R. H. "A stone we put together"?)

not quite right friend let him repeat.

Ill [I'll] see you again my boy.

farewell. he has gone out to think. [Note 82.]

character well enough to say that I would not believe that he ever bet with any one, unless very strong evidence were presented. I think that all who knew him would agree that it would be preposterous to admit the probability of any such incident in his life after I knew him. I believe also that he never used tobacco in any form, at least I never in my life saw any evidence of it.

It is possible that I may have wagered *jocosely* on the occasion a box of cigars. I have no memory of such a thing one way or the other. But it is certain that I never made any serious wager of the kind, as I do not recall ever making one in my life, and I do not use tobacco in any form.

The incomplete words "Char" and "Carles" are apparently attempts to give my uncle's names, and the situation in which the attempt appears may indicate that he became aware of his own confusion and thought that I did not recognize him, and so tries to give his name to refreshen my memory. This confusion is apparent in the next message where he attributes to me experiences which are not true, and also in the allusion to the troublesomeness of his head.

82. My uncle and I never took any walks together more than to walk on the streets of his home place to and from his place of business, and these can-

I am back James. did you find out anything about the little uniform your brother Charlie had

(No. No, father. No one seemed to remember anything about it, and the picture could not be found.)

his picture taken in.

[To R. H. as latter reads over last part of sentence.]

(Picture taken in the uniform he means.)

I was afraid so as I heard you and Maggie talking about it.
[Note 83.]

Who is the elderly woman with her James.

(I do not know as I did not meet her.)

not properly be called "walks." It was with his wife, Eliza, that he took his pleasure walks. See *Proceedings*, Vol. XVI, pp. 315 and 353.

We took a certain ride soon after father's death, but the sequel of this allusion shows that my uncle had in mind another ride than the one I was thinking of at the time. I did not understand the meaning of the reference to a "stone" until the later message was given (cf. p. 535).

83. I thought at the time of the sitting, as my statement to the communicator indicates, that the allusion here was to the picture of my uncle Carruthers mentioned at the sitting on February, 1900. But it is now apparent to me that I wholly misunderstood the present incident and that it is a correction of the earlier incident just referred to. The name "Charlie" is the evidence of this with the statement that he is my brother. He was always called "Charlie" when living and not Charles. We have a picture of him, the only one ever taken of him. He wears a chequered coat or sack of black and white spots an inch or more square and a belt. I do not know that we would call it a "little uniform," tho the make of the garment resembles somewhat a soldier's coat in its form and character.

On my visit to my stepmother's, mentioned in a preceding note (p. 509), we chanced to be looking over a lot of photographs which she had and among them were the picture mentioned and one of my sister Annie taken at the same time. We spoke of them and I remarked to my stepmother, when she asked me if I wanted them, that I already had copies of them. But we did not say anything about the "uniform" or the way he was dressed. I had never supposed that the earlier allusion was to my brother Charles, but to my uncle Carruthers, as already remarked.

She ran in for a few moments. [11.08 a. m.]
while I was out just now .. whilst I was out just now.
(Very good. I shall enquire.) [Note 84.]
how are the boys.

(The boys are all well father.)
studying [hand turns up as usual to S. to listen.]
(Studying at their work.)

What did you say first

(Studying .. Studying .. studying. They are at work.
I do not know that they study.)

I thought you said studying.

(Yes, that is what I said.)

I do not U. D. quite.

(R. H. Rector, *you wrote studying first.*)

Yes he thought the gentleman in the body said it. What word is it.

(R. H. Rector ..)

(R. H. Rector. He said "how are the boys." Hyslop replied "The boys are all well, *father.*")

Oh .. Yes he hears now. the word was my error.

tell me about Lida [?] L i d i a.

(You mean sister?) [Assent.]

(Well, do you know whether anything happened there recently or not? Can you say what it was?)

Yes I feel it all I feel it all. I heard all about it and I think it a mistake James.

(What was the mistake?)

84. As soon as I arrived in Boston after the sitting I telegraphed to my stepmother to know if she had been in conversation with any one on this morning (June 2d) about ten o'clock, and received a reply by letter according to my request. Strange to say it is dated "May 2nd," but the postmark shows June 2nd. In it she says that a gentleman, not elderly, called and talked until half past nine o'clock. But she talked with no other person that morning. It is apparent, therefore, that there is no coincidence in the incident.

I refer to the illness.

(Yes, that is right so far. Tell me all you can.)

She is of course all right now. but it could have been better taken care of I feel *sure* so does *she* .. She. [Note 85.]

(Well I shall find out that last point. Let me ask a question. I have asked her to come and spend three months with me. Do you think that the best?)

I do by all means. I agree it will take her out of herself as it were.

(Yes.)

I feel that she is better much better off *now*. I will tell you more about it after I go out again and return next time but do look out for her somewhat James.

(Yes I shall, father.)

She has passed through *much*.

85. I did not understand the word "studying" in the message, but with the purpose of encouraging the communicator to go on and of avoiding a request to make the message clear I simply incorporated the word "studying" in my reply and made as vague a reference as I could, not expecting that it would result in as great a misunderstanding on the "other side" as I had felt confusion on this side. The remainder of the passage explains itself, as an attempt to reach an understanding.

I had learned indirectly first about three months previous to the date of this sitting that my sister had been seriously ill and had a talk with her about it on the visit above mentioned (p. 509). I do not know how she felt about the matter regarding better care of her case, as nothing was said about it. I had no reasons to inquire on that point and she took no occasion to intimate such a thing. Her conversation with me about the nature of her trouble was consistent with the statement of my father and a letter received since the sittings shows that she could not understand her physician's reticence about her case. But it will take inquiry to decide what her feelings or convictions are about it.

[March 27th, 1910. This sister died a year ago and I ascertained that the physician was all along aware of a trouble of which he never informed her until a few days before her death.]

(Yes indeed, father, she has.)

and she deserves *all* you can give her.

(Yes, father, that is right.)

She does James.

She was faithful to the *last* and tired out.

(Yes, father, right.)

She is, Mother and I both know .. Mother and I both know.
do you realize the strain .. the Strain .. through which she
has passed .. I feel all keenly .. and .. he's .. friend power
going ..

now [?] .. [Note 86.]

[R. H. accidentally in trying to keep leather case on table
when it was nearly falling over, touches it so as to make it fall;
he gestures to S. to pick it up. S. does so and replaces it on
table where it was previously.]

help me James.

Do you remember all the McClellan's James.

(Yes very well, father.)

there are a good many over here.

(Yes, father.)

Did you U. D. about David. [Note 87.]

(Yes. I got that all right. Now what McClellan came over
very near the time of John McClellan?)

86. The reference to my sister's life is perfectly accurate, tho not involving definite incidents. She has had a very hard life of it owing to misfortunes which cannot be narrated here. Her fidelity to her family duties broke down her health and was the cause of her illness. "Tired out" both expresses the case and is father's characteristic expression for it. Her physique shows that the statement is correct, if we had no other evidence.

87. My sister had married a McClellan, so that the association is natural. The McClellan family, as notes in my previous Report will indicate, was a very large one and many of those with whom father was personally acquainted are deceased. The reference to "David" most probably concerns the same person mentioned by my uncle James McClellan as his father's brother (*Proceed-*

Over here James.

(Yes.)

do you remember George or Frank.

(That last word? "Frank"?)

FRANK.

I think you mean referring to one of the boys who came here after I did. I will tell you about him soon. [Note 88.]

tell me about Will. I mean Will.

(What Will do you mean?)

I mean W. Hyslop.

(Very well. Will is doing nicely now. He is getting along finely.)

Good.

(Yes. "good.")

I am glad to hear it.

Are the children all well.

(Yes, they are well. Do you know anything that happened at Will's recently?)

I think it was at Will's where I saw the *child*.

(Very well. What else?)

I saw him only a little while ago and its the [apparently su-

ings, Vol. XVI, p. 472), but who was his father's *brother-in-law*, connected with the sunstroke incident, and whose full name my father gave in the sitting on February, 1900, as David Elder. I had at that time indicated that I had ascertained the truth of the incident.

88. I thought it an opportune time to ask about another McClellan's decease which my father could be expected to know in the same way that he knew that of John McClellan (p. 430 and *Proceedings*, Vol. XVI, p. 471, footnote) the brother of the one I had in mind. But I had misinterpreted the situation. My father apparently came with his mind bent on inquiries about his children. Hence the allusion to George and Frank and the "boys," which shows some confusion. "George" and "Frank" are not an answer to my question, but show his mental interest in another subject. The confusion is apparent in the indication that one of them has passed away since his own decease, which is not true, tho true of the McClellans.

perposed intentionally on *its*] Mother too, one of them came here .. yes to this world.

Yes I am speaking of this now before I go .. before I go .. more later .. James. [Note 89.]

(Very well.) [Hand listens still.]

(Very well.)

My head is tired .. thinking.

What must I do next time.

(Find all the friends of mine that you can find and who wish to communicate here.)

I will, and bring them to you. James I have spoken so often it is no longer difficult I wish you would find out about Maggies back.

(Yes I shall. Yes I shall most certainly.)

Do you know Charles Thompson.

(R. H. Spell in capitals.)

Thompson. (R. H. "Thompson"?) [Assent.]

(I do not remember.)

one of his sons came here to see you and told me to give his regards to Arthur.

89. The inquiry about my brother Will and the health of his children was a pertinent one. I learned from my brother Will some time toward the latter part of the winter, I think, that his children were ill with something like typhoid fever. The matter was not talked over on my recent visit with him. It is not true that either the mother or the child died as the message here seems to indicate. It is possible that the communicator's mental confusion indicated by the message immediately following this is responsible for this error. For an interesting possibility in this connection, involved in the confusion, compare this reference to my brother Will with the question about him by my father at the sitting of December 24th, 1898 (*Proceedings*, Vol. XVI, p. 313), and a later message in the present series with my note there. If he had said that William McClellan had recently "come over" it would have been correct. (Cf. p. 542).

(Well you will have to say more about him because I do not recall either Charles Thompson or his sons.)

Remember the one who passed out in the water.

Never mind I'll tell you about it soon . .

Going . . . [Note 90.]

I wish to send my love to Robert McClellen.

give it him. [Note 91.]

here comes Mamie (R. H. Mamie?) (Nannie?)

(R. H. "Nannie"?) [Dissent.] (R. H. "Mamie"?)

[Assent.]

(Mamie who?)

Hy slop. [J. H. H. breaks down a little and sobs.]

God bless you dear James. [Note 92.]

90. Inquiry shows that no one recalls any family or person in the acquaintance of my father by the name of Thompson, and hence no pertinent incident of the kind here mentioned. Apparently the name is corrected later (p. 564), and to this I must refer the reader.

91. Robert McClellen is the name of my cousin deceased and who was a communicator at the sittings published in my previous Report (*Proceedings*, Vol. XVI, pp. 95-100). The message here implies that he is still living. Telepathy ought to do better than that! Also if the subliminal of Mrs. Piper has even a small particle of the memory which we assume in this investigation and which is so generally attributed to secondary personality it ought not to commit such a mistake as this.

A more probable view of the mistake, according to my conception of the case, is the possibility that the message is a confused one from my father as an intermediary for my cousin sending a message to his wife Lucy mentioned in my previous Report.

92. As soon as I saw the name "Mamie" I recognized who was possibly intended by it, but because the writing could be mistaken for the name "Nannie," according to the script of these communications, I refused to recognize the name "Mamie," and hence pronounced the word "Nannie" as a remonstrance to Dr. Hodgson's interpretation. He did the same after me as a possible view of it, tho he remarked afterward that his familiarity with it in the experiments with other sitters where it had reference to other persons was the reason for his first interpretation. But the spontaneous dissent of Rector

(Yes, Mary, I cannot talk now.)

They would not take no for an *answer* I had to come.

I ..

(That is right. I can talk now. Have you tried to communicate with me before?)

Again and again.

(Did you get anything through to me?)

I tried to say I am still with you.

(Well, when was it that you tried?)

Only a day .. Day .. ago.

(Well, that is right. Do you remember any question that I asked you?)

Not at the moment only that you asked me to meet you *here*.

(All right.)

I heard you ask this but not as you speak now.

(Do you remember saying anything about your eyes?)

Oh yes.

(Well ..)

I said they were *open* and I could see clearly now.

(Well, I meant the *colour* of ..)

Yes. I .. do not say anything more I will *recall*.

I tried to say it ..

do not say anything more.

led at once to the proper correction. My first suspicion regarding the person meant was thus confirmed, namely, that it was the first name of my wife who died on October 5th, 1900. But I still refused to recognize it until the name was completed, as it was in response to my question. The interesting part of it, however, is that I never called her by this name. I always called her Mary, as I did in this record. She was called "Mamie" exclusively by her father, stepmother, and relatives. She did not like this appellation and hence I always called her Mary. She could not have chosen a better form for her identification than the use of the name "Mamie," as it more distinctly places her among her parents and relatives and makes the telepathic explanation from my mind the more unnatural.

I I found the light open.

Oh I hear.

I said B ..

Grey.

(Right. That's right. One word more.)

B L U E .

(That is .. that is right also. Do you remember what question I asked you as soon as you gave the words *gray* and *blue*?)

Imperator is holding me up.

I started to say Blue first then I happened to think that the first word was grey & the second Blue.

(That .. that is right.)

[Hand moves leather case to top of sheet, and touches it with pencil.]

[Makes remark about article to R. H. not caught.] [Note 93.]

93. As soon as I got the name I thought it opportune at this moment to ask my question whether the communicator had tried to communicate with me before. I had several records from three different "psychics" in which it was possible to suppose that my wife was trying to communicate, and the last one was especially suggestive in this direction. I had had this last experiment on Saturday night, May 31st (1902) a little more than thirty-six hours previous to this sitting with Mrs. Piper. Hence the pertinence of the answer to my query "when," that it was "only a day ago."

On this occasion, under the instigation of the subliminal of the "psychic," I asked the question regarding the color of the communicator's eyes. I received the answer "grey on blue."

The reader will observe that I did not put this question at first in the form that I had put it on May 31st to the other "psychic." I was trying to have the communicator recall the question itself. This was not done. But it is interesting to note the important fact that I did not ask audibly at that sitting the question attributed to me here, and my record will show that I did not. But I had the thought and wish in my mind several times, and so definitely did it take shape in my mind that I could fairly say that I actually formulated it in consciousness. It is pertinent and interesting to find the com-

You said something about hair .. seeing .. my seeing .. I cannot think dear.

think .. [Note 94.]

(Well, what did you use to say about the colour of my eyes?)

municator remark in connection with her statement that I had not asked the question as I did at the present sitting where it was audible. Telepathy must have a large capacity to cover such an incident and at the same time to account for its mistakes and all but universal exclusion from its reach of thoughts about a communicator.

I then made my question more definite, as the reader will see, and a curious confusion followed regarding my meaning with some apparent interlocution on the "other side" after I had still more definitely indicated that I was asking for the color of the eyes. Then the correct answer came in a most interesting way, as the reader will observe, the order of the words *grey* and *blue* having been given as they were the previous Saturday night, tho the first attempt evidently involved a tendency to reverse it, but was followed by its spontaneous correction.

94. The reader will observe that I did not say anything about *hair* as the communicator asserts I did. There is apparent mental confusion here which is probably caused by an indistinct memory of the communications on the Saturday night previous, as the communicator was there made to say in very close connection with the allusion to the color of her eyes that she had a very heavy head of hair. Hence it was her statement not mine. But it is possible that it is a relic of our oral reading of the passage, "heavy head of hair," that Saturday night, as it gave some trouble in the reading and interpretation of the writing, which we generally read aloud. Immediately after she had given the color of her eyes on that occasion I asked the question that is alluded to here indefinitely to see if it would be recalled. The question regarded the color of my eyes. On that occasion I did not get any pertinent answer and I supposed that my question was not received. It appears in the present sitting that this supposition is correct, as the statement that I had said something about hair would possibly imply that understanding of my question. If so we have a most interesting incident. Hence it is apparent that we may possibly interpret the reference either as a delirious and confused memory of the communicator's own statement on the previous Saturday night, made confused by the suggestive influence of my question, or as a memory of what she had understood my question to be on that occasion. (Cf. p. 486.)

your eyes ..

(Yes.)

like .. do you remember the *joke* I had about them

(Yes. Yes.)

C ... [Note 95.]

[Hand listens to Sp. Then cross in air.]

Friend I think it wiser not to try until the light is clear again. + .

(All right. All right.)

It might be confussed [confused.] I cannot do this for her.

I will bring her next time R.

(Very good. I shall be quite satisfied for you to take your time.)

I find the light is going a little.

(R. H. Better stop.)

and she is clamoring .. clamoring .. to reach thee friend .. reach ..

a lovely spirit .. beautiful spirit ..

and great peace she brings to thee.

Yes both hands are held out to thee but she is too [far] off for me to U. D. clearly. [Note 96.]

do not forget Mamie [very skeletony.]

[pencil drops with jerk. S. gives fresh one.]

95. My wife used to tease me about the color of my eyes, and owing to the fact that she could not satisfactorily describe their color she often joked me about them in language which she partly repeated in the next sitting (pp. 528-529).

96. It may be worth remarking that much the same statement was made to me by another "psychic" on April 6th last, when the first name, Mary, of my wife was given and the name of my brother Charles. When it was found impossible for her to communicate the medium said that she stood holding out her hands to me as if pleading for recognition or the ability to communicate. I cannot give any evidential importance to the fact, but only mention it as a coincidence.

M a m i e .

(Yes, Mamie, I am so happy to hear from you and hope I can continue to do so.) [Note 97.]

I feel it better so . . So . . better so . .

Do not worry all is well.

God be with thee friends.

Friends we must soon cease and bring the light to thee again.

Good bye James.

(Good bye Mary I shall meet you again.)

May God keep you well.

We cease now and may all the blessings peace and light be thine. Farewell. + {R}

[Crosses in air.] [12.03 p. m.]

[Mrs. P. rather longer than usual in raising her head. R. H. puts left hand on forehead and right hand under base of brain and raises head slightly. In a minute or less Mrs. P. opens her eyes and begins to speak.]

[Mrs. P.'s Sublim.]

I.

I see him.

Take up * * [not caught by R. H.]

It's . . I am Mary [Vowels pronounced rather long, like *Mārde*]

waiting.

coming. Come along with me.

97. "Mamie" was the name my wife was called by her parents. She always disliked it and so I did not use it. It is quite possible, as may be apparent from the mode of writing it so emphatically, that the name "Mamie" was an attempt to give it as "Marie," the form which it took as Mrs. Piper was recovering consciousness. (Cf. same.)

Pretty. [Note 98.]

Clarruthers [?]

(R. H. *Clara what is that?*)

Carruthers .. Carruthers .. this is Claruthers

Carruthers Carruthers Carruthers ..

(R. H. Yes.)

Uncle Carruthers. [Note 99.]

They're all here.

Good bye.

Is that so? .. Well I couldn't hear it don't you know.

What makes you talk so fast? * [not caught]

Come along with me.

(R. H. Hallo!)

Well that's a funny thing.

You know that cross comes up in front of it, and you know that lady .. she talks too fast.

It's light here isn't it?

Oh!

They were too close to me, I almost lost my way.

Wasn't it dark here, Mr. Hodgson.

dark .. I wonder if it ..

Oh I couldn't see which one it was.

98. The pronunciation of the name "Mary" as recorded by Dr. Hodgson very possibly has great interest. "Marie" was my pet name for her in our courtship days when I wrote to her. Only one other living person than myself knew it, and even this is very doubtful.

99. The reader will notice that the name of my uncle is here given correctly after all the trouble of the previous attempts recorded in my Report and in the sittings of February, 1900. The possibility that Mrs. Piper might have seen it in my Report prevents my making an important point of the success. But the circumstance that Rector in the next sitting (p. 533) confessed that he could not speak this name properly rather suggests that Mrs. Piper's subliminal either had nothing to do with the matter or has very much less capacity than we have usually assumed in the interpretation of these phenomena.

[Mrs. P. had been looking from S. to R. H.)

Wasn't that funny, I heard two snaps.

Mrs. Piper.

June 3, 1902.

S. and R. H.

[Mrs. P. makes slight gestures with hands as if brushing light objects from the cushion, then as if motioning some person back; she then shakes her head negatively,—all this in the Sublim. I. stage. She says after a pause "All right." Head sinks 10.56 a. m. Cross in air 10.58 a. m.]

[Rector writes.]

[Cross in air.]

HAIL (R. H. Hail, Imperator and Rector.)

(S. Hail Imperator and Rector.)

Hail friends of earth this day. We meet thee with joy.

Almighty God our Father we give thanks to Thee this day for Thy divine and holy blessings. Help us on our way we beseech Thee Oh Father without Thy help we stray away + R.

Voices interrupt us in consequence we act for them. [Not read.]

(R. H. Rector please write the last sentence again.)

Voices interrupt .. interrupt .. consequently we act for them .. VO .. (R. H. "Voices")

(R. H. Yes. Thank you.)

It has been God's will that I should find you and free my mind. I could not think of half I wanted to say.

James do you know me it is I Mary who speaks to you from behind the veil. I will indeed help you and thereby keep my promise .. Green .. (R. H. "keep my" ?)

(to R. H. All right, let it go on.)

Promise ..

(Yes, Yes, Mary, go on with the message.)

Green .. let nothing interfere with us.

James if you really are James you will remember what I said before that is you asked me a day or two ago what I called the color of your eyes.

(Yes. Yes, that's right.)

Do you remember Green brown Grey

(R. H. "Green" something "Grey")

Greenish Grey

(R. H. "Green" "grey" the word between.)

Greenish brown .. Brown.

(Not quite right, but the words *Green* and *Grey* are right.)

think a moment.

think a moment .. do you remember my hesitating .. hesitating .. a little when I answered your question I said or commenced to say Brown then I suddenly thought and said Grey.

(Yes, yes, that is right. The two words *Grey* and *Green* were correct. But what I want is the first word of the *three* that you used to say.)

[Hand turns to R. H.]

(R. H. He wishes ..)

[Hand motions between Sp. and R. H. as if explaining something to Sp. about R. H. then listens to R. H.]

(R. H. He wishes to know the first word of the three words that she used to call his eyes.)

D .. Gr .. Light Green . * [undec.] Grey .. M ..

It had to do with dust .. D U S T .

[S. smiles audibly.]

The ..

I cannot quite get it friend. R.

Sounds like M U D .

S .. tell [?]

I cannot quite.

I remember Green Grey well

(Yes, all right. Wait until some other time when it can be gotten clearly.) [Note 100.]

I heard you finely. Glad I am to hear you so well. Do you remember what I said to you just before I came here.

Remember my saying I was coming here.

(No, Mary, I do not remember that because you could not speak. Do you know or remember who was around the bedside?)

I can only remember seeing you and Lida .. Lidia.

(Is .. Is this Mary?)

Yes it is I.

(Well ..) [Note 101.]

100. This long passage is taken up with the attempt to answer my question of the previous day regarding the color of my eyes. My wife always said that she could describe my eyes only by the phrase "grizzly grey green," or brownish green. Some have pronounced them as of a peculiar brownish color recognizing that this was not exactly what it seems to be. Others have said that they are mixture of grey, yellow and green, with a tinge of brown. This is in fact accurate enough. The outer rim of the pupil is of a bluish green and the rest of it a yellow grey with a tinge of brown. But my wife in her embarrassment for a term to describe them loved to tease me with the expression I have mentioned above. This was her stereotyped phrase, but she sometimes varied it by telling me that they were "muddy." This explains the allusion to "dust" and "mud" probably. The reader will see that she got two words of the phrase correctly and possibly the word "greenish" is Rector's misunderstanding of the word "grizzly."

101. From what was said later (June 4th, p. 553) it is possible that my wife was referring in this statement to another incident. My reply here showed that I interpreted her to mean at the time of her death she had said she would not live. Whatever she might have thought at some semi-lucid moment during her illness she never made any such remark to me. She was delirious from the very start of her illness and soon became comatose, so that there was no opportunity for her to be aware distinctly of her condition. But my later note will explain the possible meaning of her statement. It is apparent from what follows that there is a change of communicator. Lida is

Wait a moment.

there is a gentleman who has only recently passed over who is speaking this name.

(Well, well, please let him get that name clearly.)

L y dia . . Liz zie.

(Lizzie is . . what relation was this Lizzie to you?)

my wife.

(Lizzie who?)

Mrs. Hyslop.

(Did Mrs. Hyslop say that name?)

[Assent.]

(Well I have not gotten the relation just right.)

do you remember your sister.

(Yes, I remember my sister Lida.)

[Assent.]

(Do you mean that she has passed over to your side?)

No but I have. left her. he seems to be a little confussed [confused] in thought it is most certainly connected with Lidia in the body.

(All right. I understand.) [Note 102.]

the name of my sister. It is interesting to note that the same mistake regarding it occurs here that was committed in my earlier sittings (*Proceedings* Vol. XVI. pp. 93 and 459).

102. As the name "Lida . . Lidia" apparently came from my wife and I knew that it had been given in my earlier record for my sister I was at a loss to know what it meant, as I thought it might be a mistake for another name which I would expect my wife to mention. To be sure of its source I asked if the communicator was Mary and on being told it was I said "well" in order to have the writing go on, hoping that the name would come out right, and expecting the name "Lizzie" which was given in a few moments. But Rector's statement restored my confusion and apparently indicated that it was my father who said it, possibly through my wife as an intermediary. When the name "Lizzie" was finally given I again thought that I might have been on the right track in my suspicion and asked the question about the relationship in order to settle my conjecture. The answer "my wife" only

I .. Who said Bright's Disease.

(Very well. I shall enquire about that.)

some said *heart* but I know it was neither. It was my *stomach* and *head*. my thoughts all confussed [confused] when I left. tell her I am here safely *and well*.

L i d a the sound is L i d i a .. L i d a

(That's right. Lida is right.)

L i d a .. the sound often is strange to me. [Note 103.]

made confusion worse confounded, as I could not make any meaning out of the statement and name. Then the answer "Mrs. Hyslop" to my further question simply made me think that my *mother* was meant, and the case again seemed clear, but as having reference, not to the person I had in mind, to my sister Lida and I took the name "Lizzie" to be a part of the confusion in getting it. I should state that the name "Lida" was adopted in the family as a substitute for the real name "Eliza" in order to distinguish between my sister and my aunt Eliza whenever using the name. Hence possibly the name "Lizzie" here. The reference next to my sister made this plain and she was rightly said to be still in the body. The confusion indicated in the reference "my wife" and the name "Mrs. Hyslop," showing that it was not meant for my *mother*, but for my *own wife* and that my father was the cause of it, was spontaneously corrected the next day by my wife who said that my father had confused her, my wife, with his own (p. 566).

On June 2nd, 1902, (p. 518) I had asked what McClellan had come over near the time John McClellan's death already mentioned and did not get a correct answer. Soon after the name "Will" was given which would have been the correct name, if it had been referred to this McClellan, but it was referred to my brother still living (p. 519). But in connection with my sister Lida at this point the reference to "the gentleman who has only recently passed over" may be to this William McClellan, as he was my sister's father-in-law and had died a comparatively short time before. It was he that I had in mind in my question on June 2nd previous.

103. I made inquiries of my sister's physician to know whether he at any time suspected Bright's Disease in her case. The reply is not direct, but indicates that an examination had been made of the urine which would have shown the presence of this disease if it had been actually present. But it was not found. In regard to the question about the heart he replies as follows

Well well James. Where did you come from.
I came to rest Mamie .. Rest ..
do you remember Car bes [?] ..
Uncle Car .. leths ..
friend I do not believe I can speak this properly.
(All right, Rector. I know who .. whom you mean.)
he will give me no peace till I give his message. [Note 104.]
I came before but you did not seem to know me very well.
do you remember anything I did for you when you were in College James.
(I do not recall it at this moment.)

including references to trouble in the head about which I had not asked a question.

"She had a functional heart difficulty attended with a very marked anaemic condition. Her stomach has been a source of trouble to her for a number of years and together with overwork was the secret of her difficulty. She suffers from chronic gastritis with attendant indigestion a very large part of the time. She had a slight cerebral hemorrhage with partial paralysis of one side, but nature has accomplished a cure of this trouble. A simple diet with the rest you prescribe will be of great benefit to her."

The reader will note, however, that the message does not directly indicate that the reference in the allusions to Bright's Disease and heart and stomach is to my sister. My father seems to say that some one had indicated that his own trouble was Bright's Disease and corrects that impression by saying that he knew it was his head and stomach (cf. *Proceedings* Vol. XVI, pp. 307, 327-328). But as his mind was wandering about my sister I took it to be a confused attempt to say something about her condition and the reader can determine for himself the measure of relevance involved in the possibility. It is interesting to remark that Rector says a moment before this confused reference occurs that my father "seems to be a little confused in thought. It is most certainly connected with Lidia in the body."

104. It is interesting to see this failure of Rector to get rightly the name of my uncle Carruthers though it was given clearly and correctly the day before as Mrs. Piper came out of the trance (p. 527). Rector here shows his consciousness of the difficulty. Secondary personality ought not to have had this trouble after once getting it right.

Remember anything about books.

(Yes. Yes.)

What ..

(Please tell your story.)

I had it in my mind that I gave them to you.

(I do not recall it, but when you get this off your mind I will ask a question.)

I would like you to think this over and do you remember other time you went swimming .. swimming .. and caught cold was kept in a few days.

(I do not recall it, but please tell me something about that ride just after father passed out.)

Your father told you about it before but had it on his mind Eliza.

(If father told me I did not get the message. If you can tell it, please do .. do so.) [Note 105.]

105. The reference to giving me books is possibly an attempt by my uncle to act as an intermediary for my father who had tried several times in my previous sittings to tell me something about sending me books. (Cf. *Proceedings* Vol. XVI, p. 473). I do not recall that my uncle ever sent me any books whatever and regard it as exceedingly improbable that he should have done so. I said also in my previous report that I could not recall anything of the kind connected with my father, though I explained that he had sent me a box of other things in connection with which he mentioned the fact of sending me books.

The swimming incident is possibly one that is connected with my father and some previous attempt to communicate it. The record, however, shows no trace of it. I do not recall any such incident in my life though it is quite possible or even probable.

The strange connection of the name Eliza with the message involves an attempt to say that my father confused the incident of the drive with aunt Eliza, or something said in connection with her, as she was wrongly said to have been connected with a story about some accident of his own. (*Proceedings*, Vol. XVI, p. 478, and the present report, p. 394).

This explanation of the confused message from my father, made a little

do you remember the Stone we put there James.

(Put *where?*

at the *grave*.)

(Yes, father. Yes uncle. *Whose grave?*)

fathers .. *your* fathers.

(" And others ")

(R. H. No. " Your fathers ")

(Yes, I remember it well.)

You mean this ride.

(No.)

do you mean when we went to see Nannie.

(No, not to see Nannie. But can you tell what happened to you and me?)

I am thinking of the day we went and put the stone at their graves.

I am .. graves ... [Note 106.]

James cannot you remember getting into the water.

more definite on February 5, 1900 (p. 394), is a most interesting circumstance which I have commented upon in the Summary (p. 86). It shows that my father intended to tell me the facts of the breakdown and possibly for general evidence, but wrongly related them both to himself and my aunt, as well as confusing the incident with such as I had asked him to give before my birth. The whole action of my uncle in the answer to my question was psychologically correct and appears to assume that I had been told of the ride and accident. I was not expecting this correction of what I had decided was either false or unverifiable, but his description of the breakdown and incidents of the drive, while he indicates that my father's version of it involved confusion of it with the wrong person, tho well adapted to the proof of my uncle's identity to that person, his living wife, is an admirable redemption of the incident from discredit.

106. The incident of our drive to father's grave to see the stone that I had put there is correct. This is the incident evidently had in mind in the previous communication where the word "stone" was mentioned (p. 514). This was fully a year after father's death and I had wholly forgotten it until it was mentioned here by my uncle, and hence was not thinking of this inci-

[I cannot recall this incident, J. H. H.]

(Yes, many times in my life, but not on that occasion.)

I think we are thinking of two different things. do you remember what I said to you about George the Sunday we went.. let me think you don't mean the Sunday afternoon do you.

(Yes, uncle, that's right.)

Why yes I remember well do you remember the little .. sounds like break.

("creek") (R. H. "break")

Break ..

water.

(*Break* is right. Go on.)

Break down we had near the *creek* .. *water*.

(*Break down* is right.)

Bri ..

hold on a minute James. Break down I said and we tied up.

(Yes. Right.)

with *the*.. I took my knife and made a HOLE and we tied the * [undec. *rope*?]

harness up with a bit of it ..

I cannot hear every word he is so excited.

We tied up the *harness* with a bit of *ROPE*.

(All right. All right.)

What did you take out of your *pocket*.

(Just now you mean?) [Dissents.]

No, *then* .. remember *Shaft* was lowered.

(R. H. "lowered"?)

Yes,

We tied it up with a bit of string .. S ..

(R. H. "String.")

Yes a part of the *harness*.

dent in my question. It was in the cemetery where the deceased members of the family were buried.

We made a *hole*, *remember* and hitched it together with a part of it which sufficed as String.

he says string distinctly.

Oh I am your *uncle* all right.

(All right. I agree, uncle.)

I remember that ride *well* and I remember *dark* .. getting later *late* [spontaneous correction.]

(R. H. "late") yes. (R. H. "getting later.")

no he says la... [pencil goes over edge of sheet] ..

he says *late*

it's getting *late*.

(Yes.)

and we did not get back until *late*, *dark*.

(That is right, uncle. That is right.)

Yes about *evening*.

(Yes. *About evening* is right.)

do I not *remember* .. Remember the *Red horse*.

(Yes, that is right, the *red horse*.)

Yes I remember how still he *Stood* .. St .. while we hitched up.

(Yes. Right. Do you remember what it was that first frightened the horse?)

frightened the horse

Shot or dog I do not at the moment *recall*.

(All right. Don't worry.)

remember the trace .. trace .. hole we *made* in the *harness*.

(Yes. Now, uncle, I shall prove that I remember one thing about it. Do you recall the boy with ..)

a wheel.

(Goat wagon.)

[Much excitement.]

Oh yes I do recall It very well I could only think of dog .. I could only think of dog.

(All right, uncle. I understand some of your difficulties.)

I hope *you do*. It paves the way but determined I am to help *you*. We had good times together always. *Caruthes* ..

(Yes, that name is very nearly right, but do not trouble yourself further about it.)

I have tried and tried and tried to give it to him correctly but he does not seem to U. D. it.

(All right. It is well.)

Do you remember the college experience. [Note 107.]

107. The correctness of the incidents mentioned in regard to this ride will be seen from my own narrative of the incident.

It was Sunday, the day after my father's death. We received a telegram from a friend in Chicago to be delivered to his son and telling of the illness of another son. We started in a buggy to the country to find the young man and deliver the telegram. We had gone only about a mile and a half when a negro boy with a goat and wagon frightened the horse and it started to run, turning to the side of the road and upset the vehicle, broke it, the shaft and the harness. We managed to secure another horse from a neighbor and mended both the harness and the shaft in the manner described by my uncle and arrived home about sunset and managed to conceal the mishap for some time. I do not recall whether I had a "rope" or "string" in my pocket or not. It is doubtful. But I remember using a part of the harness for a belp. The horse was a red bay horse. Nor do I recall whether we talked about my brother George on this occasion or on the one previously mentioned. It is probable that we did. The wheels were only slightly injured.

An interesting feature of the message is the discovery and statement that we were thinking of different things and when the confident assertion, after the effort was successful, that he was my uncle all right. No less striking was the excitement exhibited when I reminded the communicator of the cause of the accident. The previous mention of "shot or dog" shows that he had at least an approximate conception of the cause which I had in mind and hoped might be given. "Shot" might be a phonetic error of Rector's, if that word can be used to describe it. It is more probable that the idea was not clear in my uncle's memory. It is possible to conceive that he first thought of "shoat," a name for a pig. But it is useless to speculate about this as the confusion is apparent. Seeing this I deliberately told the incident of the goat

I mean. What does Blueish mean.

(Bluish. Is that word Bluish Blue-ish?)

Blue.

(Who says that?)

[Hand points to Sp.]

the lady.

(Yes. *Blue* was the word you gave me two days ago, but it is not the first of the three words you used in life to describe my eyes. There was a *joke* about it, you may recall it in time.)

I hope I will. Mary. [Note 108.]

wagon. But it is interesting to see the indication of secondary personality in his mental condition in the allusion to a wheel before I had finished my statement. Telepathy ought to have gotten a different answer. My uncle was familiar with the bicycle and its danger to drivers, but he never used one himself. The association is natural, but it shows a confused memory as to the incident. But the excitement in the hand and the manner of strong vigorous writing when my reference was recognized was a most interesting phenomenon to watch. The reader would have to see it to appreciate it.

The confusion is still further indicated in the statement about the horse standing still while we hitched him up. He did this, but only after much difficulty. He first ran up to a hedge and trembled like a leaf from fright and we had the greatest difficulty in getting him quieted down, and he had to be watched very carefully while hitching him to prevent him from running again.

The reader will observe that the name Carruthers is nearly correct this time. It is possibly due to the mental reaction to my statement. The allusion to Rector's failure to understand it is also interesting as it coincides with the frequent attempts in previous sittings to obtain it and to Rector's own statement a little earlier (p. 533).

The allusion to the "college experience" probably refers to the incident already mentioned in a previous note (p. 534).

108. Rector was evidently puzzled by the sudden intromission of the word blueish, until he understood from whom it came. It is apparent that the communicator was my wife and that she was attempting to say the word wanted in reference to the color of my eyes. Her name a moment later indicates this.

I remember passing out so *well*. Why did you ask me whom I had *seen* two days ago. You asked me whom I saw.

(Mary, you do not quite understand. I was asking about the time when you first passed to the other side, but let that go. [Note 109.]

Is it long .. long .. Long.

(No, but let me make myself clear by asking another question. Whom did you meet first on your side?)

I met Mother.

(Well. Well, *your* mother you mean?)

[Assent.]

(Did you meet any one else about that time?)

Yes. do you remember when I tried to speak here before. long ago. I spoke of Charlie.

(What Charlie? What Charlie?)

Hyslop. I remember. do you remember your sister.

(Yes. Yes. Her name, please.)

I I sa [?]

[Hand returns to listen to S.]

(Her name, please.)

I told you of her the day I came before.

do you remember it.

[Hand turns to R. H.]

(R. H. I don't know.)

I mean you.

109. At the sitting with Miss W—, May 31st, I asked the communicator if she had seen any near relatives since she passed out. This was a little more than two days previous. I notice in this mention of time a much more definite conception of time relations in my wife's communications so far than I have found in any of the other communicators in my sittings. It may be worth mentioning the fact that my wife when living was very remarkable for her accurate and definite recollections in regard to time. She could name the year, month and day of almost any event she recalled. She was quick and clear on all such matters.

do you remember Anna

("Annie.") (R. H. "Anna.")

(Yes that is right. She met you?)

She did. [Note 110.]

(Did any of your relatives meet you also?)

James do you remember a *very* dear friend of mine who passed out about two years before I came a lady.

(Yes. What was ..)

She was with Annie when I came and she helped me to find you. [Note 111.] [Cf. pp. 484-485.]

do you remember uncle Robert.

uncle no .. Do you remember Uncle William . and do you remember Paige ..

110. It is of course impossible to verify the references to her mother and to my brother Charlie and sister Anna. But if other similar messages in the Piper record are to be considered it is quite possible that the statements here are correct. It is interesting to note that my wife calls my brother by the name of 'Charlie.' This was what he was always called when living by all the members of my family, and never 'Charles.' My wife knew before she died that this was the fact, and she had never known my brother personally, as he died in 1864 and my acquaintance with my wife began in 1884. He was mentioned after my sittings. It is curious too to notice the way in which 'Anna' is given, though it was always given 'Annie' in my previous sittings with one exception which I commented upon in a note, showing that my mother always insisted on calling her 'Anna' and refusing to have her called 'Annie' (*Proceedings*, Vol. XVI, pp. 331, 348 and 358). I do not know of any previous attempts to communicate through Mrs. Piper.

111. A very dear aunt of my wife's died a little more than two years before we were married. It was not two years before my wife's death which occurred nine years after our marriage and more than eleven years after the death of this aunt. It is noticeable here again that a definite time is mentioned. This aunt had the care of my wife when she was a child. It is possible that the name 'Mary' mentioned a few minutes previously (p. 539) which I remarked as that of my wife was an attempt to refer to this aunt as this was her name and she was one of the persons that I had in mind when I asked my question the previous Saturday night (p. 490).

Baige [?] [Note 112.]

(R. H. I?)

When I gave the message to you.

(R. H. I got no message whatever from you, Mrs. Hyslop, ever.)

Not from me but from John McLellan

(R. H. Not *about* you.)

perhaps I am mistaken about giving it.

Cart .. [Cat? Apparently miss of Rector's for *can't*. R. H.]
Can't cannot think whether I did or *not*.

What have you been doing since I left.

(Can you tell me, Mary?)

I feel a great change has come to you. I do not U. D. it well. [Note 113.]

(Do you know anything whatever about it?)

Yes I *think I do* know a little James do you remember the old

112. There is an apparent interruption here, unless we suppose that my wife was acting as an intermediary for my cousin Robert McClellan who is the person that I would expect to speak of "uncle Robert." Apparently there is the discovery of some mistake or confusion as the message is begun again with the allusion to "uncle William." Now it was my cousin's uncle William that I had in mind when I asked my father (p. 518) what McClellan came after John McClellan, and my note shows (p. 519) that my father was so occupied with inquiries about his family that he did not answer it. Possibly my cousin comes in to answer the question and here mentions his uncle William, the brother of the John McClellan whom my father claims to have been sent to meet (p. 507). The word "Paige" or "Baige" is possibly an attempt to give the name of one of the two surviving brothers of this uncle William and John McClellan. His name is Beveridge.

113. The allusion to the message through John McClellan explains itself. No record of such a communication has been reported to me.

It is possible that the allusion to the "great change" which has come to me refers to my rather remarkable improvement in health. It is too vague, however, for me to make a point of it, as it would apply to almost any "change" of importance that might have come to me.

fashioned pi .. [fresh line] picture of myself with a white collar,
with broad white collar..

(I am not sure at this moment.)

remember the little frame with clasps

(R. H. "clamps"?)

Clasps.

(I think I do, but will look it up to be certain.)

I wish you would, it looks as I do *now*.

(Well, I think I know just what picture you mean.) [Note
114.]

114. I found after my return home that the picture I had in mind was not the one referred to. My wife's father had had photographs of his daughter taken almost every year of her life and there were several other pictures of her made, among them one or two etchings. At the sitting I thought that one large photo which I had seen might be the one intended. But I found on examination that it did not fit the statements. But when I visited her old home in Philadelphia which I did on my return from the sittings we discovered a photo taken in 1877 when she was seventeen years old. It answers exactly to the description, except that it was not in a frame and the clasp was a sort of pin holding the collar about the neck. It was not a breastpin, but what my wife always called a clasp instead of breastpin. It would go in common parlance as this, but she always drew a distinction between the two. The collar was an unusually large one, so much so that it was not very becoming to the picture or herself. The most important point, however, is the fact that it was the only picture in the whole very large collection which had such a marked collar. I had most probably seen the picture in her own album at our own home, for I found it there on examination after my return from the sittings and Philadelphia, but I do not recall ever seeing it before.

One interesting question may be raised. How could she know what she looked like now? To many such a statement would seem preposterous on two grounds. First on the ground of the impossibility of knowing it without a transcendental mirror! Second, on the ground that we have no evidence of any "looks" on the "other side." The latter question, however, is answered by the supposition of the "spiritual body" which actually has some possible evidence in its favor. The first is answered by the following inter-

I see another person in my *place*.

(Who is it, do you remember?)

No.

(Well .. do you remember an old friend who used to come and help us when we did not have any servant?)

Oh I think I do.

Do you remember whom I called *Sarah*.

(Not Sarah .. not Sarah.)

Speak it slowly then. [to Sp.]

Sounds like it.

Mary.

Speak it once more. [to Sp.]

Clara [Hand negatives.]

(No, not Clara. Not Clara.)

tell me what it was then. I know vaguely.

I would not tell her friend as she may think of it later.

(All right, Rector, do not worry about it now.) [Note 115.]

esting facts which, though they must come under the head of conjecture when they are supposed to indicate what goes on beyond, make a possible conception of what is asserted here as a fact.

It seems that my wife had but just mentioned her aunt Mary who was virtually her mother after the death of her own mother when she was only two years old. Now my wife left home in 1883 to study music and when she returned home in 1888, she saw this aunt only a few days and then went west to teach music. This aunt died in December of that year, 1888. Now we can suppose that on meeting this aunt the latter remarked that she looked like this picture recalling it. My wife reports the result of the conversation on the "other side." Cf. the allusion by my brother Charles to the chimney, *Proceedings*, Vol. XVI, pp. 101 and 455.

115. The question asked me here possibly refers to the knowledge of some one as housekeeper. It is not so specific as it might be, but I can give no other interpretation to it. It is very curious that telepathy could not get this person or acknowledge that the person was known but that the communicator could not give it just then. But it seems in this case to have confessed its own ignorance. The lady in mind was an old friend of my wife's

do you remember the night before I passed out you sat with me, or near me I cannot remember much after that.

(Very good. I recall it very well, Mary.)

You took my hand do you remember.

(Yes, I remember well.)

I do not more now. [Not understood at moment.] I still think of and love you always the same. I am going now. .. *I do not.* I *doo* [sic] not .. She means to say she does not even though he may U. D. he said I remember *well* and she replied *I do not more.*

(Right.)

I I do not ..

(R. H. All right.)

I do not more now although he may. She does not. She is too long here to say more.

now. [Note 116.]

and had come to help us on the day my wife took sick with meningitis, and after my wife's death I simply employed her as my housekeeper and she has remained as such ever since. Now my wife very soon after she was seized with the illness became comatose and it is natural that she would not even remember that this friend had come to help us, as it seems that the general condition on first attempts to communicate is often connected with mental disturbance associated with the conditions affected by death. But however this may be, telepathy has no excuse for a confession of ignorance in this case as the name was as plain and easy as any name ever gotten by that supposed process.

I am not certain whether I am to interpret the names 'Sarah' and 'Clara' as attempts at the name of this lady. 'Mary' is a guess of Rector's at what he supposed the name was. But none of these sufficiently resemble the name of this lady for me to give any plausible excuse for their mention. Besides I know of no friend in her acquaintance by either of these names.

It is possible that the Clara is an incomplete reference to her brother who died at 17 years of age and was named Clarence. The Clara is apparently a correction of the Sarah. In this interpretation the message has no relevance as a reply to my question.

116. My wife died on Friday morning. She became totally unconscious

James I will speak and tell you something you do not know.
[Note 117.]

[Hand seeks articles.]

(Rector, there is nothing of hers here. I forgot to bring it.)

Give it to thy father then.

[Puts two spectacle-cases in front of sheets.]

I would love to tell you that they have put a door through
from the library . . . Library.

("Library"?)

Yes. did you know it?

so far as we could tell on Wednesday night about 11 p. m. and remained apparently so until her death. On Thursday evening, I think it was (I have note of the incident made after her death and preserved), I took her hand and was surprised to remark when I did a certain thing to note that she gave distinct evidence of knowing what I was doing. I was by her bedside. The action of her hand was not that of a reflex. I was careful to note it as I did not expect any reaction even of this sort. She was so generally paralyzed that she could move only one of her fingers and the movement of this was very indicative of consciousness. What I did I cannot now narrate as it may be useful to wait for further possible mention of the incident. But so much of it is correct as the message states it.

That she could not remember much after that is entirely probable. In fact no physician would think, judging from her condition, that she could be in any way conscious at this time. Her body was as passive as it could well be. This was the only indication of consciousness after 11 p. m. the previous night. Hence it was quite pertinent to say that I might remember more, which I certainly do. Now how can telepathy determine the consequences of a comatose condition in the supposed communicator and distinguish so correctly between the memories which I have of the occasion and those which are entirely possible of my wife? Why could it not palm off on me other incidents quite as plausible as the present one?

117. My father in his initial statement evidently had in mind, as is frequently the case in all later sittings, the suggestion that was given him on June 6th, 1899 (*Proceedings*, Vol. XVI, p. 469) where it was intimated to him that I wanted facts which I did not know so that it could not be said the medium got them out of my mind.

(Where do you mean?)

At my house .. at my house ... [Note 118.]

(Very well. I shall look that up, father.)

and they have cut down that old apple tree.

(Very good. Er .. what apple tree?)

do you remember the one that was bent down badly at the end of the house.

(I am not certain, father.)

the wind broke it, first, remember my bed room.

(Yes, that was not an *apple* tree, father, it was another kind.

Can you recall ..)

Yes *Pear* tree .. but I had it on my mind apple tree.

(No, it was not *apple*, but it was a larger tree, do you know who planted it there?)

of course I do.

I am sorry about the tree because I sat there sometimes. do you remember it.

118. I inquired of the owner of my father's old home in Ohio if any changes were made in the house such as we see mentioned here, and find that absolutely no improvements of the kind have been made. But similar inquiries directed to the owner of his house in Delphi, Indiana, where he spent the last seven years of his life, bring the answer that the statement is substantially correct. The "library," this term passing in my father's communications for "sitting room," in this house was so arranged that a part of it could be turned into a bed room and curtained off. The present occupant who bought it from me has closed this space up turning one part of the room into a sitting room and the other into a bedroom. The opening between them is about five feet wide and serves the part of a door though no "door" proper is hung there. Other changes in the premises have also been made. No one in the family knew anything whatever of these changes. My mother has not been in the place for at least four years and did not know whether any change of the kind had been made. I have received no information regarding the place since I received my check for the house more than a year ago, and I had to write to my old real estate agent to ascertain the facts for me.

(Yes. Yes. I remember well that you sat there. Who planted it?)

I put it there. [Hand points to Sp.]

you remember.

(R. H. Rector ..) [I was about to say that it was nearly time to stop.]

I think so friend.

It may be wise to ask him when he returns.

Yes .. [Cross in air.]

the thoughts are going from him in his attempts ..

here is Mary once more ... [Note 119.]

friends we will meet thee once more and after the light hath been fully restored we would ask thee to return here ere it becomes dim again.

(Yes, we shall do so.)

(R. H. Time to stop.)

We are doing this, friend.

May all that is good and holy be thine until we return. Farewell + R [continued writing over edge of block-book on table,—perhaps *Rector* completed.] \[Crosses in air. 11.54 a. m.]

119. The close proximity of the allusion to the new door to the mention of "that old apple tree" had suggested that it was the Ohio home that was in mind, as there was no tree of any kind near the Delphi house answering to this description. The tree that was broken with the wind, a cyclone, was a large willow tree, and was not planted there by my father. He used to sit under it in the summer for its shade. After the wind broke it the tree was cut down and a part of it used for certain purposes. Why such a mistake as the mention of either an apple or pear tree should occur here I cannot imagine on any other supposition than that the confused mental condition during the communications reproduced some memories of my father's connection with apple and pear culture which was quite considerable. But there is no excuse for telepathy mistaking an apple or pear tree for a willow, especially as there was none of these in the yard or lawn answering to the statements made, and none under which my father used to sit except the willow.

[Mrs. P.'s sublim.]

I.

Coll's [?] all right.

Coll's [?] all right. [Note 120.]

That's funny.

Hallo, George.

So too.

I'll tell him.

All right. I know you're Mary.

That's your father Hyslop?

All right. I'll tell him.

That .. that's Mr. Hyslop and [Mr.] Hodgson together. I don't see how you found him out. [Note 121.]

That's lovely.

See it's closing .. closing.

Who was that old man .. that old man that when he went out he carried a cane? [My father always used a cane.]

Oh Mr. Hodgson. I thought you were awfully black. Why didn't you stand up and speak to your father? I kept telling you to.

Oh did you hear my head snap?

I forgot that you were here.

120. This is almost the name of the uncle who died three weeks before my first sitting in December, 1898, and probably alluded to in the allusion to my two aunts at that time. Cf. *Proceedings*, Vol XVI, pp. 316 and 342. His name was Collins.

121. The "Mr." before the name "Hodgson" is added to the record on my own account. I noticed that Mrs. Piper uttered it distinctly, but as Dr. Hodgson was not so close to her as I it evidently escaped him. It was by this fact that I at once recognized that the reference was to Dr. Hodgson's father. Cf. *Proceedings*, Vol. XVI, pp. 389 and 490, where allusion is made to Dr. Hodgson's father, in the first instance by Dr. Hodgson to my father and in the second by my father to Dr. Hodgson.

Mrs. Piper.

June 4, 1902.

S. and R. H.

Mrs. P. makes slight movements with hands and arm as if getting into more comfortable position, nods her head affirmatively, smiles, utters a few words with her lips—sounds not heard,—then

"All right."

"Dedie .. Dedie" [?] "all right." "I don't know." [with a slight negative shake of the head.]

[Head sinks 10.55 a. m.]

[Rector writes.]

[Cross in air, and again after pencil given.]

H A .. [Hand bows as in prayer several seconds. Cross in air.]

.. I L. (R. H. Hail, Imperator and Rector.)

(Hail, Imperator and Rector.)

Friends once more we are glad to meet thee here. It hath been the will of God to send us forth once more into thy world. We will ere we continue this day speak in regard to first after coming. [Hand turns to Sp. Cross in air.]

We will endeavour to have the light clear for our friend and prepare his friend on our side to meet him. U. D. fail not on the first day to be present with him. + R.

(R. H. Yes. Mrs. [R.] wished to have some other days than those appointed, either the weeks before or the week after. I found that P—— had made his arrangements, also Mr. D. so that if you change Mrs. [R.'s] days) [Dissents apparently.] (R. H. they must be on the week later if at all.)

Friend owing to something in thy world we U. D. not clearly just what it is we do not consider it wise or safe for us to return after the times mentioned. It may be doubtful if wh [?] .. as

[superposed on the *wh*] to whether we return at all after we meet thee on third after second.

(R. H. Yes.)

He saith this clearly friend therefore we cannot make any changes at present.

(R. H. Very good.)

Yellow.

yes .. yes .. got it. [Disturbances in hand, pencil jerked out.]

How are you, H. + sent me to help out a little to-day.

(R. H. Good, George. Glad to see you.)

doing finely.

(R. H. Yes.) [Hand turns toward S. a moment.]

How are you glad to see you my friend.

(Glad to see you again, Mr. Pelham.)

look out for yourself always have a little care [cary?] and take rest when you can. [Note 122.]

(Yes, I shall.)

Well you must, U. D.

Care ..

(Yes, Mr. Pelham, I shall certainly do so.)

[Hand points to previous sentence, "Well" etc.]

say my friend I brought your wife over here who told me she had let the rest have their say on purpose as your father was quite clear.

(Yes, very well. I understand.)

122. Dr. Hodgson's reading of the word 'care' as 'cary' was due to his not having seen the writing as it occurred. I saw that he did not observe what I noticed and made a note of it at the time before I knew what reading he gave it. It was this. After writing the word 'and' the hand went back and drew a line on the letter 'e' in 'care' so as to make it look like 'y,' but it was probably intended for a *comma*.

Do you remember the child your father spoke of some time ago.

(What child please?)

He intended to say that it was your brother Charlie who passed out as a child.

(Yes, I remember that very well.)

Did he explain it. Did he?

(No, he did not explain it, but I understand all about it.)

Good for you.

(But when he used the name Charlie, I think he meant something else than a child.)

Well I can find out easily. and let you know. I think he ..

(Well, all right. Do not take up the light now.)

No not I.

Remember one thing I am here to help. If you get stuck let me know. [Note 123.]

James I do remember a great many things yet some are gone from my memory.

123. It is apparent that George Pelham is explaining a message of my father's given earlier (p. 520), and which was probably a continuation of one given in February, 1900 (p. 408). It is evident to me now that I misunderstood his purpose when I thought that he was trying to say something about a horse by that name. My reason for supposing this was that my brother had always been called Charles at the sittings though he was always called Charlie in life. Now we had a horse by this name Charlie which was nearly always driven with Tom mentioned in my previous Report (*Proceedings*, Vol. XVI, p. 423). At the sitting of February, 1900, I thought to ask for the name of this horse and did not get the correct answer though I got the correct names of two other horses. Finding here that the name Charlie was given I imagined that my father was trying to mention the right horse. But he was apparently trying to say something about my brother, though it is also possible that he was trying to make this a means of getting the name of the horse, as he later (p. 559) gives the name of a horse that was no doubt driven at times with this Tom, though it was not the horse that I wanted and expected to have mentioned.

(Yes. Let me explain. This child was always called Charles at these sittings, but something else was called Charlie, for which I had asked. Perhaps my father got the two things confused, but do not worry about that now.)

I'll tell him James it is I Mary who is speaking.

tell me dear the week before I passed out I felt I could not remain with you. I thought I said it. [Note 124.]

(Very well, Mary.)

Do you remember Scott.

(Yes. Yes, Mary, very well. Do you remember when we met that person? Do you remember when we met that person?)

let me see .. I .. [pause.]

yes .. Ill [I'll] try and speak it for you. [Note 125.]

do you remember the visit we made at your fathers,

(Yes. I do indeed very well. Go on, Mary.) [Note 126.]

do you remember what I said about your mother .. Mother ..

(I do.)

let me tell you.

Do you remember of my saying they were the very opposites and your * [word crossed out] fathers opinions very individual but rather positive.

(Yes. I remember something very like that.)

remember I did not U. D. at first his quick manner of speech.

(Very well.)

124. The reader will observe that I supposed, though with less reason than the text justifies, that I was still communicating with George Pelham when as a matter of fact it was my wife.

125. Miss Scott was the name of a lady who was a mutual acquaintance of myself and wife made in Germany while we were there. Miss Scott was a confidant of my wife's and we often took long walks together with this lady. No correspondence was ever carried on between them, as the lady went out to the East and was there for years. We heard of her once afterward.

126. We made a visit to my father's in 1892, nearly a year after our marriage. We always called it our wedding trip.

therefore I said your mother was the right woman in the right place.

(Very good. Very good.)

do you remember it at all.

(I do not remember this last part of it, but it is very probable)

[Note 127.]

Don't you remember the flowers she showed us . . . Showed us . . . [Note 128.]

Remember the afternoon we sat in the garden.

When your father told John to take down the Gar [?] . . . gate . . . John . . . to . . . gate.

(No, I do not remember that.)

Will you ask her.

(I shall remember to do so.) [Note 129.]

127. The characterization of my father and stepmother is accurate enough but it is not of the kind to make a point of. They were to some extent the opposite of each other, father being more positive in his opinions and to my wife rather "individual" or peculiar in his views, as she had never seen an orthodox man of his type. But I do not know to what she refers in the allusion to his "quick manner of speech," as I would not so characterize it. It was rather cautious and deliberate. There was the peculiarity about it that my father had definite opinions on subjects that he cared to talk about and had a sort of semi-confident way of delivering himself, but it was not what I would call "quick."

128. No one can remember this incident, but it is very probable, as I recall a flower stand in the sitting room or "library" on which my stepmother kept some pretty plants.

129. No one remembers any such incident as our sitting in the garden at that time. There was no John about and hence I cannot explain the reference to that name in this connection. My father had a little stool on which he often sat in his garden to rest as his legs would not permit him to stand very long at his work there. But it is not at all probable that either I or my wife sat in the garden on that visit. In fact, accepting my memory, I would say emphatically that we did not.

The evident confusion of this message led me to inquire of my mother-in-law whether they ever had any John in their family during the early life

Remember your taking me to the School house James . .
the School building.

(What schoolhouse?)

Was it *Ohio*

(I have a vague recollection of that.)

(to R. H. Xenia) [?]

You do not remember it did you say.

(I think I *do* remember it. Do you remember the *place*?)

I was thinking James of our trip west.

(That is right, Mary. Go on.)

I remember Ohio, very *well*.

(That is right. Go on.)

I remember the house the rooms the garden.

(Very well.) [Note 130.]

of my wife. My wife's family never had the slightest knowledge or acquaintance with my father or his family. I find from my mother-in-law's answer to my question that they had a summer garden back of their present house at one time, that they used to sit there and that John was the name of the waiterman in the family, but she does not remember anything that would give relevance to the incident of taking down the gate. If the message can have any such meaning as these facts might imply it is a curious confusion of incidents having no reasonable connection and would be striking evidence of a condition of secondary personality in the communicator while communicating, a condition that might make a message now and then at least, if not frequently, of the nature of an automatism or a product of a delirious dream. There is danger, however, in such interpretations that we shall be able to make anything whatever relevant. It is certainly not relevant to any incidents on that visit as it stands and it might be best to consider it an unexplainable confusion, even tho what I have said as to its pertinence as a delirious automatism be regarded as a possibility. For it is evident from what follows that the communicator's mind is still on the events of that visit.

130. On this trip we also visited friends in Ohio and when at Xenia of that state I took my wife to visit the High School to which I had gone as a young man. The reader will notice that I at first read the word 'Ohio' as Xenia. I saw that it could as well be interpreted 'Ohio' and said 'Xenia' merely to suggest the propriety of having it clear. It is interesting to note

James do you remember also a visit to Nannie.

(Yes. Yes. Which Nannie?)

Aunt.

(Yes, very well. Tell all about it.)

do not let her get confussed [confused] friend she is so clear now R. [Note 131.]

try and help her recall the garden.

(Do you mean the garden where we visited father?)

Yes *dear I do*.

(All right. I think it is very probable.)

Remember the green *Peas*..

(" Pear " .. " Peach ") [Dissents.]

P .. Peas (R. H. " Pear "? " Peach "?) [Dissents.]

P E A S. (R. H. "*Peas*.")

Your father brought in .. yes .. yes ..

(I think I do.)

I do *well*. remember James. he said look at these for a little garden.

(I think you are most probably correct. Remember that we sometimes on this side have worse memories than you sometimes have on your side.)

Is it so. I heard every word you said James and it makes me very happy to *hear you once more*. [Note 132.]

that the subliminal did not show any tendency whatever to accept the suggestion, but repeated the mention of Ohio, showing how small a place suggestion has in these phenomena. The allusion to the 'house room and garden' evidently is a summary of the message.

131. We made several visits to my aunt Nannie who lived in the same city as my wife before she was married. But there is nothing in the mention of a visit such as is indicated to make a special point of, except that it is correct. We visited her on our return trip home from the journey which involved the visit to my father's and it is probable that my wife had this visit in mind, as the succeeding incidents still pertain to this visit.

132. No one can remember anything specially connected with green peas

I can never forget those days. they are the one lingering memory.

Do you ..

lingering ..

Do you remember what your father said about our going to church.

(I remember that we said something about it.)

he said why go to-day .. why ..

we will take a drive instead.

James who was the lady next house to him who used to call your father Robert.

(I have forgotten, but what you say is very pertinent. You remember that *drive*?)

I remember that drive yes I do. Do you remember it was out in the country.

(That is right. What happened on that drive?)

happened ..

(Happened, yes.)

I fear I interrupted your father when he was speaking and said Rain .. R a i n ..

(That is right, Mary, that is right. Good.)

It rained fast. We were caught in the *Shower*.

(Right. Yes)

Oh James I cannot forget those days ..

Caught ..

Yes do you remember what you did with your *coat* .. coat .. turned up collar.

(Yes. I recall that very clearly, Mary.)

So do I. I see you now, as you did it, do you remember ..

on this visit, but it is very probable that we had them at my father's as he was especially fond of them and liked to cultivate them.

this is the day I referred to. when your father said don't go to-day. [Note 133.]

Can you see me James.

.. don't ..

(You mean *now*?)

Yes.

(No, Mary, I can not see you, but I can believe that you are there.)

Why cannot you see me I see you I see you.

Do you remember Robesrt? [Dr. Roberts]

("Dr. Robert.")

Roberts.

(Yes, Mary, I remember him. He will be glad to hear that he has been mentioned.)

I hope you will *remember me to him*. [Note 134.]

133. The reader will appreciate the pertinence of the incidents if I simply tell the story as I know it. On this visit father decided to take a drive. He, my stepmother, my wife and myself were the party. The day was a bright one. But before we got back we were caught in a heavy shower of rain. And as I had to sit in the front see [seat] of the carriage and face the falling rain, to save my collar I turned my coat collar over my neck and failed after all to accomplish my object. My stepmother remembers this incident and that they teased me about it.

The communications indicate rather clearly by implication that the drive was on Sunday. This is not correct. A drive on Sunday for pleasure would be regarded as sacrilege by my father and it was the last thing that he would ever think of or do. In fact he never did such a thing in his life. But it is nevertheless true that we took this drive instead of going to church. When the question was canvassed as to going to church the next day (the drive was on Saturday) it was decided that we should not go to church and to give my wife some idea of the country we took the drive on the day before.

134. Dr. Roberts was the name of Mrs. Hyslop's pastor in the country, still living, and an intimate friend of her father, in fact associated with my father-in-law as director of an institution.

[March 27th, 1910. The above note was made at the time of the sitting. Two or three years later Dr. Roberts died.]

(Yes. Do you wish to be remembered to anyone else?)

Yes Ill [I'll] think and tell you. [Hand turns to R. H.]

(R. H. Yes.)

better let her speak it as comes to her mind.

(Very well, I shall certainly do so.) [Hand listens to R. H.]

(R. H. Yes. I shall be glad to take any message from you, Mrs. Hyslop, at any time.)

thank you.

I have prayed for light to-day James.

James do you remember anything about Jimmie.

J i m [? *Tim*? The first letter like a mixture of T and J.]

(R. H. Again please.) (Again, last ..)

J i m [*Tim*? Again the mixture.]

(R. H. "Jim"? ("Tim.") [Assent.]

(Yes I remember Tim very well.)

Jimmie [?] .. yes .. Tim [Jim?]

(All right. I remember Tim very well.)

Do you remember a *horse*.

(Yes, Tim is the right name, but it is not the name of the horse I asked for. *Tim* is the name of another horse than the one wanted.)

When did you ask me my dear. I did not hear you.

(Who wrote that please? Who sent that, please?)

I did but I did not hear you say anything about any other horse dear.

(Is this father?)

No it is still I Mary?

(All right. Did you get that name Tim from father?)

Yes he told me.

(All right, Mary.)

They are all helping me dear you have no idea of this beautiful place and the kindnesses shown me.

(R. H. "kindness")

kindnesses ..

father said ask James if he remembers Tim [Note 135.]

(Yes I remember Tim very clearly.)

do you remember Heber .. H E B E R .

(No, not at this moment.)

Not quite right .. H E .. H ..

all right so do.

135. This passage regarding the horse is one of much interest. The apparent guessing in it, as exhibited in the various attempts to get it right and running about over 'Jimmie,' 'Jim' and 'Tim,' would appear less such if we had been less scrupulous in the interpretation of the writing. It must be remembered that letters are often abbreviated and what is often translated as 'm' might as often be translated as 'n.' In this case the letter 'J' might well be taken for 'T.' The reader will see, then, the liberty that may be granted in interpreting a word, especially if the later communications spontaneously make a wrong instance right. This is the case in the present instance. What was read as 'Jimmie' is probably not the correct reading at all, but as the word is capable of that and has most of the symbols suggesting it is better to write it so and to give the appearance of more guessing than is the fact. It is the best word to indicate the character of the strokes in the writing. When I saw it and so interpreted it I thought that there was an attempt to mention what I was called as a child at home and now and then, to tease me, by my wife. But the correction of it first to what we read as 'Jim' made me think of the name given for the horse in February, 1900. But this was immediately and spontaneously corrected to what we read as 'Tim' and I recognized it. I did not remember until two days later that I was wrong in the name of the horse. On the way home I recalled that it was *Trim*, not *Tim*. It is interesting to notice in this connection that my recognition was not accepted as right by Rector, but he went on trying to give it rightly. In fact the second 'Jimmie' can be better read as *Trim* than 'Jimmie.' The reason for this is that the 'J' can be read as 'T' and the 'i' as 'r' and the line read as 'ie' may be a mere scrawl ending the word. But the habit of giving every line a meaning, as the writing is undoubtedly economical of strokes when possible, induced us to read the word as 'Jimmie.' But *Trim* was the name of the horse and it was one of the several driven with *Tom*, but it was not the one I had asked for and expected.

Gone a moment.

It was there we met Scott.

West, West.

Heber He .. H E P B U R N .

[*Heber* and *Hepburn* brought the names of *Heber Newton* and *Hepworth* into my mind, but I did not suppose they had any relation to what communicator was aiming at. R. H.]

(Well, that is nearly right in one sense, Mary. I know exactly what you mean. When it can be given clearly we shall be glad to get it.)

Do you know what I am thinking about dear.

(Yes, exactly, Mary. But it does not come out exactly right on the paper.)

Ill [I'll] spell it as clearly as I can for him. H E P . [Hand turns to another Sp. i. e. in different direction, then cross in air.]

W U R U [?]

H A P G o o d

(R. H. H A P G O O D ?) [Dissent.]

P .. H E P B U R N [?]

(Not Hepburn, Rector.)

W .. H E P O T H .. W O R T H .

I cannot quite get it.

You know her name well.

(Yes. Yes, I do indeed.)

She is trying to give it me.

(Yes, I hope it will come when you can get it clearly. But do not worry now.)

It is B .. L A C K B u r n

(R. H. "Blackburn.") [Dissent.]

No I cannot.

will hear it friend she says no.

She says no. I will hear it from her later.

She says no it is not but it is her name.

Now dear do you think I had better not try to give it now and think of more things. [Note 136.]

Where is Robert Hyslop.

(You mean my brother?) [Assent.]

(He is in Cincinnati. That is all I know.)

I remember something about him. do you remember a letter he wrote you about some difficulties he was having and you asked me what I would do if I were in your place.

(Yes, Mary, I remember it well. Tell all you can.)

I was right don't you think so.

(R. H. "I was right about you think so") [Dissent.]

I was right about it don't you think so.

(Yes, I think you were.) [Note 137.]

136. I know quite well what name the communicator had in mind and if she had succeeded in getting it right I could explain more fully than I now wish to do what was intended and explain intelligibly the confusion. The name would be a very evidential one. It was at the same place as this intended person was that we met Miss Scott. But there is some apparent confusion on Rector's part regarding the person intended. He apparently thinks that my wife is trying to give the first name of this Miss Scott or some other lady, but she was not. Some of the names are no doubt Rector's guesses at what she was trying to say.

I did not at first conjecture what was intended, but as soon as the name 'Heber' was clearly written I thought of Heber Newton, but though my wife knew of him and had heard him preach she did not know him personally. Also when the syllable 'Hep' was written I thought of 'Hepworth,' which was the name of a gentleman whom I knew as a writer in the New York Herald, but I doubt if my wife had ever even heard of him. There would have been no pertinence in either name if my wife had mentioned them for these persons, and they had no connection with Miss Scott and had no importance in the mutual life of my wife and myself. But as one of the names went across my mind before it was completed the believer in telepathy might wish to know the fact. The person whom I am certain was intended might very well have his name confused in the way noticed, and I am sorry that it is necessary at present to say nothing about it.

137. The statement about my brother Robert is not definite enough to

I wish I could go on for ever telling you things I recall but I cannot James.

(Yes, I understand clearly Mary. Remember I used to talk about the difficulties of communicating when we got on your side.)

Yes I do very *well*. Do you remember anything about what I said after I was *ill* you know I came here rather suddenly at last.

(Yes I remember a very few things. You were not in a condition to say very much.)

No I remember it better now. [Note 138.]

Does Dr. R. ever speak of us.

(You mean . . what Doctor please?)

Dr. Roberts I am thinking about.

(Yes, he does when he sees me. Go on, dear.)

tell me about Emily.

(What Emily?)

Don't you remember her. she is still in the body.

(I remember one Emily, but I would be glad to have one more word to make clear what Emily you mean.) [Note 139.]

treat it evidentially. My statements to her at the time represented an incident which is definite enough, but there is no indication in the record that the communicator had the same facts in mind. I have learned enough in this work to encourage the communicator all I can even when I am either uncertain or wrong in my surmises. This was my attitude in my general recognition in these statements. But nothing evidential came of the case in this instance. There was some difficulty involved in a matter between this brother and myself and he wrote me about it, and it is very probable that I mentioned the matter to my wife. But I do not remember exactly what either of us said about it. Even if I did the incident in the message is not definite enough to identify it.

138. My wife's illness and death were very sudden. There was not the slightest evidence of any indisposition whatever until she was stricken with meningitis Tuesday night (Oct. 2d) before she died on Friday morning (Oct. 5th), and she was delirious from the moment of attack.

139. This mention of the name Emily is very curious if I am right in

I . . are you tired James . . are you tired.

(Only a little, but please go on.)

don't you think you had better go up a moment. I wish you would. [Hand makes gesture.]

(to R. H. What does that mean?) (R. H. Stand up.)

[S. stands erect. He had been stooping almost continuously over the table to read the writing.] [Note 140.]

I will talk now, talk more now.

there is Thompson on my mind what has he to do with you.

Robert Come back now.

(I do not recall anything about Thompson.)

It was Thomases, the Thomases who lived near father Hyslop. Thomases . . The . . yes.

Now let me think a moment. [Pause.] [Note 141.]

the supposition as to its identity. This was why I asked for the completion of the name. There is no Emily in my connections that my wife ever heard of, but her stepmother is so named, but my wife *never* called her by this name. Nor did her father call her so. There had been some differences between my wife and her stepmother, but they were not such as to produce any bitterness of feeling between them, tho some things had occurred that made it undesirable for my wife to live at home tho she never said much about the matter to me. Her study of music abroad was as much to be free from certain unpleasantnesses as it was for culture. Whether this will account for this way of speaking of her stepmother, who is possibly meant here, or not I cannot feel assured, but it might. She is still living. It is noticeable that the subject is abruptly dropped. Does Rector inhibit the communication of any matters that it would be best not to have said? Cf. *Proceedings*, Vol. XVI, p. 394.

140. In fact I was quite tired from standing, but did not wish to interrupt the communicator by admitting too much.

141. The name Thompson here is apparently a return to the subject which apparently my father had mentioned earlier (p. 520), but it is corrected as the reader will observe to Thomas. I never knew of any Thompson or Thomas in connection with the family, but inquiry showed that my father had known a Thomas who was a relative of his neighbor in Delphi, Indiana. But the incidents associated with the name Thompson previously mentioned (p.

Where is Willie.

(Willie is at home.)

Doing well.

(Yes. Yes, doing well.)

What is he drawing. (R. H. "drawing") [Assent.]
(doing?)

Yes dear.

(He expects to build a new house this summer.)

house . . I forgot all about houses dear. Is he well.

(He is well so far as we know on this side.)

I asked for father. he asked me to.

I think I have said all I can think of now. [Note 142.]

521) and here corrected to Thomas did not fit this relative of his neighbor. The name apparently has no meaning whatever that is verifiable.

[March 15th, 1910. While reading the proofs of the detailed record it flashed into my mind that the name Thomas was associated with my wife and I recalled the fact that a Rev. Thomas had escorted her and my aunt Lizzie to Europe in 1883 and had died later at a date not known to me.]

In confirmation of this conjecture are the facts that the name Thompson, with several incidents, came just before my wife first tried to communicate (p. 521) and that the allusion to "father Hyslop" in the present connection shows he is not the communicator. Besides it was pertinent to ask, "what has he to do with you," as I never knew him. I do not know how he died. All that I know is that he conducted private tours over Europe and died very suddenly some time after he had conducted a tour in which my wife and aunt were a party. He was very friendly with my wife's father. His name was Charles Thomas. Cf. p. 520.

But inquiries of survivors show that Mr. Thomas died of pneumonia, and not "in the water." Also there were no children in the family, so that the mode of death would not apply to any of the children as implied in the message. The same source of information states that there are no known relatives by the name of Arthur, as indicated in the first allusion to the name Thompson (p. 520), here corrected to Thomas, and hence the main incidents are false, at least in relation to the Thomases.

142. The record shows that I read the word 'drawing' as 'doing' and it was assented to. 'Drawing' might nevertheless be the right word. This was why I immediately referred to his intention to build this summer, as he

do you remember your own mother James.

(R. H. "Your own home James.")

(Yes, I remember . .)

[Hand dissents quickly] (S. "your own"?)

Mother.

(Yes I remember her well. Have you met her?)

Oh yes indeed. I have. I see her very often.

Your father got my name mixed up with hers in trying to speak.

(Very good.)

You remember Martha Ann . . Anne . .

(Very good. Martha Ann is right.)

Yes that is her name dear.

(Yes. You remember that in my original records it was not all given rightly.)

No father was so anxious to tell you all he could and there are so many here dear. It seems impossible to tell you all. about them and keep them quite clear. [Note 143.]

I hope you will recall.

had shown me on my visit there a few days before the sittings his own drawing and plans of the house. It is interesting to note that my wife says that the question was asked for my father who might have been more or less aware of the facts as he seemed to have caught something of the thoughts of my brother George on a similar occasion (p. 510).

143. It is interesting to remark the correction here which explains the confusion of the day before in which my father refers to my wife as his own (p. 531). This was done spontaneously and made the previous message much clearer in its intended meaning.

The name of my mother is given correctly in this instance as before (p. 508). Whether the 'no' means to deny my remark about my wife's knowledge of the mistake recorded in my Report (*Proceedings*, Vol. XVI, p. 67), or to indicate the very opposite, namely, that father did not succeed on that occasion, I cannot certainly determine, as the form of expression is capable of either interpretation. My wife knew the fact well enough when living, though it might not have assumed any importance in her memory.

Where is my hair .. *H A I R*.

(It was left .. or do you mean the hair on your head? What hair do you mean?)

Do you not remember cutting it .. cutting a piece of it.

(I think I do, but my memory at this moment is a little mixed, but I shall ask the one who has taken your place.)

louder [to Sp.]

Lucy [Hand points to another Sp.]

spoke then.

I remember you cut it certainly I do.

Do you remember any other James.

(Yes. I remember now exactly what you mean by cutting your hair. That is right, and very good to prove your identity.)

I could not let it go dear as I remembered it.

It was at *the end*.

(That is right indeed. It was at the end.)

of my hair I mean.

(Yes. That is right.) [Note 144.]

What more can I tell you dear to help you remember.

Do you remember.

where Fred is .. Hyslop I mean.

(The name is not Fred, but I think I know exactly whom you mean.)

I said it the last time dear.

(Yes, you mean Frank.) [Assent.]

(Yes, I know where Frank is. He is doing very well indeed.)

Does he remember me?

144. I very frequently cut off my wife's hair at the end, as she liked to keep it an even length. Until she mentioned my cutting it I was not clear in my memory as to what I thought she might refer to, as there are two facts of an interesting kind which might have been said in reference to her hair, but which I shall not narrate at present in explanation of my state of mind. No hint of them appears in the messages.

(Yes, he does and has spoken of you.)

Good I heard every single word you said then dear James. I feel very happy when I hear.

(Yes. I also feel very happy to hear from you, Mary. I often think of you and the loss I have suffered.)

do not think of it more, dear but be happy in the thought of finding me again. Do not worry about anything you know how I used to say this to you.

(Yes. I remember it well, Mary.) [Note 145.]

Do you remember some difficulty we had about a bureau when we moved in trying to get it up stairs.

(Yes, I think I do, Mary.)

do you remember we lost one of its .. what is it .. what it stands on ..

(Yes, I remember well, Mary.)

I cannot think of the name of it now however I remember you got it up all right.

(Was the word *castor*?)

[Excitement.]

Yes. y .. yes that is just what it was.

keep calm my good friend. [Note 146.]

145. It is curious to see this repetition of the mistake in my brother Frank's name. It occurred at least twice in my earlier sittings in the same form. My wife knew him personally quite well as he spent a part of a year with us when in college. It was there that he broke down in health.

There is nothing of evidential interest in the reference to what my wife used to say about my not worrying, as this did not involve any important matters whatever, and was only the casual remark of the kind which every one hears from friends and relatives.

146. When we put the furniture in the apartment house in which we lived just after we were married, a castor was broken off a piece of furniture and I had to get another. I think it was a bureau, but am not certain of this, as my memory does not serve me well for such incidents unless details are first mentioned to me.

do you remember a little hymn I used to hum.

(Yes, Mary.)

the name has gone from me also but I will tell it to him some day. [Note 147.]

Do you remember also the ..

never mind .. go .. that is right ..

I know I cannot remain much longer, here dear but perhaps I have in part made up for what I did not do before I heard you say you thought it so very strange that I did not meet you here. Why did you say it dear could you not realize how eager I was to reach you even though I could not speak at that time. [Note 148.]

147. The allusion to humming a hymn is quite pertinent, altho she used to sing several of them on certain occasions which I will not at present describe in detail. There was one special hymn which she used to like to sing, but I have forgotten which one of the marked hymns it was, as she liked so many of them that I did not make it a matter of interest to remember this particular case as I did the pieces of her instrumental music.

148. There is a matter here of some interest tho it cannot be treated as in any way evidential. Sometime after the death of my wife I wrote to Dr. Hodgson, without telling him what had happened and expressing myself in language that was calculated to throw him off the track, and told him that I would be glad if he could get a message from me from a friend who had died recently and whom I could expect to report at Mrs. Piper's. I tried to suggest in a vague way that the matter might be like that of John McClellan (*Proceedings*, Vol. XVI, p. 471, Foot note). I do not remember exactly what I said, but I tried to impress him with the evidential importance to our case of getting some word of events that I had in mind. I had hoped that he would indicate to the trance personalities something of my wish in general terms as an inducement to say something that might be within their knowledge. Whether this was done or not I do not recall. But no message came to indicate what had happened to me. Some weeks later, perhaps two or three months, Dr. Hodgson accidentally heard through a friend of the death of my wife, and the evidential importance of the matter lost its original significance and I did not press for messages. But I very often expressed my surprise that some indication of the death of my wife did not occur as it

(Very well. I understand now. Your messages have been so good.)

I only feel that it is better so and I hope that you will feel it also.

(Yes, Mary, I feel that it is better, and I shall be very happy to have you send messages to our friend Dr. Hodgson whenever you can, and please tell him about any of your home friends that you can.)

I heard it all. I will I will ..

(R. H. Rector ..)

Is it the name Dr. ..

what dear.

(Is it the name *doctor* that was written?)

(R. H. I.)

(Doctor Hodgson .. Doctor Hodgson you remember he used to take his meals at our house. He is with me here.)

I am delighted I remember him well. He was interested in this life.

(Yes, you are right.)

Give kind regards to him. [Note 149.]

did in the case of others. There were two or three occasions in which I expressed this very strongly, but it was always tempered with the expressed excuse that, as in cases often reported in phenomena of this kind, her condition was such that she might not be able to communicate. She had died in a comatose condition which had lasted through her entire illness and I thought that this might have continued long after death. Have we any allusion to these facts and my condition of mind regarding the failure to receive a message in the communication thus commented on? It is certainly interesting to remark something like a coincidence in it, and also quite as suggestive to observe the allusion to her inability to speak "at that time."

149. My wife, of course, knew well when living what Dr. Hodgson was interested in. But it is a comment on telepathy that it should appear not to know that Dr. Hodgson was here and to say something pertinent to him in the personality of my wife. It is equally curious on the theory of Mrs. Piper's remarkable secondary personality that after fifteen years of acquaint-

I will I will good bye dear James do not forget me.
(No, Mary, I shall not forget you. Good bye until we can
meet again.) [Hand bows a moment.]

Yes. [Hand turns to R. H.]

(R. H. Time to stop, Rector.)

Going friend.

Farewell friends may God's blessings rest on you both +

I. S. D. {R}

(R. H. Amen.)

[Cross in air.]

[11.59 a. m.]

[Mrs. P.'s Sublim.]

II. [Nods affirmatively]

I. father * [not caught] father [?]

That's right put them all over here.

I'm .. I'm .. yes I see you.

That's Mr. .. that's Mr. Hyslop.

Hodgson's here.

That's funny .. two Margarets .. one in the spirit and one in
the body. That's Margaret Hodgson.

Yes.

I want to go.

Pretty.

All here .. All all all here.

See the roses.

I want to .. I want ..

[touches hair of R. H. as if feeling what it was.]

What's that?

[touching R. H.'s head again] .. head.

ance with him, both subliminally and supraliminally, he should appear thus
to be an unknown factor in the case and to need thus to have the regards of
a friend sent to him as if he were not present!

Oh .. well that's funny.
 I couldn't see anything only that other light.
 Why I couldn't make it out at all.
 All funny to me.
 Then it snaps twice .. two times.
 I was trying to find out where this place was.

Mrs. Piper.

June 18, 1902.

R. H.

Mrs. P.'s Sublim. I. [Smiling and nodding slightly.]

* * * [Several words in whisper not caught.]

(R. H. Hm?) [9.55 a. m.]

"John Fiske .. without his glasses .. John Fiske .. George Pelham."

[John Fiske, the historian and writer on problems of evolution had died a short time previous to this sitting. The fact was most probably well known to Mrs. Piper.]

[Rector writes.]

[Cross in air.]

H A I L (Hail, Imperator and Rector.)

Hail dear friend of earth once more, and blessings on thee.

(Amen.)

We meet thee this day with great peace and we would say that if the the [spontaneously repeated] conditions will permit we will return ..

will permit .. will ..

on the first second and third after second Sabbath.

we will meet Mr. D. on first Mr. C. on second and thyself on third for the last time. We will not however promise definitely [very skeletony, and suggesting confusion with *difficulty*, and spontaneously repeated] definitely to return unless the conditions

will permit. Should the conditions prove to be as they were during our return on one or more of the days on which we met our friend Hyslop we might deem it wise not to return on the days mentioned. [difficulty in reading *during* and *deem*. Rector misappreciates where the difficulty came in.] on one or more .. one .. our .. or at the time of our return ..

deem ..

(All right.)

Dost thou U D what the conditions were on those days friend?

(Do you mean with Hyslop?) [Assent.]

(I cannot always tell when I come with other persons?)

It was due we think to lack of air, in thy world.

(In this room?) [A moment's pause, then hand strikes the table.]

+ just called me to tell you H.

I think they mean warmth .. heat ..

warmth ..

(I don't remember exactly.)

Well this must be what they mean, I think.

(Yes, all right.)

going if you have nothing to say to me.

(Nothing special, George. I have no message in particular, but have always pleasure in hearing from you.)

Yes I U. D. old chap God bless you. Adieu.

(Adieu.)

Yes friend, dost thou U. D. there are difficulties in both cases i. e. Mr. D. and Mr. C. which we must help them out of if possible. We feel it our duty in reality.

(I have an article ..) [Assent.]

(But before dealing with this, I wish to settle about the days.) [Assent.]

(Mrs. B—— has asked for another meeting and apparently George ..) [Assent.]

(.. indicated to her that she should come again before you closed.)

Yes, friend it is so, and one thing to which we must give some heed. We feel it would be wise for us to give her third after coming.

(Yes.)

and Mrs. [R.] first and second unless for some special reason thou must come thyself.

—best known to thyself this day.

("best known to thyself this day.")

(I do not know whether there will be anything that *demands* my being here; there are important matters to speak about concerning her, but it perhaps is best that I should first now give you the article sent by Mr. C. .. after reading you a brief message from Hyslop.)

Yes, friend. We will take the message first.

("Please to thank Emperor and Rector for the opportunity I had the last few days and say that the results help me to discuss with others the nature of the problem with which you and I have to deal. Tell them I should be pleased to have them give the names of any persons, my acquaintances who have recently passed out and who may inquire for me or wish to communicate. Anything said to them about the fact that I am endeavoring to have data for troubling the sceptic and that even "the names—" the mere names—of enquirers not among relatives will be a great help in our treatment of questions on our side.")

Amen thou hast registered every word splendidly pardon [pard?] the adjective .. adjective .. A d j e c t

("pardon the adjective.")

but it was so clearly told we are delighted and we will do our best to find his friends and wake them up.

hast thou any knowledge of any errors concerning his statements if so we would be glad to know.

(" her statements "?)

his . . our statements concerning him.

(The one that I recall is that there was not, apparently, an elderly woman with his mother in the body at the time of his father's reference to that.)

Yes we wish to know as it helps us to U. D. more clearly just how much we do hear distinctly.

(That is all I recall about any errors known to me, but I do not yet know his detailed notes.)

When thou dost and the light reopens thou mayst make a record of them and bring them before us. [Note 150.]

Mrs. Piper.

October 15, 1902.

R. H.

[Rector writing. Sitter R. H.]

* * * * *

[Omitted portions.]

(The only other matter I have now is a message from Hyslop to his wife.) [Assent.]

* * * * *

[Omitted portions.]

* * * [Rector writing.]

There is one question upon which He [Imperator] would also speak that is concerning Hyslop and his seeking light.

Yes.)

Great care must be exercised in this regard. he must beware.

150. A relative had recently died and I hoped by this suggestion to get some slight communications, tho well knowing the difficulties in such cases. But no word came, and no allusion to the person I had in mind until long afterward and through Mrs. Smead and Mrs. Quentin.

Yes.)

We caution him. [Note 151.]

his companion is present here and express great love for him
("and express great love for him")

es . .

("and expresses great love for him." Yes.)

she also speaks to thee and bids thee welcome to greet her.

(I am very pleased to hear from you.)

Prudens brought her.

Is James well.

I think he is. When I last saw him he looked far better than
I ever saw him when you were in the body.)

Catarrah [Catarrh] better . . catarrarh [catarrh] Note
152.]

151. The allusion to my "seeking light" apparently has a possible reference to my investigations into another case which I have on record and hope to have ready for publication. There have been some apparent evidences that the Emperor group have been experimenting there according to an allusion of their willingness or intention to investigate the case last April (1902). The facts are all explicable by secondary personality, or at least most of them and the most suggestive of them. The reference here is not definite enough for me to conclude that this effort has been made. The only reason I can have that it possibly alludes to that effort is the fact that I have had no sittings whatever with any person or medium since my sittings with Mrs. Piper last June. It was after that time that the apparent change in development in my new case occurred. My connection with it has been only by correspondence. It will require something more definite from the trance personalities to assure me of their interference in this case in any respect whether for success or failure to use it.

152. The allusion to catarrh is quite pertinent, tho it has been made before in reference to me. It was made last winter in the diagnosis of my condition at the time, tho referred to my stomach, and possibly the reference to the irritation in my throat mentioned in the sitting with Miss W—— on the 31st of May last, just 36 hours before my sitting with Mrs. Piper on June 2d last (1902). I described the import of that in a note at the time and in the record of that sitting. This summer I caught a severe cold and it left me

I am watching over him and the boys. [Note 153.]

(Yes. I shall be glad to take any messages.)

I have had a hard struggle in breaking through the clouds to find him but I have been rewarded.

(Amen.)

at last.

Do you remember how excited you got with him one evening because he could not U. D. the position you took regarding these matters.

(I remember well that we discussed quite warmly about some of these points.)

at our house

(Yes indeed.)

one evening after tea—in the library.

[Correct form of expression and characteristic.]

(Yes. Yes.)

You remember I left and went to my room and you had it out together.

(Yes.)

[Correct as to her habit on such occasions.]

he opposed you rather severely I thought.

(I expect I was not less antagonistic.)

No quite true. Do you remember my remarking at the table one day Well we will all find out when we get there.

(I do not recall the exact words.)

Ask James he will I know.

(Yes I will.) [Note 154.]

with an irritable throat, and I had it examined by my physician night before last (Oct. 14), and he found it in a somewhat catarrhal condition and prescribed for it. I have not mentioned the fact of the examination or the view expressed by the doctor to any one whatever, not even any one in my house.

153. The allusion to "watching over him and the boys" refers evidently to myself and the children. Only one of them is a boy.

154. I remember a good many arguments with Dr. Hodgson in connec-

how is Robert

(Robert? Which Robert?)

I just heard him call.

I thought he called. [Note 155.]

One more thing do you remember anything about a zither ..

Zither ..

Z..

(J? G? L?) [Hand negatives.]

the letter .. the last in the alphabet.

(Oh "Zither")

(I cannot be sure that I do.)

Don't remember anything at our house about a Zither.

(I have some very vague remembrance, but not enough to trust.)

Well just remind James of this will you.

(Yes. I remember the piano.)

Oh yes very well but if you remember that you should also remember the zither.

(You don't [mean] the little instrument connected with James' father?)

Oh no not at all, quite different.

tion with the proof reading of my Report (*Proceedings*, Vol. XVI), and my wife knew of them and often spoke of them in various ways. But I cannot now recall the specific discussion apparently in her mind in this message. The alleged remark at the table is very probable, but I do not recall it specifically. I have the impression that she often remarked it in our conversation on this subject.

155. The allusion to Robert may be an interpolation on "the other side." It is the name of my father, and also of a brother, the latter still living so far as my knowledge goes. I have not heard anything to the contrary. It has been more than two years since I heard from him. The reference to having "just heard him call" rather suggests that the allusion is to my father on "the other side."

It is possible that this brother had symptoms at this time of the disease with which he died a little more than a year later.

(Yes.) [Note 156.]

Do you remember the Drs wife who used to call so often—
she is on this side now.

(I . . did I know her?)

Yes well.

(Are you sure?)

Yes.

(I don't recall at this moment.)

Well think it over and if you do not I will tell you later.

(Yes, I will.)

I was thinking of the lecture we attended chiefly when I happened to think of her. [Note 157.]

She belonged to the Sorosis Club . . She . .

(Oh. You mean Mrs. Holbrook?)

Yes, Mrs. Martin . .

(Yes. I remember her well.)

She speaks of you very often.

Do you know what happened to the Dr.

(Yes. What was it?)

Well he came also.

(Yes.)

[Dr. Martin L. Holbrook died Aug. 12, 1902.]

and he would give me no peace until I told you.

(I am very glad to hear from him and thank you for telling

156. The allusion to the "Zither" has no pertinence or meaning whatever for me. We had no zither in the house. The only musical instruments in the possession of either of us were a piano, a musical box, both my wife's, and my father's accordion, used in my first sittings (*Proceedings*, Vol. XVI, pp. 307-308). As the messages or references immediately following concern Mr. and Mrs. Holbrook it is possible that the allusion to the "zither" has pertinence in that direction, assuming that my wife is acting as an intermediary for one or both of them.

157. It is quite possible that my wife saw Dr. Holbrook at a meeting of the S. P. R. when I read a paper.

me his message. He was a dear fellow and most earnest in our work and he will doubtless have his reward on your side.)

he is awake now to the fact that death does not end anything [everything?]

(Yes.)

and a most earnest searcher for some news of yourself.

(Yes. I shall be delighted to hear from him at any time. I grieved at his leaving us and felt it a deep personal loss, and I knew that I should hear from him shortly.) [So far as I can recall however, I had not thought of him at all for at least several weeks.]

h . . [block-book shifted]

he asked me to give you some knowledge of himself and his dear wife whom he loved so well.

(Yes.)

I do not wish to remain too long but I felt it my mission to do what I could to help throw a little light into your world.

(I am very grateful.) [Note 158.]

158. The references to Dr. and Mrs. Holbrook are curious and interesting. I doubt very much, in fact am rather confident, that my wife while living never met or knew of either Dr. or Mrs. Holbrook, especially the latter. I knew Dr. Holbrook personally and have met Mrs. Holbrook, only once however and this some few years before her death. I knew only the initials of Dr. Holbrook's name and not that 'M' stood for 'Martin.' I see no special reason, therefore, for the intermediation of my wife for these two persons on any ground of acquaintance while living. I had seen in the paper, sometime this year I think, an obituary notice of Dr. Holbrook, so that I knew the fact of his death, but we had very little to do with each other during his life. I had called at his office once or twice on incidental business in connection with psychical research and spoke to him occasionally at our meetings which were not frequent. I can understand on the spiritistic theory why the messages take the form they do, considering that Dr. Holbrook died so recently and possibly had no opportunity to indicate the fact through Mrs. Piper until the resumption of sittings this fall, and that the occasion of my wife's communication offered him and his wife a chance to indicate his demise and

Will you tell James I feel satisfied with all things..satisfied.. pertaining to him.

(Yes. I will.)

and ask him to send me some message.

(He was anxious to know how I got on here and he will be delighted to have the chance to send a message to you.)

I am grateful to you and glad that I knew you personally in the body. It has helped me much.

(I am very glad.)

I have quite overcd [overcome?] many of the difficulties in reaching you here.

going ..

(" quite " something?)

overcome ..

good bye for now. Mary Hyslop.

(Good bye for the present.)

[" Mary " was the name of my wife.] [Note 159.]

appearance on the "other side," my wife possibly being in a better condition to do it now than they. This makes the intermediation intelligible, but whether true or not can be only a matter of conjecture.

159.

519 West 149th St., New York,

Oct. 18th, 1902.

My dear Dr. Hodgson:

In reply to your query about the connection of my wife with the Sorosis Club, I must say that she was never a member of it. I do not know whether she was ever asked to be a member of it or not. I doubt it. I merely know that I have a very vague impression that various Sorosis documents came occasionally to the house through the mail. I would be more certain of this were it not that my recollections are confused by the memory of frequent mention of the Club and its affairs in the papers. In any case, however, the clue to any psychological significance in my wife's allusion to the Club is so slight that it could not have any value. The naturalness of the messages must come from other considerations, some such as I have mentioned in my note.

Yours truly,

J. H. HYSLOP.

Oct. 20th, 1902.

+ will take thy message now.

(For Mrs. Hyslop.) (Ready?)

wait we go and bring her. R.

[Hand moves towards R. H. as if seeking article. He places Hyslop's letter in contact. After a few seconds hand strikes the table lightly and turns to R. H.]

(Ready?) [Assent.]

("I am very happy to hear from you again and glad that you are watching over us. I shall be very happy for any useful message that you are permitted to give me, especially any message that inquiring friends may give, even strangers to you while you were living in this world.")

I do not quite U. D. the last few words Mr. Hodgson. You are Mr. Hodgson are you not?

(Yes, he ..)

something about strange what.

(Yes, he means he will be glad of any message that you may give from other spirits with you even if such spirits were not known to you when you were in the body.)

Oh yes like the Holbrooks [Holbooks] you mean.

(Yes.)

Oh yes yes I U. D. very good.

(He continues: ..)

sorry to interrupt but I like to U. D. it if possible.

(Quite right.)

("I would be especially thankful if you could make clear the name you tried to give in a previous sitting")

sitting .. no not exactly, more standing. I give it standing James.

(Yes. He only means by *sitting*, meeting here, the *séance*.)

Oh yes I see .. all right.

(In a previous meeting here you gave some name "in con-

nection with that of Scott. It came to us as *Heber* and several similar forms. I think I know whom you meant, but am not certain, and it would be very helpful to me if you can think of that person and make the name clear. Do this at your leisure.")

Just like you dear. I will think it all over and the persons whom I remember whom I knew in the body and tell you or Mr. H.

(Very good. Have you got the enquiry?)

Yes I think so. it was a name I gave as as Scott?

(No.)

H E ber. [Met both in Germany.]

(It came as Heber. It was a name in connection with that of Scott.)

Oh I think I U. D. Well I'll think it over and let you know. Can you hear me now.

Do you recall the zither?

(No. James knows [nothing] of it; he says there was none, and it is entirely unknown to him in every way.)

Wait a moment. Now lets see if we cannot U. D. a little better.

I may be wrong in the name of the instrument.

(Do not try now. You may make matters more confused.)

Yes I am going to see if I can recall the object after I go.

[Convulsive clenching of hand which remained closed for half a minute or so. Then opens, makes cross in air.]

Well well you would not let me come but I know all now. I think I can help you. Do you remember Hepworth .. Hepworth .. H E P W .. ("Hepworth")

(Yes indeed. Glad to greet you.)

What was the matter.

(Now?)

I am glad very glad to be here. Good bye don't forget me.
(I shall be very glad to hear from you again.)

I'll U. D. better bye and bye. Goodbye.

(Good bye for the present.)

May God be with you in all you undertake.

G. H. [Scrawls.] [Note 160.]

+ We cease now and may the grace of God be with thee
Farewell.

(Amen.)

+ I. S. D. {R.}

Mr. D. next time R.

(Yes.)

[Cross in air. 12.05 p. m.]

[Mrs. P.'s Sublim.]

1.

My name is Dodge.

(What Dodge?)

Give my love to Gertrude and all the children.

160. There is nothing particularly evidential in the messages here relating to me, but there are some interesting matters of psychological suggestiveness.

The first is the apparent ignorance of the presence of Dr. Hodgson, which has no rational explanation on the telepathic theory. The manner of alluding to the "Holbrooks" is also an incident of some interest, as it shows a spontaneous appreciation of what I actually wanted and had intended by my question, and illustrates it by reference to her previous messages as an intermediary. (Cf. Oct. 15th, p. 579.)

The failure to appreciate the word "sitting" at first is very interesting as my wife when living was familiar enough with the word, but is here quite consistent with the implied ignorance of the presence of Dr. Hodgson in interpreting the situation from her own point of view. My point of view, however, is apparently understood in the next sentence from her, tho, of course, the whole record may be explicable by the supposition of secondary personality. The name "Mary" as Mrs. Piper came out of the trance is probably meant for that of my wife.

Mr. George Hepworth had died a short time before. We knew each other slightly but of each other well.

(Who says that? Who says "give my love to Gertrude?")

Grandma Dodge.

Phil says .. awfully want to see you. I'll do the best I can.

* * [not caught]

I take walks with Mumsie down the vale. [not sure of the last three words.]

Mary. Oh it's going all right. I see.

Freest [not sure of this word, although it was repeated several times.]

Pretty! Jessie. A lady and Jessie carrying two bouquets one forget-me-nots and one lilies of the valley.

Mrs. Coolidge with tube-roses [?]

(What did Mrs. Coolidge have?)

tube-roses [?] .. t .. u . b ..

("tube-roses"?)

t .. u .. b .. [pause]

Well I thought that they were all right here.

I never saw such beautiful eyes as that young man has.

* * [not caught.]

I think he tries to make me feel contented in that kind of a life. * * [not caught] then something keeps shutting down on them and I can't see them. [Note 161.]

[Phil is the name of Dr. Minot J. Savage's deceased son, the fact being most probably well known by Mrs. Piper at this late date. "Mumsie" is the pet name he gave his mother. It had been given through Mrs. Piper sometime earlier. Mary is the name of my deceased wife, tho it may have no such meaning here. Jessie is the name of the lady called "Miss Q" in Dr. Hodgson's Reports. Mrs. Coolidge is the name of some relative of other

161. No evidential value attaches to the names mentioned in the subliminal stage. They had all been the subject of previous communications with other sitters, and it is not necessary here to explain their pertinence.

Piper sitters, in no respect related to me and as unknown as unrelated.]

[Rector writing. Sitter R. H.]

November 3rd, 1902.

* * * * *

[Omitted portions represent communications by Rector regarding certain mediums which had been tried and rejected, and the allusion here to my father imply a trial on my part and also some confusion as to the identity of the medium involved. Later notes will explain.]

Strange James Hyslop's father could not give his pass word there.

(He ... I forget ... he has not received the whole of the pass word anywhere else yet, but there are, I think, two other lights also whom he saw besides this one.)

He says his pass word is * * * [omitted.] (Yes.) and by this he shall make himself known.

(Yes.) [cross in air.] [Note 162.]

162.

519 West 149th St., N. Y.,

Nov. 6th, 1902.

My dear Dr. Hodgson:

The statement by Rector, "Strange James Hyslop's father could not give his password there," in connection with the evident confusion as to the personal identity of different "lights," is a most interesting incident, when we compare it with incidents that occurred near together in two separate cases last spring. There was no allusion by Mrs. Keeler on April 6th (1902) to my father's password. On May 28th at a sitting with Mrs. Smead there was a possible attempt to give it. On May 31st, at a sitting with Miss W—— I was told spontaneously that my father was present but could not give his password there. The allusion, however, would have to be somewhat more definite to maintain that it had a clear reference to any of these occasions. It is suggestive only in connection with the confusion about the identity of the various "lights."

January 28th, 1903. [Rector writing. Sitter R. H.]

* * * * *

[Omitted portions.]

[Near beginning of sitting.]

(The name Hepburn given by Mrs. Hyslop is not correct.)

[assent.]

* * * * * [another message for other persons.]

We were not quite sure of the name Hep etc. ourselves, but gave it as it sounded. we will however remind her and get it clearer.

* * * * * [omitted.]

[about one sixth from end of sitting.]

This is Robert Hyslop. he says tell James he would like to know about the tree. and what Hettie is going to teach. he sees her teaching. do you know this, friend.

(No.)

good well. please tell Mgate [?] Maggie ... Maggie ... not to have those Shades taken down. She won't like it after.

What are Shutters, friend.

(I understand.)

Did they not cut my tree down

(I will send it.)

and tell James I hope he believes in God.

(Yes.)

everything is being done for him that is possible.

(Yes.)

I will change Eliza's views. only give me time. R. H.

(Yes.)

[thank you.] [Note 163.]

My dear Dr. Hodgson:

The allusion to Hepburn explains itself as an attempt to give the name which was incorrect in the sittings of last June (p. 561).

* * * * * [omitted.]

From Sitting of Feb. 17, 1903.

Mrs. Piper.

[Rector writing.]

* * * [omitted portions.]

how they begin to crowd about us

The allusion of my father to the tree probably refers to what was said at the above mentioned sittings in June where some mention was made of a tree. It is not definite enough to surmise exactly what is meant. I have said enough about the old willow tree in my notes on those sittings (p. 547) to indicate that it is possible that this is in mind, and if so it is a pretty illustration of secondary personality or a muddled condition of consciousness on the other side.

My sister Hettie (Henrietta) is now teaching, but wishes to secure a better place and more congenial kind of work in teaching. A recent letter from her expresses the expectation of getting something better.

I do not know whether the reference to "shades" or "shutters" has any significance or not. I will say, however, that father would never say "shades." "Shutters" is exactly the word he would use. We had what we always called "shutters" on the house, the old home near Xenia, Ohio. Whether this allusion to them is a wandering thought on the past or some reference to incidents connected with my stepmother's present home, or a mere dream I do not know. It will require investigation to decide.

While I have for years been absolutely indifferent to the question of the existence of God, owing to the extremely equivocal import of the term and the various unverified and unverifiable attributions of actions to such a being by the orthodox mind, I have the last ten days been in a mood of mind, owing to my unsettled condition, that quite justifies my father's hope, just like him, that I believe in God. It is impossible to describe the thoughts on this very point that have crossed my mind during this time and mentioned to no one. I have all the fierceness of a bigotted atheist, but none of his decision of mind on this question, and have had my vigorous mental moods the last ten days that give pertinence to the allusion in this sitting and make the possibility of a coincidence, tho nothing evidential can be given to it, owing to indefiniteness.

Mary says Harry was what I had in mind.

yes this is Mrs Hyslop

did you find out about that tree James.

(Yes I have ..) [I had made a note of the words I intended to say about this, and stopped here to look in my box for the note, but could not find it.]

(The .. there was no significance in anything recent about the tree or the shutters in connection with Maggie. There was some recent interest as regards Hettie and her teaching. But apparently Maggie is nowhere near the tree and has had no concern about any shutters.)

Now look here friend I know what I mean and I am not going to be put out of it in this way I will yet make you U. D. what I have in mind.

(Yes?)

R. H. [=Robert Hyslop] [Cross in air.]

(James will be delighted to .. for you to explain fully.)

Well I am going to when I find the light brighter.

(Yes. I still don't understand what Mrs. Hyslop means by this remark about Harry.)

I'll tell you this also. just leave it for now as the light is going but you can count on me to tell you all about it thank you.

(Very good. Thank you.) [Hand makes gestures to Sp. I]

He says come away.

(Yes.)

and we must away.

(Yes.)

Good bye.

(Good bye for the present.)

We cease now friend and may God guide and keep you

+ Farewell {R}

(Farewell. Amen.) [11.53 a. m.]

[Cross in air.]

April 29th, 1903.

[Rector writing. Sitter R. H.]

(* * * also Hyslop would like if some opportunity could be given to his father to talk with me and give any messages he may have.)

We were about to refer to him. this we shall be able to do after the fifth.

May 13th, 1903.

[Rector writing. Sitter R. H.]

"We might arrange for Hyslop's father on second after coming. He [Imperator.] thinks it better so.

Mrs. Piper.

May 19, 1903.

[Rector writing.]

* * *

(.. I have articles of Hyslop's papers and others.) [Hand turns a moment to Sp.]

He is expecting to be allowed to speak this day. * * *
Hyslop.

(Glad to greet you.)

I am more than glad to see you once more.

It has been a long time since I have had a chance to speak with you here.

[I undo Hyslop parcel and put two spectacle cases and knife in front of sheets.]

do you know that Eliza had not been very well. physically I mean.

(I don't know.)

[Hand handles knife, and replaces it.]

of course certainly. is that all right?

She had a severe cold I think which ..

("Of course certainly. Is that all right"?)

to whom are you speaking.

(Rector, I suppose that means your words to him about the position of the knife?)

Yes did you hear me Robert. [This indicates that it was Hyslops words to Rector.]

(It was registered.)

I was not aware of it. R.

however I proceed.

She is better now, however.

[I do not know whether the reference to my aunt Eliza's illness is true or not. J. H. H.] [Could not inquire.]

We have been looking after James, and we have taken pretty good care of him don't you think so.

(I have not seen him lately.)

tell him to go on with the deep breathing.

.. deep. ..

(Yes.)

What do they say about Maggie.

(I don't know.)

She has been upsetting things a good deal at home. getting ready I think for Hetties return. [Note 164.]

any questions of me James.

(James has not sent any special questions to you. He thought that you might have various things to say to him, anything new on your side, or anything about the family on this. He did not specify.)

164. A letter to me from my step-mother written on the same date as this record, May 19th, confirms the statement made through Mrs. Piper. My step-mother says: "We are very busy just now getting ready to leave Portland for the summer. I go to visit my brother in Kansas and Henrietta will go to Xenia for the present." I had some time before been informed by my step-mother that it was the intention to break up housekeeping for the summer, but I knew nothing of the actual preparations which her letter of the 19th discloses.

You know of course that George is coming over to us. he is coming right away and John has already come. and cousin Robert McClellan. Mcllan.

("Cousin Robert McClellan.") [Note 165.]

What did James say about that tree.

(If I remember rightly, he could find no *recent* incident relevant.)

It seems still clear to me. and when he goes on there later I hope he will look it up especially for me.

[Cf. sitting of June 3rd, 1902, where there was a possible reference to a tree which I might expect to be mentioned, but the error in the name of the tree made the incident false. J. H. H.]

(Yes. Mr. Hyslop.)

at your service sir.

(Remember please that the most important thing of all is to make yourself quite clear about any members of your family who have gone to your world since you saw James here or sent messages. Now I am not quite clear about what you say. Will you kindly listen and correct me if I am in error as to what you have said.)

165. John McClellan's death was predicted on June 6th, 1899. He died March 30th, 1900, and his death was mentioned through Mrs. Piper June 4th, 1900. (*Proceedings S. P. R.*, Vol. XVI, pp. 471.) Robert McClellan is the name of my cousin who died about a year after my father and was a communicator at my earlier sittings, of which the account has been published in my Report, as above mentioned. My suspicion, however, is that he was mentioned here for another purpose, tho there is no evidence on the surface that such a suspicion is correct.

It is curious to find the name of the McClellans again associated with the prediction about my brothers George and Robert. (Cf. pp. 437, 440) I have no reason to suppose that my brothers are meant except that this was the perfectly evident meaning in the earlier references, and I see no reason to alter this interpretation here. As indicated above my brother Robert died in March, 1904, a year later than the present prophecy. My brother George is still living and in good health.

to be sure I will.

(First, you say George is soon going to your world?)

Yes I do. and John Mc has already come.

Robert is soon coming too. Hettie is going home to see my wife. [Note 166.]

(Yes, I understand.)

and Aunt Eliza has or was quite ill at some time recently }

(Yes. That's clear.)

Will you ask a favor of James for me.

(I shall be pleased.)

tell him that I wish him to go on later as he has been planning to see Maggie.

(Yes.)

I feel it wise for him to go *soon*.

(Yes?)

Ask him if he heard anything about Georges run a way horse. my son I mean.

(Yes.)

[I know nothing about this. J. H. H.]

I believe they spoke of the young man who got hurt as Herbert. . . as *Herbert*.

I was there when he got away. but cannot recall *all the details*.

(Yes?)

[The name "Herbert" has no meaning in this connection. J. H. H.]

166. There is a curious mistake here. The message purports to come from my father. "Hettie" and her mother are living together, wife and daughter of my father. Hettie, as my first note above indicates, is going to the old home place, but not to see father's wife, her own mother.

The proximity of the name Robert to that of McClellan suggests the possible reference to Robert McClellan, my deceased cousin. But as the reference is a prediction it possibly refers to my brother who died a year later. (Cf. Note 165.)

I never had much patience with him any way.

I must go out a moment. [Note 167.]

(Yes? I'll wait.) [Pause.]

(Rector, if there is any chance sometime, would there be any possibility of finding who the lady was, and the other names mentioned, who came at the first meeting of all that James Hyslop had with you. Do you recall that there were some persons who were unknown to him?)

Yes I do word [?] is it kindly repeat. or let me do so. dost thou wish me to ascertain from my side of life who the spirits were who came and communicated with James Hyslop at the time of his first meeting *with us*.

(Yes.)

dost thou recall any of the names.

(Not at this moment. I can bring them exactly to you at any time.)

Very well do so and I will clear it up.

(Amen.)

Annie is anxious to send a word also.

[Hand dissents.]

167. It was not possible owing to circumstances not explainable to inquire about the reference at the time to my brother George and the runaway horse. The name Herbert, if it had been in another connection, that connected with the names "Hepburn," "Hepworth," etc., would have been very important, but here it has no meaning, unless it is an interruption of the general course of communications, or an intrusion of the right name at a favorable opportunity. This view would suggest that possibly the allusion to a runaway horse might have pertinence in connection with events about which it is not now and never has been possible to institute inquiries.

The fact that my wife at once takes the place of my father makes it probable that the name Herbert was sent by her, in which case it would have its importance as it is the correct name for the person suggested by Hepburn, the syllable "burn" getting into it for reasons which I prefer not to explain at present.

Mary.

[Apparently "Annie" is a mistake for Mary which is immediately corrected. J. H. H.]

(Yes.)

Give .. [Jerk of hand.]

my Mr. Hodgson I am glad to see you. I am as perhaps you know. Mrs. Hyslop.

(Yes. I am delighted to take any message for you.)

I feel that all is well with mine. in the body and I want very much to send my love to James.

(Yes?)

Will you tell him. I say O W L.

(Yes.)

O W L and ask him if he connects this with anything.

(Yes.) [Note 168.]

the music I refer to was at his mother's when we were visiting there.

[Not recalled, but not important if it were. If he had said "brothers" it would have been evidential.]

Why I connected you with it I cannot U. D.

I must have been confussed [confused.]

got it

(Yes.)

I think this will clear up the past in part.

Here comes Robert I'll step out a moment.

(All right.)

168. The word "Owl" is a strong evidential suggestion from my wife mentioned above, her name being Mary. I cannot recall any concrete incident involving its use, but she very frequently used the term in describing a condition of herself if she was tired, hot and sticky. Her expression was "I feel like a boiled owl." Where she got the expression I do not know, as it was not familiar to me in the usage of any one else. My housekeeper, who knew her intimately, remembers her use of the word.

I am glad that they put in a new well curb as the old one was unsafe.

.. curb ..

("curb"?)

that is what is said. [I know nothing of this. J. H. H.]

Do not trouble about those books Maggie will send them later.

if I say anything which [deletion marks made] that he does not U. D. about kindly refer it to me later and I will surely correct it. or make it clear.

(Yes.) [Note 168a.]

M a r t h a A n n e sends great love to you all.

[Name of my mother, mentioned at earlier sittings. [J. H. H.]

I have been watching your uncle James for a good while when at last I found that he had come over to us.

Charles and he are together.

the name I cannot U. D. it sounds like Carther

(Yes?)

C a r t h e r s. James C.

(Yes?) [Hand turns to Sp. then to R. H.]

(Yes I understand.)

What did Robert McC ..

("Robert McClellan")

say about you James.

do not bother about what he said you are too sensible a boy for that. [Scrawl.]

I have seen [Pause. Hand listens to Sp. several seconds.] [Note 169.]

168a. The reference here is evidently to the same matter that appeared in my earliest sittings and was never cleared up tho mentioned in several of my later sittings. I know nothing of these books.

169. I do not know the specific pertinence of this. I merely know in a general way that my cousin Robert McClellan had talked about my heterodoxy and lamented it. Whether this is meant cannot be determined.

our old neighbor S a m several times Samuel.

he often speaks of the church. *and its work.*

.. church.

I must go out a moment.

(Yes?) [Note 170.]

James do you remember little Mary who came here many years ago.

that is Roberts companion who is speaking.

(Yes?)

Anne.

("Annie." Yes.)

Anne.

I have nothing more to say about her *only this.*

.. about ..

She is fully grown very happy and lives with your father and me.

(Yes?) [Note 171.]

170. There is a curious confusion here. I had mentioned Samuel Cooper, as readers of my Report will remember, to my father in Dr. Hodgson's sittings in my behalf. But I neither spoke of him as "Sam" nor indicated that he was an old neighbor, except in the Report published long after the sittings. Samuel Cooper was an old neighbor of father's, and father always spoke of him as "Sam Cooper," never as "Samuel" unless some occasion required him to speak in a less familiar and more respectful way. But the allusion here to the work of the church, shows that the communicator's mind is running on the incidents connected with the Dr. Joseph Cooper identified in my Report and not in any way related to Samuel Cooper, as the reader may see by consulting that Report (*Proceedings*, Vol. XVI, pp. 51-54). It is most interesting to observe the communicator's apparent consciousness of this confusion in the remark "I must go out a moment," as if he could not control the associations in his mind and the tendency to communicate whatever passes through it at the time.

171. The allusion to "Robert's companion" is apparently to my mother who is communicating. I do not know or remember any "little Mary" who passed out many years ago. I had two sisters, both of whom died in 1856 or

do you remember *Mr Becker*. one of *your teachers*.

("teachers?")

Yes teachers. he has come over too. [Note 172.]

I must go now Good bye give my love to him and tell him
I pray for him and the boys

(Yes.)

always.

that is all.

[Hand moves leather spectacle case.]

ask James if he remembers when he was a little boy } of hav-
ing a brown curly dog with *white on his throat*.

(Yes?)

and of *white* [dissent] and with white ..

wait a moment friend.

with a white spot on his fore leg. if I remember rightly.

(Yes?) [Note 173.]

thereabout. One of them was named Margaret. My sister Anna died in 1864 at two and a half years of age and was a communicator mentioned in my Report.

The conjecture about the probable meaning of the name Alice in the sitting with Miss W—— and her being grown up is confirmed by the reference to my sister Annie here and the statement that she is "fully grown." Apparently there is a cross reference in this, tho probably not intended as such. (Cf. Note 56, p. 485.)

172. I had no teacher by the name of Becker. I had a teacher, however, whose name might very well be confused with this. His name was Charles Buck. He died a few years ago. He was an old neighbor of ours some years after he taught me and was well known to my father and mother. It would be most natural for my mother to mention him. It is possible that the Charles mentioned with my uncle (p. 596) was intended for him, as they were well acquainted.

173. I remember a brown, slightly curly haired, shepherd dog when a child, but I am not certain whether he had any white on his throat or foreleg. My memory is about equally divided on the truth and error of this incident. The dog was not mine, but father's. When this dog died we got another which was more emphatically mine, as I was the only one who petted and

also ask him if he recalls an incident that once happened to him when he and George made a swing. in *our old barn*.

I entered about that time. [Note 174.]

Ill finish when I get stronger.

thank you very much don't forget to give much love to James and all the rest at home.

(No.)

More when I get stronger.

Good bye for the present and God bless you

(Good bye. Thank you.)

R. Hyslop.

tell James not to make haste but try and go back a few years and recall what I am now talking about.

(Yes.)

R. H.

[I remove articles from table.]

Gone.

June 27th, 1904.

[Rector writing. Sitters Mrs. J., Miss J. and R. H.]

[After greeting hand turns to R. H.]

(R. H. The companion of the light passed over on the first after second past and hence no meetings that week.)

It is well friend. therefore we will return as we could otherwise have done meeting this young man's mother on the days corresponding with those for which we previously arranged.

played with him and he was very fond of me. His color was predominantly black with a little brown red about him. I think he had some white on his throat and breast, but I am not certain enough about this to assert it.

174. I do not remember any special incident in connection with the swing mentioned. Indeed I have only a very vague recollection of the swing itself and would not have recalled it spontaneously. We had an old log barn with a place in it well suited to putting up a swing, and if I remember rightly the hired hand whom I could name put up a swing for my brother George and myself, but this is all that I can remember about it, and even this is too vague for me to be sure that it is true.

(R. H. Yes, the next meeting also for those and the third for myself alone.) [Assent.]

Yes, friend when we will answer definitely regards the closing
..... of the light.

(R. H. Hyslop was desirous of meeting you about six times if possible, and he thinks that it might be as well if you think best to postpone his meetings till after the long rest.)

+ Had given mention to this already, therefore it will be wiser to defer it.

(R. H. Then do you expect me to come on the three days after coming?)

[Hand to spirit.]

We will answer it on third.

Mrs. Piper.

Tuesday, July 5, 1904.

R. H.

* * * [Rector writing—G. P. communicating.]

H wasn't Hyslop's father fairly clear in most of his recollections?

.. his father fairly clear ... his

[I originally read *fairly* as *family* and *his* as *their*.]

(Well not so good, nothing like some others. He muddled a good deal about canes and trips and fires, I think.)

I think he will be clearer when he returns again.

We never can be absolutely sure as to how clear a communicator is going to be.

We feel confident sometimes yet when one is trying to communicate he makes a muddle of it.

* * *

July 13th, 1904.

[Mrs. Piper's Subliminal.]

* * * [not caught.] Love to James too. Hyslop

Mrs. Piper.

Wednesday, December 6, 1905.

R. H.

* * * I have * * *; also the article sent by Hyslop for diagnosis by the doctor.)

[Rector writing.]

We will now take Hyslops.

(Yes)

We desire to take Mrs. X at the very close U. D.

(Yes [Glove sent by Hyslop given,—sent by Hyslop from New York Nov. 28, 1905. Hand turns it inside out and feels it over.]

Did he simply ask for diagnosis or test?

(Diagnosis)

[Hand feels glove, turns it towards Sp., lays it down under wrist.]

Oh yes. [Between Sp.]

[Hand touches R. H. lightly back of neck on left side, then poises a second or two in front.]

Never saw such nerves.

I am studying this give me time friend.

[Hand lifts glove occasionally towards side of Sp.]

Do you know whether the patient was operated on or not?

(I know absolutely nothing of the case.)

I see the patient had some nervous shock not long since.

I find.

retroversion.

also lack of nerve force.

reflex action.

Symptoms of bronchitis. [Note 175.]

175. I went over the record of the diagnosis made for me December 6th, 1905, of a lady unknown to sitter, and the following notes were made. On some points I knew absolutely nothing of the facts, and others I did know.

[Hand gestures to R. H. suggesting rising. R. H. Stands up and leans over table. Hand spiers about left side a little, then left front,—chest.]

acidity of stomach.

sensitive to heat and cold.

pain in left breast at times also in left side.

exceedingly active.

intuitively keen. [Note 176.]

[I re-arrange Mrs. P.'s head slightly, as the breathing seems heavier than usual.]

Enquire if the patient reads or studies a good deal.

I see sensitiveness at base of brain.

I would like to locate some special disease but if I fail it is because there is none.

I see a general nervous. condition which naturally affects the the entire system. but when I say the patient had some recent shock it is conspicuously true.

obvious.

I should say there was care, teaching or something of the sort connected with the live—please enquire if this is not so.

I shall make the notes my own, though I took down her statements which I shall embody in my notes and with quotation marks.

"As a child was very nervous." I have noticed a "nervous" temperament, by which I mean nothing neurotic, but an intense mental and emotional temperament. "True, that I have had an operation," but the nature of it was not named and I did not press for a reply. "There are no symptoms of bronchitis, but I have had all sorts of trouble with my throat. My tonsils have been removed and I am always bothered with the throat." "When I was young the doctor said that unless it was corrected I might have consumption." This possibly explains the pertinence of the reference to "tuberculosis" in the record.

176. "Frightfully sensitive to heat, but not to cold." "I have a pain about the locality of the heart and breast," on left of median line. Remarkably "intuitive" in nature.

the condition seems not serious at all but general. U. D.
[Note 177.]

Any inquiry?

(no.)

I mean from yourself or by yourself?

(No, I think not. Only to give as much detail as you can. I know nothing of the case.)

I U. D.

(Can you tell whether young or old?)

[Hand turns glove *more* inside out, trying to get some of the finger parts inside out.]

looks like a comparatively young influence, the system seems like it. It is difficult to say with regard to this as many mortals advanced in years have really greater vitality and physical force than many younger.

* * greater [*sic.*] * * Vitality.

Very decided opinions.

charitably disposed towards every one.

ready to excuse the faults of others.

kindly disposition.

possesses some real light. which shows itself in different ways.

but in no one direction. except in U. D. the dispositions of others which can definitely be called psychical.

I find torpid liver and unnatural irritability. [*irritability* first, then *unnatural* over it.]

(unnatural irritability.)" {Assent}

177. "Have read and studied a great deal" and traces the trouble with the eyes to this cause. "Have trouble at the base of the brain that is very marked and would describe it as a strong sense of pressure there. I think it is neuralgic in nature." She says she has a great deal of care and has assumed it as a part of her life. She has done no teaching whatever. This of course is not definitely asserted, but only something like it, and in fact her work has been analogous to teaching.

at times quite pronounced.

I do not see tuberculosis.

* * pronounced.

or tumor or cancer but as I have diagnosed the case I leave it general.

(Very good)

eyes. troubles but it seems due to either reading study or something of the sort * * due to reading studying or something of this sort.

(Yes?)

this is all I can say about the case. at present.

You might hand this to me again when the opportunity presents itself.

(Very good) [Note 178.]

* * * [Omitted portions.]

Part V.

SITTINGS WITH MRS. PIPER AFTER THE DEATH OF DR. HODGSON.

I.

Introduction.

There is no special connection between the following records and those preceding them. Not only had a lapse of some years occurred, as the reader may readily remark, but the change of circumstances had altered the situation so much that very little occurred that connects the earlier sittings with the present ones. The death of Dr. Hodgson and my rela-

178. "I have a torpid liver. That is the only natural trouble that I know of. I am also exceedingly irritable." She admits acidity of stomach also.

I would add from my knowledge that the lady is a very active woman,

tion to him, with the confusion incident to the dissolution of the American Branch and the organization of the American Society afforded motives for the confinement of the communications to a new channel, tho there is little excuse for this on the assumptions so generally made about the adaptation of the trance to telepathic rummaging in the mind of the sitter for incidents about dead relatives. True the situation had

and is preternaturally keen in her intuitions which she recognizes as definitely psychical. She understands character in a way that amazes me, though I notice that it occasionally needs revision from experience. But a most conspicuous trait is an almost supernatural keenness in reading the mind and disposition. I imagine some men would be afraid of her insight. She is charitable for others to the point of excusing vice or crime where the moralist would be much more rigid and inflexible in his judgment. Her opinions are very decided, extremely so, and if they were not, her emotions would carry her away into all sorts of aberrations. She does possess some "light" or mediumistic power, and I have a record of experiences which show this in a marked degree. It is apparently not developed in any one direction except in that of reading dispositions. I would say that the diagnosis is exact in this matter. The trouble with the eyes has been so bad that she suffered greatly with them, until she recently had spectacles made and found that the focussing of the eyes was badly out of normal.

She recognizes that the diagnosis is a good one. I knew nothing of the incidents which she admits as true, save that she has generally a nervous temperament. The operation, torpid liver, pain in side, and trouble at base of brain were absolutely unknown to me. So also with the throat and habits of reading, though I might have inferred the last. That she had much care I knew by inference, and also that she had had many nervous shocks in her life, but none quite recently any more conspicuous than others in the past. But some experiences have affected her life. I do not know her age, but she is probably not over thirty-five, certainly not over forty. She looks young, and has the apparent vitality of a young person.

I should add in this note that the experiment involved Dr. Hodgson's complete ignorance of who the person was that was thus diagnosed. I mentioned no names and not even the sex, though the glove sent to him would suggest a lady. Nor did I intimate another matter with which I wished a test, and which I shall reserve for further notes later. But no one but the lady and myself knew who was involved in the experiment.

so changed that it might be supposed, as was more or less the fact, that my "mind" was full of Dr. Hodgson and his affairs, but it was not so much so that it was not expectant of results from other quarters and indeed quite passive enough to have been satisfied with anything that was supernormal. However that may be it is not a point to emphasize or to argue about. The one thing to be remarked is the adjustment of the process of getting supernormal information to what would be true on other theories than telepathy, whatever we may choose to suppose about it.

I publish here the entire detailed record of my few sittings. They contain much matter pertaining to the organization of the American Society. That the communications should have taken that direction was not my fault. I had neither desire nor intention to have it so. Indeed I had not known previously that any such discussion had gone on through the trance, and I should be the last person to attach any value to such a thing or to act in accordance with any suggestions coming that way, unless they could be independently approved by my own judgment. But knowing how the trance has to be treated when any subject is presented in it I adjusted my own behavior to it and the reader will observe the results. I was not seeking advice or help, but as it came uninvited it was to be received and studied like all the rest that comes through the trance.

How much Mrs. Piper's subliminal influenced the material that came in the form of discussion and advice about the condition of things at the time and about the future plans of the work no one can tell. In the first place we do not know what might have been said to Mrs. Piper about these plans before his sudden death. There is no reason to believe that he said anything at all. He was an extremely reticent man with Mrs. Piper, knowing full well that any subject mentioned to her normal consciousness, if discussed by the trance personalities, had no importance in the problem of the supernormal. Only a casual remark on his part in regard to any subject likely to be of interest to his problem would ever escape his lips and only with a view to occupying the time of the on-

coming trance with conversation. In all my experience with him in connection with the experiments he limited his subjects of conversation to the weather, appointments for sittings, and similar topics. Not once was the subject of the work mentioned. He was not in the habit of telling Mrs. Piper anything in connection with the nature of his work, much less talking over plans and the like. The reader may be practically certain that he never talked over the plans we had in mind or discussed any details with her. It is quite possible that he might have mentioned so general a fact as that we might have an American Society and that I was organizing it. Indeed Mrs. Piper had opportunities to learn that fact without any mention of it by Dr. Hodgson. The preceding winter I had spent in an active campaign for it, and the papers of the country had made frequent mention of it, tho not a hint of Dr. Hodgson's possible relation to it had been made publicly or privately. There is therefore only the possibility that casual allusions to it were made and it is not at all probable that any systematic discussion of it occurred with Mrs. Piper in her normal state. What may have occurred in the trance, which was often used for matters affecting the future of his work, can be determined only by an examination of the records of sittings made by himself. That would have sufficed to give Mrs. Piper's subliminal information on which it might build, tho perhaps hardly qualifying it for specific details not naturally associated with the general plan.

But this is like apologizing for the results. It is, however, no part of my intention to do this. I am interested only in the exact facts. While we have to admit that the situation was not such as to exempt the material from the suspicion of subliminal influences, it is only fair to indicate that the circumstances make these influences quite as doubtful and that it is just as possible that Mrs. Piper was as ignorant of the matter as she usually is regarding subjects of the trance, and she certainly was ignorant of many details essential to the plans that I had in mind.

No point, however, can be made for the supernormal except it be in regard to certain private incidents and details

that do not come within the range of influence and guessing in connection with general information. These are plentiful enough in the records and will be remarked in the Notes. Whatever value other and related references may have must come from their collective and organic consistency with each other, a thing not likely on the part of any minds than those which were the originators of the facts. A fishing and guessing mind will make many a mistep in getting the information necessary to produce an organic whole representing the ideas of another mind. There are no traces of these processes in the results here, and we are left to the alternatives of complete previous information or the admission of outside information of another kind.

The only other object of interest in this introduction is the limitation of the communications to the personality of Dr. Hodgson and related topics. My relatives seldom appear and only as interruptions or as means of resting the primary personality. That dramatic play has its psychological interest and importance, especially in estimating the probable agencies required to account for the phenomena as a whole. On a telepathic hypothesis there is no excuse for this form of action. We can imagine independent personalities requiring rest, but unless telepathy ceases as a process there is no cessation of it in the change of real or alleged communicators, and hence this substitution or alternation of communicators is all in favor of a reality that is not supposed in the telepathic hypothesis.

Topics that are implicated in discussions at other sittings than my own must have their value for the supernormal discounted. This limitation will apply to the subject alluded to above. But there is no other topic subject to this limitation. All else is directly related to my own personal affairs and the personality of Dr. Hodgson or other communicators. The specific value of each incident will be determined by the probabilities that information had or had not been previously acquired by the normal Mrs. Piper.

It will be necessary to assume that the trance personalities are subliminal creations of Mrs. Piper's secondary personality. I do not think that we have adequate evidence

that this is a fact, but in the absence of evidence for their personal identity as independent realities the hypothesis that they are such creations has to be assumed in an argument for spiritistic or telepathic agencies. It is quite possible that the stimulus is external and the contents often internal. There is reason to believe that Mrs. Piper's prejudices normally do affect the results, often distorting the messages sent to her. Hence we require a criterion for distinguishing between objective and subjective influences in the product and that has not yet been determinable in special instances. The probable truth is that the results as known are a mixture of foreign and subjective agencies. But as the settlement of that problem is not necessary to the measurement of the meaning of incidents which are undoubtedly supernormal we may postpone that issue until we have found cases where we know the data more fully. Mrs. Piper's earlier reading of the *Spirit Teachings* of Stainton Moses frustrated the search for a standard to determine the limits of her subliminal creations, and we must seek in other mediumistic cases the means of determining the extent to which subconscious impersonation is possible. How far such action is compatible with the assumption of automatic functions is not determinable at present, as we know too little of both in such situations. But there is a decided dividing line between the hypothesis of automatism and intelligent impersonation. The latter is not automatic at all, and if we are to admit Prof. James' "dream fabrications" into the interpretation of the trance personalities at all, we may well question whether there is any automatism whatever in the case, and just in proportion as we admit automatism into the result we discount intelligent impersonation. It is possible that the only safe criterion of automatism is the existence of the supernormal which cannot be fabricated, but has to be reported from the outside. After assuring ourselves of that we may begin to study the material for the extension of its influence into the non-evidential matter. Each one will probably have to be left to himself to determine those limits in accordance with his knowledge of psychology and its laws. At any rate I shall not assume that function for others beyond the statement of my opinion at the points

where I may deem it justifiable to form one. The Notes will have to determine this.

A general note should be made in regard to the questions affecting the organization of the American Society, as it will help to explain the subject matter of the communications. Prof. James has alluded to it in his Report (*Proceedings Am. S. P. R.*, Vol. III, p. 502). I shall give it more detail as this will be necessary in order to understand this record and the real situation to which Prof. James alludes. It might appear from his remarks that it was a situation created wholly by the death of Dr. Hodgson, when it was not the fact. The real events which determined the situation had occurred long before and of which others knew little or nothing. It will be necessary to go into these in order to appreciate the circumstances which gave rise to the discussions of this record about the new society.

While I was still in Columbia University I saw both the need of a large endowment for psychic research and the equal need of putting Dr. Hodgson where he could pursue his work with greater freedom and exemption from the many embarrassments which he suffered. Consequently I made a public appeal for this endowment and sought the aid of Carnegie Institution. There was no response to either appeal. The public wants all the good things for nothing and the Carnegie Institution was ruled by the orthodox materialists. But in the meantime my health would not permit me to continue my work in Columbia University, and I resigned therefrom. After resting for a year it occurred to me that the best way to proceed was to incorporate a large undertaking which should include Abnormal Psychology, or Psycho-pathology, Psychic Research, or Supernormal Psychology, and the various problems associated with what may be called Eugenics. A charter was obtained from the State of New York and I set about a campaign for funds to start its work in the Section to be devoted to Psychic Research. Dr. Hodgson and I had talked the whole matter over and it was my plan to organize an Independent American Society, but without any opposition to the Branch and when there was reason to believe that it would succeed financially, Dr. Hodgson was to be made its

Secretary and the American Branch would in same way be merged in it. This could not be done at the outset as his relation to the movement had to be determined by the financial success of the new society. Just at the moment that I had obtained the necessary fund of \$25,000 for preliminary organization, Dr. Hodgson died.

This latter event created a new situation. I was the natural candidate for his position as Secretary, except that my interest in the new plan disqualified me for consideration by the more conservative English body. Besides I had been rather an unruly member in connection with the publication of my Report in 1901. I had insisted upon scientific completeness in it and against garbling anything that claimed to be scientific. On that I had been uncompromising, perhaps more so than even the English Council knew at the time, because Dr. Hodgson, who was in England at the time, withheld much of my correspondence from them. My letters did not spare any sensibilities or make polite concessions in the matter. I had no respect for excerpt methods of doing scientific work, especially when I was to be held responsible for the conclusions which I drew from the facts. Dr. Hodgson quite agreed with me as to the necessity for publishing the detailed record, tho he thought the Report as a whole longer than necessary, or at least than he would have made it. But he negotiated my demands with more diplomacy than I cared to indulge. But the unyielding temper which I showed was not forgotten when it came to the consideration of Dr. Hodgson's successor.

The reader will understand the situation, then, when it came to the question whether the new Society should be organized. I made up my mind, and so stated it in a letter to Sir Oliver Lodge, that I would not organize a new body unless it was decided either to cooperate with it or to abandon the American Branch. The latter course was finally adopted and the way was clear to establish an American Society.

In connection with this was another question. Prof. James alludes in his Report (*vide supra* p. 610) to the question of the Records. Dr. Hodgson had expected to use them in

connection with the publications of the New Society. But his death removed all chance to do this, and it was my plan, knowing the incalculable importance of keeping them together, to procure possession of them and to give a copy of them to the English Society for its use, and to appoint a responsible scientific committee to edit them. It was apparent that no single man could ever give the proper status to such a record and that it would have little weight before the scientific world unless it was edited and published under the supervision of a committee of scientific psychologists. The plan, which I had in mind, however, was not adopted. The various fears and apprehensions which decided the course taken are perhaps too personal to detail here. Suffice it to say that my plan for greater publicity and a constructive as opposed to a destructive policy in dealing with facts was too novel for those who think scepticism is science to receive any favor, and the new effort had to proceed without any expectation of cooperative sympathy. The outcome was the incitement to all that the reader may observe in the record.

II

Explanatory

March 1st, 1906.

The two sittings were primarily arranged for Dr. Minot J. Savage, and as he could not be present he asked me to take his place and gave me instructions to conduct them in the interest of communications from his son regarding certain matters of personal interest to himself. I therefore wrote to Mr. Dorr who had the management of affairs in charge that Dr. Savage had substituted me for himself and that I wished the trance personalities to understand that I was not coming for myself or for communications with my friends, but solely for Dr. Savage. I do not know whether this was told them or not. But I came expecting nothing in reference to myself or my affairs. I had charged myself with the duty to present Dr. Savage's queries. The reader will observe, however,

that no attention is paid by the trance personalities to my plans. They were absolutely ignored and the immediate plunge into my affairs was spontaneous, confident, and vigorous. My state of mind was instantly detected, or known before, as the case may be, and the desire expressed to clear up things. I do not know whether any previous sitter had revealed my mental condition or not, but one of them, perhaps two of them, knew it well enough and it is possible that mention of it with consultation had been made by one or both of them.

That state of mind can be imagined from the simple fact that all the last few years of work in behalf of psychic research (and much more besides) had been threatened with destruction by the projected policy of those in charge of affairs after Dr. Hodgson's death, and the most critical period of my life and work was apparently ending in disaster to all its aims. If there is anything in one's temper to affect experiments of this kind I was in no mental state to face spirits good or evil except for battle. The trance personalities' comprehension of the situation explains itself, except that the reader may need to know that mention of my plans had been made at the sittings before Dr. Hodgson's death. Whether he broached it to them or not I do not know. The record will show that. But it is not a new matter to them. There is nothing evidential in their allusions.

I make my notes here more to explain the psychological character of the results in many cases than to have them taken as an indication of evidential value to the sittings. The scientific man who has not already accepted the Piper case and who has accepted the elimination of Mrs. Piper's subliminal action from the result will not be inclined to accept much of the sittings as evidential if any of them. Mere points of psychological interest will not be regarded as evidential, but it is possible that some of the incidents may have this weight. Some of them, however, certainly will not. Dr. Hodgson's acquaintance with Mrs. Piper for so many years would open his communications to the accusation that he may have casually told her many things which now turn up as messages from him. This accusation would

not be well-founded, because he was a most careful man in that respect. But the absence of any clear evidence that any specific incident had not been casually mentioned would throw the burden of proof on the man who wished to treat it evidentially.

Sitting with Mrs. Piper.

James H. Hyslop.

Feb. 27, 1906.

[Mrs. L. assisting.]

Time 9.53 a. m.

[Mrs. Piper. Oh.] [Cross in air.]

[Mrs. L. reading the writing.]

+ HAIL. We return to earth this day with joy and peace.
+ R.

(Mrs. L. Amen.)

Hail, friend, we greet thee once more with peace and love.

(Hail Imperator and Rector.)

It is according to our desire as well as thine that we return to thee again.

(I am glad that another opportunity will come.)

Amen. Couldst thou come here instead of there, friend?

(Mrs. L. He says he cannot read the writing.)

Then let him try.

[Mrs. L. and J. H. exchange places. Hand makes cross in the air.]

[From time to time Mrs. L. reads, as well as J. H.]

It will help us to see him here.

[Hand feels J. H.'s head.]

What is troubling thee, friend?

(A good many things Imperator.)

It is our special desire to help thee and set all straight.

(Very well, I hope you can.)

Nothing would please and help us on our side more than to clear up all and make a full and complete U. D. It will also help

our friend who is most anxious to clear up everything on the earthly side.

(Very well, I hope that can be done, but I cannot explain all details here.)

That is not necessary, friend. We U. D. much, but some things are necessary and we would set about it now, when the communication will be clear and all go well.

(Very well, I shall be glad to have you say all you will on the matter.)

We deem it our duty to do so. There hath been much misunderstanding and there is no need for it at all.

(Yes, I agree to that.)

There are many things which thou canst do and many thou canst not.

(Yes, I know that, but it will be easy to prevent my doing anything at all unless some co-operation is willingly undertaken by others.)

This will be brought about in due time by us on our side and although there are many obstacles we shall endeavor to overcome each and all of them.

(Very well, I hope you can.)

We feel there are many duties on thy part which must not be cast aside. [to] defy and deny God would be easy to this. George will help us in speaking your language. You must not despair but live in the belief that you will conquer what you desire.

(Yes, I understand but I do not think you know fully the situation that compels me to take the course I have taken. There is no way out of it as I see it.)

The co-operation of all interested in this beautiful life can and will be yours if you seek and believe in it and what belongs to you. belongs. [Not read first time.]

(Very well. I wish to do all I can to help you and all others.)

Amen.

Now let us advise you what you are to do.

(Very well.)

You are to hold your peace until we speak out to one and all of this duty.

(Very well, very well.)

Your Society ['society' not read at first] will be established and all go well. . . Society . . . we know this *absolutely* and you will have the aid of *all*.

(Very well, I hope so.)

It seems a long dark road, but it is not so dark as it seems.

(Very well, I hope so.)

We cannot appoint you assistance here until after the present season.

(Very well, I do not care particularly for that at any time.)

We U D this also.

(I understand. My plan was to get funds. That was all I was trying to do.)

We U D you mean material help; this we promised long ago and it will yet come.

(Very good.)

But why do you wy [worry] so about everything?

(That would be too long a story here to take up your time.)

Let us request you *not* to worry *more*, but act in the living present believing all will be well and it will be as if a miracle had been performed.

(Very well, if that can be assured I shall have no worry.)

Amen.

We say the aid will be given and in a *short period*.

(Very well. I am glad to learn that.)

It will be a living reality and what you de- desire about an independent cause ['cause' read as *case* by J. H.] will be estab-

lished—cause—cause—will be established and *run* so to speak independently.

(What case do you refer to?)

That word is cause, not case; rest friend.

[J. H. sits down.]

(Very well, I understand.) [Note 179.]

[Hand moves about, and bangs on the table.] [Mrs. L. says 'quiet, quiet.'] [J. H. held Mrs. P.'s hand.]

I am Hodgson.

(Very good. Keep calm.)

God bless you.

[J. H. Sobs.]

(Wait a minute.)

I *U. D.*

(All right, Hodgson, I hope you do. When you are ready for me to ask any questions you can indicate it, will you not?)

I am delighted to greet you *here*.

(Well, I can hardly say that I am glad to greet you in this way. You remember we used to laugh about my going first.)

Indeed I do, but I got ahead of you and I am delighted to be the first one to come. It is all so much better than I anticipated.

179. Whether this long passage advising me in connection with the work of organizing the new Society has anything supernormal in it or not will depend upon two considerations: first the question of previous records and what was said by sitters to the trance personalities, and secondly the question of Mrs. Piper's knowledge and ability to handle the issue in the manner in which it is done. As to the first I know nothing and as to the second it is apparently a question in which Mrs. Piper had no interest and no training to qualify her for the complicated and diplomatic treatment of the problem as appears in the communications. I have no doubt that her subconscious mental action is a factor in it all, but one may well conceive that the instigation is external and the general drift of it the same with subliminal coloring.

God help you to U D and help me in helping the *work* [word not clear or certain.]

[Excitement in the hand.]

I am so overcome with delight * * I can hardly say what I wish. I hope you will not give up the ghost. [not read at time.] Stick to [it] Hyslop and I will — Ghost [scrawls] *Ghoast* — stick to it Hyslop. I see you so clearly. I shall not stop to talk rubbish but let us at facts [difficulty reading] — talk rubbish, let us get down to *facts*. [Note 180.]

(That's right, free your mind, Hodgson, free your mind on facts.)

You remember how difficult I found it to make you U D what we ought to do about clearing matters in your book?

(Yes, I remember that and you will remember that you thought we could shorten it, but we made it thirty pages longer.) [Note 181.]

180. The advice to "stick to it" apparently represents a knowledge of my state of mind about the work. I had resolved to throw it up if the policy which was contemplated by the English Society should be adopted.

The change of topic to that of facts as evidence was psychologically characteristic and represents a point of view more easily natural to Dr. Hodgson than other communicators, and that it should not be assumed more frequently by Mrs. Piper's subliminal with other communicators would indicate either a very thorough and discriminating knowledge of Dr. Hodgson's point of view or the instigation of his influence.

181. When reading the proofs of my Report on the Piper Case we had long and sometimes excited discussions in regard to some parts of it. At first Dr. Hodgson insisted that it had to be cut down, perhaps a third, and he began to dispute this or that statement, expression, or paragraph, and as I always had good reason for my view of it and for my specific mode of statement we had many a battle over it. In the course of the debates we found that, instead of being as prolix as he thought, my statements were too compact and needed expansion. For the points made I won all the battle save two or three minor sentences. But he often had his way in the mode of expression where it did not alter my conception of the facts and argument.

I do *well*. I have met your good father and wife whom I knew *well*. She is delighted to see me, if you can UD my egotism.

(Very well. I did not know you were so egotistic.) [Note 182.]

Good, capital! I wonder if you realize now anything about the difficulties of communication and how the harmonious elements entered into them.

(No, I know nothing about it. But you know we scientific people have to guess at it in order to make the other fellows listen.)

I do perfectly. I am not in the habit of wasting [not read at time] energy and light—wasting light and energy in making explanations, but facts are what we are after. [Note 183.]

(Do you remember what word you would expect me to say as a communicator?)

I do not at the moment, but I will recall it and repeat it for you. I remember how we joked about it.

(Very good it will come in time.) [Note 184.]

Instead, however, of shortening the Introduction by one-third we lengthened it thirty pages, as my statement at the sitting indicates.

182. Dr. Hodgson knew my wife personally but not my father before his death.

183. It was policy of Dr. Hodgson at the sittings not to waste 'energy' at explanations and solving of difficulties in communication. The reference to it here is, therefore, characteristic.

184. There was a special word which I had used very frequently in my Report and which Dr. Hodgson did not like, but was forced to admit that I could use no other to express my idea exactly. He made a certain statement about it in joking me regarding what I would do as a communicator and I have kept that word and joke from all other living persons purposely, contingent on the possibility that I would be the first of the communicators. If the word is mentioned at a future sitting I can explain its importance then. In the meantime the allusion to the joke about it has its cogency as a coincidence.

Surely. I am not going to make a botch [not read at time] of anything if I can help it... Botch

(No, I know that Hodgson. Take your time.)

It is so suffocating to enter here. I can appreciate their difficulties better than ever before. Get my card?

(You mean your Christmas card?) [Assent.]

(Yes, I got it.) [Note 185.]

Good. What about our experiments? I think it wiser to continue with them now that this opportunity is given me.

(What experiment do you refer to?)

I refer to giving a statement here and reproducing [read 'repeating' at time] it there—[word read reproducing by Mrs. L.] reproducing. [Note 186.]

Well, well, Hello! How are you, first rate? [Said to Mrs. L.]

(Mrs. L. Very well, you did not know I was here before.)

I did not actually see you, but I heard your voice roughly [not read at time] roughly...roughly speaking.

[J. H. fails to answer.]

Hyslop answer. Hyslop answer.

(Mrs. L. Do I speak so roughly now?)

Ah no not at all. I only say I heard you roughly speaking.
U D.

(Mrs. L. Yes, I understand.)

It is delightful to go up through the cool ['cool' not read at first.] etherial atmosphere, cool—cool, C O O L—into this life

185. Dr. Hodgson had prepared and addressed with his own hand his usual Christmas card to his friends before his death and mine was delivered to me after his death, sent by those in charge of his affairs.

186. This is a spontaneous suggestion of experiments in cross reference. It was characteristic of Dr. Hodgson, but he had tried it so often through Mrs. Piper that at least her subliminal consciousness was perfectly familiar with the idea. Why it did not mention names is not easily intelligible on this ascription of the source.

and shake [read as 'take'] off the—shake off the Shake—
Shake off mortal body.

Hyslop speak.

(Well Hodgson, free your mind.)

That is just what I am doing. Do you remember what I said about praying for help?

(I remember you spoke about it, but I do not recall the exact time or statement.)

I told you if you prayed for help I believed it would be given you. Answer.

(Very well. I have tried that over and over again.) [Note 187.]

It will. I wonder if you recall the advice I gave you and what I said I would do if I should come first.

(I do not remember exactly.)

Remember that I told Myers we would talk nigger talk—Myers—talk nigger talk.

(No, you must have told that to some one else.)

Oh, yes, James. I remember it was James, yes, Will James. He will U D. [Note 188.]

187. Dr. Hodgson and other experimenters had found that petitions sent to Emperor had resulted in coincidental results that induced me to try the experiment. I never found any result. I am not of a prayerful temperament and it may be that I did not persist in this enough. I take things as they come and ask no favors.

188. I do not recall Dr. Hodgson's ever mentioning the "nigger talk" incident to me. Indeed I am quite confident that he did not. But seeing the potential importance of the incident I wrote to Prof. James, who was then in California, and he replied that he did not recall any incident of the kind. After his return home he was again reminded of it by his son and again denied all knowledge of it. But in a conversation with Mr. Piddington later he was expressing his opinion of the trance personalities and their suggestibility and mentioned a conversation with Dr. Hodgson while he was living in which he, Prof. James, remarked that he thought their deific verbiage could be converted by judicious suggestion into nigger minstrel talk, and sud-

Do you remember the difficulties we had in regard to our hypothesis on the spiritistic theory?

(I remember that clearly enough.)

denly recognized the pertinence of the message to the identity of Dr. Hodgson. But unfortunately for its evidential importance Dr. Hodgson, when living, had used similar language through Mrs. Piper's trance to Mr. Myers, purporting to communicate, and hence we may suppose the passage to be a reproduction, with modifications, of Mrs. Piper's subliminal. In any case its evidential significance is lost. I learned through Mr. Piddington, after I had published the incident in the *Journal* of the American S. P. R. (Vol. I, p. 97) the facts which lead to this correction of its importance, and they were published in a later number of the same *Journal* (p. 479). But a later incident of some interest, and I think of considerable value occurred through another and private psychic which I quoted in Prof. James' Report published in the *Proceedings* of the Am. S. P. R., Vol. III, p. 489. I repeat that note here.

On February 26th, 1909, I had a sitting, the first one, with a lady who is a private person and keeps her powers concealed from all but her most intimate friends. She knew me only by reputation and had met me for the first time the night before. Nearly all her automatic writing has been done to help her mother and a few friends who have occasionally been allowed to see it. It is always mirror writing. The lady had read almost nothing on the subject of psychic research. She writes me that the only book she ever read in this connection was Swedenborg's "Heaven and Hell." She has not seen any of the *Journals* of the American Society, in fact none of its publications. There can be no question of her honesty. She cannot bring herself to believe that her phenomena are spiritistic and thinks that they are all due to telepathy and her subconscious action. The probability that she may have casually seen a reference to the nigger talk incident is so remote that it amounts to an impossibility, tho perhaps due allowance should be made for possible newspaper mention of it which I do not recall and which she does not recall. The message, however, as it came in her automatic mirror writing was as follows:

(Have you been following me recently?)

I was not able to come in. I don't think you have yet had a real good test from me *me* as I [am] [sheet changed] not strong enough you know Prof. James son? he is all right now, that is what I want you to tell James

(All right, I understand.)

I feel that you feel that my coming over is going to handicap you much. This is not so.

(All right, I hope it will not.) [Note 189.]

I shall do my utmost in helping you on with the most important [important not read at first] work in your *world*—important— Do you remember telling me about some objections your brother made because these good friends told about him?

(Yes. I remember that well indeed.) [Note 190.]

I cannot forget anything if you give me time to recall. You must have great patience with me as I am not what I hope to be later.

(All right, Hodgson. Do you find that we conjectured the difficulties fairly well?)

I often follow you and am going to sing you a coon song one of these days nigger dialect tell James this

(All right, I will.)

he will see what I mean to keep my promise.

The association of "nigger dialect" and Prof. James very strongly suggests the message which came through Mrs. Piper, and assuming that casual knowledge of it had not been obtained must have some weight.

189. This is a perfectly correct statement of my fears at the time, and from the earthly point of view must be considered a fact. What may have occurred from the wider point of view is not determinable. But for some months I was haunted with the feeling that Dr. Hodgson's death was not only a handicap to my work but that it might prove disastrous to it.

190. When my brother George read my Report he wrote me denying that what I had said of him was true and threatening to publish his denial in the *New York Herald*. I replied that I would be glad if he did so and that he had the right to have his say about it. I also added that I would see that his denial was filed in the Records of the Society. I then secured the signatures of four members of the family to the truth of my statements in the Report and they agreed that I had stated it very mildly. I then sent my brother's letter and the confirmation of my statements to Dr. Hodgson and the documents are there on file. I never saw any letter of my brother in the *Herald*.

We did surprisingly well. I was surprised enough—enough—enough—Is my writing more difficult than it used to be?

(It is about the same.)

Do you remember anything about it?)

(Yes, I do.) [Note 191.]

I remember your comments [not read at first] comments about it and much was left to me to explain.

(Yes, that is true.) [Note 192.]

Of course it's true. Think I am less intelligent because I am in the witness box?

(No, I U D the difficulties.)

I hope you do, but this is the happiest moment of—[Hand doubled back and cramped badly]—pardon me—[still cramped] coming over here. I mean in meeting you again.

(All right, Hodgson, I feel that it would have been better for you to lead on this side.)

Perhaps but I am satisfied. Do you remember how I said to you I sometimes long to get over here.

(Yes, I expect that was true and I have heard persons say you said it.) [Note 193.]

191. Dr. Hodgson's handwriting was difficult to read, a fact probably well known to Mrs. Piper. I had occasionally to ask Dr. Hodgson to read words in his letters to me where they affected important points in our correspondence. Hence the pertinence of the remark here, tho it is not so evidential as may be desired. He made allusions to it, however, through both Mrs. Chenoweth and Mrs. Smead, who knew nothing about this characteristic of the man.

192. In making my Report a question arose as to how much I should say about the difficulties of communicating and we decided at last that I should not say much, as the data for as complete a discussion of it as was necessary were not in my sittings and the whole matter of thorough treatment was left over for Dr. Hodgson's longer Report. I therefore confined my remarks on the matter to a few sentences and statements here and there in the discussion.

193. Dr. Hodgson had rarely mentioned his desire to try the "other

I did often. I longed to see this beautiful country if I may so express it. I will now refer to the the [sheet changed] meeting I proposed having before I came over.

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(When was the meeting to be?)

I suggested having a meeting in New York, at the — You....

(Yes, that is right.)

No one could know about that plan better than yourself.

(That is right.) [Note 194.]

Do you remember about my desire to publish my report next reason? [Re-read about desire to publish.]

* * ['time best to?'] Yes, extracts.

(About whom were the extracts?)

I wished to publish extracts about our telepathic experiments.

[Hand pointed at Mrs. L. who reads the above.] *Correct.*

(All right that was not what I was thinking about. But go ahead.)

I also wished to publish extracts about the spirit side of test experiments ex.... [re-read by Mrs. L.] Yes, and my theory—theory—in answer to some severe criticism I recall from Mrs. Sidgwick, and if I had done so it would have settled her opinion which I considered worthless. [difficulty in reading.]

I repeat. [Passage re-read.] *Amen.* [Note 195.]

side" to me, but I understand that he had frequently mentioned it to others. It is probable that he often expressed this desire to Mrs. Piper.

194. We had tried to meet in the Adirondacks last summer to talk over my plans, but he had gone on a mountain tramp the day I called. He wrote me that he would probably come to New York on his way to Boston and talk matters over either at his hotel or at my house. But he was prevented from doing so, and later wrote that he would probably come to see me about the holidays. He died on the 20th of December.

195. A part of the subject of our conference was to be the publication of his long delayed reply to Mrs. Sidgwick's criticism of his Report. He had mentioned it to me in my last conversation with him and he wanted to publish it in this country.

God bless you dear old chap. Fire away dear old chap and will get to an UD ing soon.

(Yes, I understand. All right, I hope so.)

How are you first rate?

(Yes fairly well. Have been bothered only with worrying. You know I am not in the habit of taking anything on faith.)

I U D but—but—you would better leave it to faith more and worry [J. H. read 'worry' as money] less—worry—

(All right, I shall do what I can, but there are complications about which you know nothing.)

All hands will join you yet. This is my first prediction—first—

(All right, Hodgson, I shall be perfectly satisfied if they do.)

I long to talk more but I cannot today.

(Very well, you have done splendidly.)

All right, that's . . .

Stick to your theory whatever else you do, as it is the correct one [re-read] Stick, yes.

(Very good.)

One thing more I recall. Do you remember telling me about your Aunt Eliza's obstinacy [obstinacy not read] in giving you help. Your Aunt Eliza's Obstin—obstinacy—O B S T [sheet changed] O B S T A N C Y in giving you help?

(Well, you have the idea correct, but the name is not right.)

No doubt I have gotten the names confused. I have met

The allusion to "telepathic experiments" has no reference to any experimental work by us, but probably refers to Mrs. Sidgwick's views of communication with the dead, and a comparison of the experimental evidence for telepathy between the living and the facts claiming a spiritistic source. This is apparent in the distinction drawn by the communicator between the telepathic experiments and "extracts about the spirit side of test experiments." The attitude of mind toward Mrs. Sidgwick as expressed here was characteristic of Dr. Hodgson as I knew him in conversation on this very question of her criticisms. But he might have expressed this view to Mrs. Piper.

several of your relatives here for which I am very pleased. God keep you. Bye bye. R. H. [Note 196.]

(Good bye, Hodgson, until I can see you again.)

[Hand much cramped and change of control.] [Pencil changed.]

I return to give you help, friend. The influence you gave us is all right and we like it well. [Note 197.]

The control of the young light is not what it ought to be.

(What is the matter with it?)

He is inclined to deceive a little—deceive a little—[deceive not read at first] and his usage of the light is not of the highest.

(Yes, I think that is true. What could you do to make it better?)

Educate him or remove him [reread]. Yes, the light is a real one, but not oversteady, he [?] should be advised to give it for the benefit of the work as a whole.

(Very well, I have tried that, but I think you had better remove him first. But I think it would be well to have the young light come here for a meeting first.)

We will arrange this for you; rest now.

[J. H. sits down again.]

Now for the truth of the light it would be well to bring her here.

(It would be well to try and bring her here.)

Yes, and we will remove him—remove him as she is not strong and might ...

196. Both aunts refused to answer inquiries about statements made at the sittings, but it was my Aunt Nannie who had shown the most "obstinacy" about the matter.

197. The allusion to the "Influence" I had given them is to a glove of a friend that I had sent to Mr. Dorr somewhat earlier and the record shows what was said about it. The allusion to it here is a memory of that occasion and the reader will observe that it was spontaneous. I had the package containing the glove with me at the sitting.

[Hand goes out to spirit.]

Oh, yes, certainly I will, yes, in a moment friend.

She is not strong and he does her no good as it is now.

(Yes, I think that is probably true.)

It is true as we have seen it so many times. [Note 198.]

Pepper is not always reli—[J. H. read it at once as *reliable* and hand assented without finishing.] there is a little light but much deception.

(Yes, I know that, or I had definite proof of that.) [Note 199.]

Our friend speaks of some one, W r i g h t.

(Yes, I U D. I have heard of that case. Have you looked it over?)

Yes, as much as we had time for. We find some very good light, but difficulties in using it. Look into it from your side. [Note 200.]

198. The allusion to the "Young light" is a repetition of an incident to a previous sitter about a case of which Dr. Hodgson and I alone knew. I had accidentally discovered it in another city and brought Dr. Hodgson to see it. He was somewhat favorably impressed with it before his death and had talked it over briefly with the trance personalities, they inclining to give the girl a sitting in order to examine its availability for experiment. The statement made about the "control" is apparently true. I have the complete record of the case and this will show it. The young lady is not strong, but this fact may have been mentioned in Dr. Hodgson's reference to the case when living.

199. Mrs. Pepper is the name of a medium of public note in Brooklyn and has been the subject of much criticism within the last two years. I had found some evidence of supernormal capacity earlier and later some very definite evidence of dubious conduct. Dr. Hodgson had on file much material about the case. He was probably more than suspicious about it, though he never committed himself to me personally about the case, as we had talked very little about it.

200. I was surprised at the name "Wreihit," spelled almost correctly by the "machine." It is that of a trumpet medium and Dr. Hodgson was always very dubious of such performances. I had heard of the case before from

(All right, I shall try to do so, but I must first get the funds.)

Yes, I U D and I will certainly pray for this and see that you *get them*.

(Very good, have you tried anyone in whom I was specially interested?)

Yes, I know whom you mean. She is all right. [Note 201.]

(Mrs. L. Time is up.)

I will tell you more about this when I return. I must go now. R.

(All right.)

(Mrs. L. Don't you want to speak about Savage?)

(J. H. yes.)

We are about to close. May the blessings of a divine and holy power rest on you both. +

Farewell. (R).

(Mrs. L. Amen. J. H. Amen.)

[Cross in air.] [Time 11.37.]

(I'll stand on the other side and listen to what she says. Let me hold her head. Your hand will keep her from talking.)

rather trustworthy friends, but was so doubtful of that kind of mediumship under any circumstances that I did not pay much attention to the narrative of their experiences. I had no personal knowledge of Dr. Hodgson's acquaintance or knowledge of the case. Nor had I, as said at the sitting, any experience with the case. I had only heard of facts hard to explain by any ordinary theory. I was not concerned with the manner of their delivery by trumpet to the sitter, as I did not care whether the incidents told me had been given by the medium herself directly through the trumpet or not. The difficulty I encountered regarded the source of the information by any normal means. I was diverted from the investigation of it, however, partly by the lack of funds for it and partly by my fears about such cases and the known feeling of Dr. Hodgson about them.

201. I had in mind the "Smead case," which was known only to Dr. Hodgson and myself personally. The statement that she is "all right" is probably more than what he believed when he was living.

Subliminal II.

[Murmuring] (What's that) Boys all right.

Delighted.

I'll do it.

Keep well.

All poppycock.

Just wait for me.

Don't let your ideas run away with you.

I'll help you to the end.

Oh, Mr. Hodgson.

What difference does it make whether its Oshkosh or Timbuctoo, so long as I am here.

Jessie ——

Where are you all going?

The lady's eye, a spot in it. [Note 202.]

[Very beautiful expression of Mrs. P. looking up.]

Subliminal I.

[Distressed expression.] [Looks at J. H.]

It's awful. [Scowls. Looks again at J. H.]

Niggers. I don't like it.

Window. Day [Laughs] Day. daylight.

Room —— room.

[Opens eyes and looks at Mrs. L.]

I thought you were—— [turns to J. H.] Mrs. L——.

[Looks at J. H.] Dr. Hyslop. I forgot where we were. Everybody here is in a dream. When you wake up you wake out of it.

(Yes, I understand.)

It's all gone.

202. Jessie, as I understand, is the name of "lady Q" mentioned in Dr. Hodgson's first Report. The allusion to the spot in "the lady's eye" has its significance explained by what Dr. Hodgson says of an incident in that Report Cf. *Proceedings S. P. R.*, Vol. VIII, pp. 66-67.

Sitting with Mrs. Piper.

James H. Hyslop.

Feb. 28, 1906.

[Mrs. L., assisting.]

Time 10 a. m.

[Hand held high in air.] [Cross in air.]

+ HAIL

(Hail Imperator and Rector.)

We greet thee once more with peace and love. + R.

[Hand waits for reply.]

(Mrs. L. Amen.)

It is according to His divine will that we return to earth this day. His blessings on you both. + R.

We will now say that we cannot let these [not read] meetings—these—these stop here. We shall arrange more for you in the near future, you are to return when we appoint regardless of all else. We shall arrange for you after about four Sabbaths, you are U D [in]g us well, we are pleased; you shall return for at least three meetings possibly more. This is at the special request of our friend here who is desirous of clearing his memories of past earthly experiences [read expressions] experiences [re-read 'experiences'] Amen.

(Good.)

[Hand goes out to spirit.]

If you have any special inquiry to make of us speak and we will answer.

(Shall I bring the young light with me or not?)

When you are requested to return on the last of the three meetings appointed you may bring her before us, we will arrange all this with Mr. D. and he will arrange for you.

(Very good. Shall Mrs. L. come to help as she does today?)

Unless you have some special reason for her not doing so we will appoint her also.

(Very good, that is satisfactory. If I find reason to believe

that I can make the record myself I shall arrange with her to let me do it alone.)

There can be no objection to this on our side, as we U D well we desire the work should—that the work shall go under the best possible conditions, arrangements, etc.

We believe you have seen enough of our work to U. D. how to [read by J. H. 'how to,' by Mrs. L. 'where to'] how to—how to obtain clear results.

(Yes, I understand well.)

Amen.

We feel this [not read at first] a sacred trust—this—friend and we feel we are for the few and not the many as it would be impossible for the light to hold out otherwise.

(Yes, I understand that and have long ago accepted that view of it.)

Amen.

[Hand goes to spirit.]

Now, friend, we wish to refer to the question of your continuance in the work on a broad—I call it world. It would be well for you to continue unceasingly and indefinitely along these and other lines.

(Yes, that is just what I wish to do, but it can be done only on the condition that I am able to secure co-operation and funds.)

Nothing is ever gained without a struggle and he who struggles for the truth works not alone [last three words not read at time] for God, but for his fellow beings as well—works not alone—and he will succeed and build up a monument that will live after him.

(Very good. I do not care for the monument)

I . . we do not refer to this in a literal sense.

(Yes, Rector, I understand, but I was not able to finish my sentence. I want to see the work done whether I do it or not.)

We U D this *well*, but it is your work and you owe it ['owe' not read] to God .. owe .. owe .. and humanity.

(Yes, I understand.)

Now faint [not read] not by—faint—by the way side, but *go on* unhesitatingly and our friend will be your staff to the end.

(Very good, I am glad to learn of this promised help.)

It certainly will come if you continue to seek it, and fail not, it is your *work*.

(Very good.)

Our friend will be here presently. Prudens has gone for him now. Speak with regard to meetings if you wish.

(I have nothing more to say except that it might be best to have Mrs. L. for help in making notes, but we shall try to settle that.)

As you wish, friend, we leave this to your own judgment.
U. D.

(Yes.)

After you had gone and the light diminished we talked with our friend here and he implored us to speak with you about your plans [not read]—plans—

(Very good I shall be glad to know what you may say.)

He insists that you go on and carry on the work as you and he talked of doing. He insists upon it and he says he will never give up while there is a ray of light for him to use.

(Very good. That is very like him.)

He says he cannot conceive of your doing anything else. Why, he says it is absurd to think of anything else and not for one moment would he falter or give up.

(Yes, yes that is right.)

No matter how many opportunities he might have he says go on and do the work and you will be able to do so. He knows it and this is the first predictions of any sort that he has attempted to make.

(Very good, I understand why he was so slow in predicting.)
[Note 203.]

[While speaking this great excitement in the hand and evident change of control.] [Mrs. L. hands glove to Mrs. P.'s hand.] [scrawls.]

I am Hodgson. Good morning Hyslop. I am delighted to see you here again. God bless you dear chap. The more haste the worse speed [several words not read at time] so therefore I will go slow.

(Go slowly, write slowly.)

[Last sentence re-read by Mrs. L.]

the more [haste] the worse speed.

[Written while Mrs. L. read the above.]

Get my message?

(What message was that? This one just now?)

Yes.

(Yes, got it.)

Good. You U D perfectly well my opinion in these matters.

(Yes, I understand.)

I shall haul you over the coals so to speak unless I see you take more courage.

(Very good. You were always hauling people over the coals.)

Really? That makes me laugh. I think they deserved it all and much more you, they were so idiotic and stupid; it was awful at times. You have no idea of it.

203. This same prediction, the reader may have observed, was made at the first of the two sittings. The interesting point is that Dr. Hodgson had learned in life to receive predictions of any kind with a good deal of scepticism and not to count on them as having any value unless they were both complicated in details and turned out true. That is, they were not to be trusted on their face value or because they came from spirits. They seem to be no more reliable than ordinary human predictions and were often about as trustworthy as predictions about the weather.

(Yes, I U D. But those days are over now.)

Not much [written in heavy lines.] not so long as I am able to get at them. I am going to live and make them U D that I do live.

(Very good, very good.) [Note 204.]

I thought you had grit. I hope I see straight.

(Well, Hodgson, I have grit enough, but it takes two things to make the work go.)

I U D that perfectly. Well I never took a stump [not read at time] from any one. I shall never do it now. Do not let go anything so long as you are first rate physically, live up to your convictions.

(All right, Hodgson, one word to be repeated.)

[Mrs. L. went back to read word 'stump']

Stump, that is what I said, what's the use?

[Excitement in hand and confusion apparently caused by my not understanding the word 'stump']

(Yes, all right that's good.)

[Hand still excited and tears the paper.]

[Glove given.]

The one thing which [pause] [de] mands explanation is [none of this sentence read at sitting.]

In leaving the body the shock to the spirit knocks everything out of one's thoughts for awhile, but if he has any desire at all to prove his identity he can in time collect enough to—collect—enough evidence to prove convincingly his identity—convinc-

204. This passage about hauling me over the coals is very characteristic, as it was Dr. Hodgson's habit to haul any friend over the coals whom he did not think doing the right things in psychical matters.

The attitude of mind and even the language here is very characteristic. My experience with people since then on this subject enables me to appreciate more fully the fitness of his strong and descriptive phrase. I had no idea of it until I got into active work on the subject.

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

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

I DO I know all about it.

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

Recently?

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

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

(Not at this moment.)

What's the matter with you?

(I have tied a hankkerchief so often.)

Remember the voice experiment?

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

I am referring to it now [re-read] Yes, I knew it perfectly well, but no one else does.

(Yes, that's right.)

I remember how she tried to fool us?

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

I remember it well. Remember one thing and keep this on your mind i. e. i. e. I shall avoid referring to things of which you are thinking at the time as much as possible and refer to my own memories. I have seen too much. (Wait a minute, wait a minute. All right.) not to *UD* my business. I remember what our conversation was after we left. She was an arrant humbug.

(Yes, I remember well.) [Note 205.]

205. This reference to the "voice experiment" is a good one. Dr. Hodgson and I had been associated together in the investigation of a case of alleged independent voice. Before Dr. Hodgson arrived on the scene I had tried an experiment in the case with a liquid which the lady was to take into

I wish to recall an incident—an incident—do you remember writing me from the west [excitement in the hand] (Wait a moment) about an experiment you tried to make while there—while there—

(Yes, go on please.)

It was on the whole good.

(Yes, I think it was on the whole good.)

I hope you will after there is some definite arrangements made here about some one to take my place, take this up again when I shall help you. [Note 206.]

her mouth. I had chosen a peculiar fluid to prevent a certain well-known trick, and keeping a careful account of what was used I tried the experiment myself and found that I could do the same thing under the same circumstances. It had been done all in the dark, so that, in any case, the experiment was worthless. But the test in accordance with the request made was necessary to limit the objections to it. The liquid which I used was not *red* but *purple*. The allusion to the tying of a handkerchief is not clear, as I do not recall any such experiment at that time in this voice case. In fact, I am certain that I did not tie the lady with such. There was no excuse for this. I do not recall any other experiment but one associating me with Dr. Hodgson when a handkerchief was tied. This was early in my interest in the subject of psychic research. I can hardly imagine that this has any pertinence here, especially as no importance attached to it at the time that I made the experiment. But while Dr. Hodgson and I were experimenting in this voice case I was asked by my host to hold a handkerchief in my hand during the experiment and I remarked the fact in my report of it. Moreover after we left Dr. Hodgson told me of an experiment of his own in which his own eyes were bandaged by a handkerchief and other devices to protect him from seeing, the object being in his story of the incident to show that it was almost impossible to bandage the eyes so that some vision would not be possible after manipulating things a little. He held that the woman in this case was a fraud.

206. I had tried some experiments with a lady in St. Louis and arranged for a trial at cross reference. My individual results there were fairly good, receiving some definite indications of the presence of G. P. and relatives of mine. Afterward G. P. seems to have indicated through Mrs. Piper that he

What is this about my returning? tell me.

(I don't quite understand what you refer to.)

I have not been anywhere where [?] yet—anywhere—I have not been anywhere yet.

(Have you not tried in one or two—)

Yes, but not very successfully.

(When did you try?)

I tried with the girl. I also tried at the man's where I saw you ten days ago. Not sure of time—sure—not sure of time.
[Note 207.]

Do you remember Mrs. Wright?

(Yes, I remember the case but never saw it.)

Why can't you take this up later?

(I hope I can.)

I will do my best to help you.

(Got it.)

Yes [answer to re-reading] [Note 208.]

got his name through to me. Dr. Hodgson at the time thought the experiment a fairly good one. Mrs. Piper most probably knew nothing about this, except such general ideas as would be involved in allusions to the trance personalities at the time. Other records will show whether this was the fact or not.

207. The question about his "returning" evidently refers to the newspaper stories of his having communicated in several other instances, all without evidence of his having done so. Mrs. Piper had probably seen it in the papers, but certainly not the next topic. In regard to the "young girl" I received a letter from the father dated Feb. 9th, 1906, and in which he says that the daughter did not know at that time that Dr. Hodgson had passed, but that they heard of him in one sitting but not *from* him.

I have not tried any experiment with a man for a year. I had an experiment with a lady on December 31st in which a gentleman was present and at which I got Dr. Hodgson's name with that of my own and apparently another person well known to Dr. Hodgson, but which I reserve here.

208. When the name Wright was mentioned I thought of a case about which I had had some correspondence some time previously in Pennsylvania

(Have you tried that case I worked on so long?)

Yes. What was her name—let me think a moment—[Hand pauses and trembles. Attempt to write.] [Pause again.]

(Never mind.)

Well, it will come to me ere long. [Hand paused again] [re-read by Mrs. L.]

(Yes, good.)

I will tell a message I tried to give. I said I had found things better than I thought I had.

[Re-read] Yes, did you get it?

(Yes, I got it.)

I also spoke of your father. [read *father* by J. H. read by Mrs. L.]

Father.

(Yes.)

Did you get this also?

(You mean at the last meeting?)

No, I refer to giving it *elsewhere*—elsewhere.

(Why, possibly if you can make the message clearer, I can tell.)

Do you remember this—this—I am Hodgson I have found things better than I hope [d]

(Very good. Do you think anything can be done with that case?)

I feel quite sure of it—feel quite sure of it—will you meet me there?

(If I can make an appointment I shall.) [Note 209.]

by that name. But the context soon showed that the same case was in mind as a few minutes before. Dr. Hodgson had known that I had corresponded about the one in Pennsylvania.

209. I had the Smead case in mind when I asked about the one on which I "worked so long." If there is any relevance in what is here said it will be found in the following facts. On Dec. 19th, one day before the death

I think you can. I will attend to this. Do you remember a student young man—Student—with whom you had some experiments long ago?

(What kind of experiments?)

Hypnotic.

(Yes, that's right.)

I recall the incident well. I have been trying since I came over to find some student reliable and truthful through whom I could communicate. I shall hope to put you on track of some one soon.

(Good, good. Do.) [Note 210.]

H * * minus est

(Is the last word 'est?')

[Assent.]

* * minus est

('est' is all I get.) [pause] (minus?)

of Dr. Hodgson, Mrs. Smead, from whom Mr. Smead carefully concealed his death, had an apparition of a woman in India and recognized it as representing Dr. Hodgson's mother of whom Dr. Hodgson had told her and of the fact that she died in India. Some communications purported to come from Dr. Hodgson on Jan. 23rd and the same occurred at several sittings later until the 30th. On this last date it was associated with the names of Myers and my father, Robert Hyslop. Mrs. Smead had guessed in the meantime from something concealed from her that Dr. Hodgson was dead. There is nothing in her record to show that Dr. Hodgson had said or tried to say that he "found things better than he thought." The only instance of coincidence is that of his own and my father's name.

210. The hypnotic experiment to which Dr. Hodgson apparently refers in this instance is that which was published in my Report of the Piper case (*Proceedings S. P. R.*, Vol. XVI, pp. 635-642). Dr. Hodgson was always very much pleased with the use that I had made of that experiment and we both had some reason to criticize the disposition of the editor of the *Proceedings* to throw the case out as not being evidence of the supernatural, tho told that it was in illustration of a psychological point in the theory I was defending. He had often referred to it in our conversation.

[Assent] right

(minus est—is all I get.)

[Assent] right [sheet changed] nevis nevisis
faciens

('fancies?')

[Assent] I will do my best.

(I shall be patient.)

Amen.

Remember it is facts not talk that I wish to get down to.
(Right.)

How are the children?

(All well save one, the youngest.)

Can I do anything? For you?

(I do not know.)

Hyslop, you know my views [not read] well. U D?

(Yes, Let me ask one question?)

Yes, do so and then I will take a breathing spell. It is horribly stuffy here.

(Do you think you could influence my little boy when I hypnotize him?)

I shall try and report here to Mrs. L. I will send you a message by her.

[Excitement in the hand as if leaving, and then after much effort the following before he left.] R. H. [Written in very heavy lines and with much apparent difficulty.]

[Control changed.]

I am Robert Hyslop.

(Good morning, father. I am glad to see you again.)

good morning James. My son I am glad to see you. Did you remember Ryder?

Maggie all right?

(I have not seen Maggie for a year.)

Hettie?

(Yes, Hettie is well.)

Yourself? Look out for your throat? [Note 211.]

(Yes, I know that. But it is hard to do so at present.)

But you must. The children need you—the children need you.

(Yes, that is right and the threatened dangers there are the source of much of my worry.)

You will see light soon, James. [re-read]

(I get it.)

Yes, only have a care. Mary sends so much love to you to-day. She wishes you to have a care also.

(Yes, I shall do all I can.) [Note 212.]

I ask if you remember Ryder?

(Is that, is—)

He lived in Ohio.

(No.) [said in tone of doubt of meaning.]

Yes, Ryder. He is here now on this side. He used to be at college; his son also.

(I don't remember any one by name of Ryder. Name must be different.)

Yes, Mary said it. How is George?

[Mrs. L. re-read 'May said it.']

I feel anxious about him, but he is doing much better than I have ever known him to do. I want to be just James, if nothing else. I advise you to take care of yourself and believe there is something better for you.

I will speak. [pause] [Hand reaches out to spirit]

211. This is the second time my father has alluded to the need of caution about my throat. The first was at an earlier sitting. There is good reason for it and at the time of this sitting I had caught cold which showed on my voice. The allusion thus has no evidential value.

212. Mary is the name of my wife who died in 1900 and of whom much has been said in previous sittings.

ROGERS ROGAR ROGARS. not Ryder.

(All right what relation was he?)

You know well whom I mean. C. Rogers.

(No, I do not recall. I do not know any Rogers, but I think you have another name in mind and I do not get it rightly.)

Do you remember anything about a cousin [not read]

CO—

(Yes, was that Robert McClellan?)

Yes.

(Yes, all right. How is he?)

Fine. Often comes [to] you and tries to speak. He gave his name to you once before at another light. [Re-read] Yes.

(Well I did not get it all the way through.)

No, but Robert, you got, you got Robert. I heard them say 'tell James I want to speak with him before the stout gentleman took his place.' Got it? [Note 213.]

(Yes, got it.)

Good. You know how I feel about these things now even if I did not U D while there.

(Yes, I remember.)

I hope you will look out for the children.

(Yes, I shall try my best.)

I feel it you see. I feel indebted to the friend who has just come over for all his patience and goodness to me when I was trying to find you.

(Very good, that was Hodgson.)

Yes, exactly. I have become well acquainted with him now and his father I know well.

(Mrs. L. Time is up.)

213. Ryder and Rogers are curious mistakes for Robert McClellan as the reader will observe. It was the answer to the question of relationship that enabled me to decipher the communicator's intention. I do not think I ever received his name at any other light. In fact, I am certain of it.

No. I U D the light not very good after—after—our friend left. Good bye James for the present.

(Good bye father.)

[Excitement in the hand and change of control.]

Adieu. More later. R. H.

Stick to it. *Stick to it!*

(Yes, I shall.)

Amen.

[Change of control.]

Friend, we close now and may the blessings of him [pencil ran off paper.] rest on you both

+ Farewell {R}

(Farewell)

[Hand turns to Mrs. L.]

(Mrs. L. Amen.)

Pax vobiscum +

Subliminal II.

[Hand makes cross in the air] [J. H. and Mrs. L. change places.]

[Hand feels Mrs. L.'s head.]

[Long pause. Mrs. P. seems to be sleeping.]

How de do—

That will be jolly!

You better skedaddle.

Hello!

———faciens

A life——

I feel the importance of it. I feel the importance of it.

Hooray——

Well, I wasn't so far out of the way. Ha! Ha!

Mr. Hodgson! What are you talking about?

Frail— Repeated several times.

Hooray— It's up to me.

It will be sometime. I'll settle you before I get through!

I'll go off now.

Cannot hear you.

[Eyes opened more and staring look] [Sighs]

Where are they now?

[Looks at Mrs. L. Feels her right hand with her left.]

Don't like you—Don't like this place at all.

[Mrs. P. touches J. H.'s finger. He moves his finger before her face. She scowls and touches his finger again.]

How did he get there.

[Turns to Mrs. L.]

(Mrs. L. Hello!)

I heard it snap. I forgot you were here. I forgot you were here. I thought they were round rings. Can't you see it when it closes over?

(J. H. No.)

Sittings with Mrs. Piper.

March 19th, 1906.

Present Mrs. L. and J. H. Hyslop.

[Mrs. L. taking notes.

Time 10.04. Mrs. P. began to go into trance.

First indication of trance was sudden look at one side, soon followed by usual dry cough. Soon Mrs. P. said: "I don't know."

Writing begins at 10.07, Mrs. L. reading.]

+ H A I L (Hail). Again we return to earth peace and love we bring. + R.

(Imperator Mr. Hyslop has allowed me to speak a moment first about something Mr. Dorr wishes to know.) [Assent]

(May I speak now? [Assent]

(Mr. Dorr wishes me to ask if the daughter of the light may

be allowed to assist different persons who come to you who are not familiar with the writing and take notes for them as I am now doing for Dr. Hyslop. It is impossible for Mr. Dorr always to be present or Mr. James, and I am not free to give up my time as you know. Both Mr. Dorr and I feel that the daughter of the light may prove very useful in this. May she be present at the next meeting and see the working of the machine. She can thus learn how to manage for others.)

[Pause and hand apparently conversing with invisible.]

We are willing in one way in another we are not. It would in the eyes of the mortal world destroy *all* scientific *evidence* as to our existence and operation here. Mortals are not so charitable as [charitable not read]...charitable...we are, therefore they would find an excuse for criticism which would eventually injure our cause. [Note 214.]

(It would only be occasionally in cases of persons who have often been to you, like the Judah family, or Dr. Bayley. New persons not known to you Mr. Dorr would accompany.)

We often give names, tests etc. which would be made known to any one registering as our friend used to operate. Therefore this would in no sense be wise. We should advise Miss Pope in this case.

(Miss Pope at the moment is not well and I understand she could not be burdened to be always within call, so to speak. Could Miss R—— do this.)

She would not be able to understand our registering. (Yes.) We might allow another to do so who *could*.

214. Mrs. L. and I had talked over this proposal on the way to Arlington Heights and I had myself urged strongly the bad policy of having Mrs. Piper's daughter manage the sitting. I insisted that the scientific value of the records would be nullified. It is curious to see this view of the matter taken by the trance personalities, tho it is not remarkable. It was the view which Dr. Hodgson had always taken to them in explaining the conditions under which important experiments were possible.

(Miss R could easily learn. It is not difficult and she knows you well.)

This is a matter for further consideration, friend. We will look into Miss Pope's life...life...and see what is there. We will also consider Miss R. We would prefer her if it could be so arranged [on] our side.

(It could be arranged and be much more practical than for Miss Pope who has her independent life to consider.)

We have the greatest love and charity for Miss Pope. She is all right and we U D her *well*.

(Yes.)

We love her for all the good in her and we will awaken and help her for all time, and we cannot do otherwise.

(Amen.)

We will see and speak with Miss R. and see if she can U [D] us here.

(Shall she....)

She may come to us next time and we will try and speak clearly.

(Amen. Miss E—— in writing the J—— family may have given them a wrong impression of Mr. D——. When they come will you correct this.)

(Amen.)

We will take care of this *absolutely*.

* * will not permit any one of our circle to be * * * *
[(Omitted question.)]

Writing? [(Omitted statement.)] Reporting. try me always. [(Omitted question.)]

It is wise friend and we advise it so. Amen.

[(Omitted question.)]

We will take care of *this*.

(I hope to be here soon after Piddington arrives, and I should like a meeting or two with you then.)

We will bear this in our thoughts and see what we can do.

(Mrs. Jenks and Mr. Gargen....)

Gargergle.

(Gargengigl)

We U D well [Note 215.]

(Send great love and say that while they grieve for their own love yet they are glad to feel their loss in his gain.)

Amen + R.

[Mrs. L. and J. H. change place, but Mrs. L. still reads]

It is well, we shall soon be able to register for the friend present so he can U D us well. We feel he can help us much in future..future..

H A I L

(Hail Rector and Imperator.)

Our peace and blessing on you friend. It is his will that we return to you again. We saw you....saw you....at another light, but our utterances were not legible. You did not U D us.

(Can you say when that was?)

Sabbath two ago.

(I do not recall it then, but I recall one very recently.)

Sabbath day before. Sabbath, second day before Sabbath. Second day before Sabbath. Second....

(I do not recall any attempt of mine but a few days ago.)

This is the one to which we refer. It is next to impossible for us to locate days. The only possible way in which we can do so is by the Sabbaths. [Note 216.]

215. Mrs. L. could not pronounce the name and it was written out by Rector before she could utter it. The name had been connected with communications at earlier sittings.

216. We did not catch the meaning of this reference to the time that I was said to be experimenting. Mrs. L. had told me on the way to the sitting that the trance personalities had mentioned trying to communicate with me, and without hinting to Mrs. L. when it was I had been trying. I asked her when she had received the message and the time mentioned by her placed it

(Very good. Who tried to communicate then?)

I Rector, also Hodgson...also...

(Very good. What did you say?)

I said I bring our friend. He tried to say "I am glad to see you, and be here." You gave no answer to him.

(Yes, I replied, but I was not sure that it was from Hodgson.)

I brought Hodgson myself...brought...and he tried to speak a line concerning [a scrawl] concerning his work...concerning ... (Mrs. L. Do you want me to read it.) concerning...

Did you U D?

(I got the most that was said about my health. I think there was something about his work, but I shall have to look at my record to be sure.)

Very good. We saw a little light there but we were greatly disappointed in not being able to use it better. The mind of the light intervened and we were unable to do as wished...unable... we wished...wished...U [D]

(Yes, I got it.)

To say she hath no light would be unfair, but to say she is a perfect light would be unfair also.

(Yes, I understand, but I was doubtful about there being any light at all.)

Y[es], we U D this *well*. But she hath a little light, just enough for us to get a few words through...few words...

some time before the date of which I was conscious I had been experimenting. When Rector thus referred to the matter my mind was fixed on the time mentioned by Mrs. L., and hence my mode of reply. After we came home and were making up the complete record we saw what the reference meant. It was correct that I had been experimenting with a lady in New York City the Friday night previous, March 16th, "two days before the Sabbath." She was not a professional medium, but librarian of one of the large corporations. I had an alleged message from Dr. Hodgson that night, but it was not evidential. The lady knew that I expected messages from him, if anything of the super-normal was possible.

(Very good, and it was probably mixed up with her mind.)

Oh very much so friend. It is not really worth enough to give more time or thought to.

(Yes, Rector, but the phenomena have a very great scientific value for just the influence of her own mind.)

Exactly. We U D and agree...agree...but when the mind enters so completely as it occurs in her case it largely destroys the spiritistic theory.

(Yes, but it throws great light on the difficulties with which we have to contend, and makes people careful about drawing their conclusions.)

Amen. [Hand goes to spirit]

Yes, I will of course [pause]

No I do not, but I will in a moment. [pause]

Certainly. [Note 217.]

You must always consider the possibility of fraud, then again the possibilities of something genuine, then again the possibility of conscious thought...thought...reading.

(Yes, I understand. I thought that there was one hint of thought reading.)

Yes, we discovered this also. We gave her a word, did you receive it at all?...at all?...it was Individuality.

(No, I did not receive that.)

Rector.

(No, I did not receive that.) [Note 218.]

217. This interruption is apparently indicative of the desire of some one to intrude as a communicator. It is pertinent as suggestive of the point of view which Dr. Hodgson would recognize as important when the trance personalities would not appreciate it so fully. Dr. Hodgson purports later to be the communicator, and if we can suppose him "standing around" listening, so to speak, to what I say, we can understand why this interruption might occur.

218. I did not receive anything like the messages here indicated. The following is the record of what purported to relate to Dr. Hodgson and to

You can U D from this the density of her mind.

(Yes, she herself is aware of all that difficulty.)

Amen. We U D but you must be most careful in being led and seeing that you are not being misled. You are keen and sensitive to all that is fine and good, otherwise we could not deal with you, but there are many temptations in your life and we warn you against them. Our good friend here has told us much.

(Yes, I think he never perfectly understood the working of my mind on these matters and experiments.)

come from him that evening. It interrupted an alleged communication from the earlier alleged control of the lady.

"[Pause and scrawl in which the letter 'o' is apparently written twice, and the letter 'n' very indistinctly.] [Pause.] Hodgson. [very scrawly.]

(All right Hodgson. What have you to say?)

we are [pause and scrawls.]

(Go ahead.)

waiting for you, you will soon see results. for we are very anxious to get you started. you will soon be booming and we will be putting through much good stuff. Our only hope is that you will not fail in health: for no one can do as you do. Won't you be extra careful.

[Miss M. remarked that she felt numb on the whole of the right side of the body, including the arm and leg.]

We are not so dumb as you think. We do know more about your side than you give us credit for."

"[I was wondering at this point why I could not get a test when the 'communications' seemed so glib and easy as this.]"

It was this last note which I had written out before my sitting with Mrs. Piper that I had in mind when I said that I had suspected telepathy in the case. The reader will see that I received no such messages as Rector said had sent or tried to send. The caution about my health was given at earlier sittings with Mrs. Piper, but Miss M., the lady with whom I had been experimenting knew my dangers well enough and can be supposed to have had a conscious or unconscious interest in the matter. The alleged messages have the right general ring, with some objections in the style of language, but this would give me no difficulty if the matter were evidential, as I accept the modifying influence of the medium through which the messages must come in all instances.

No, but he does *now...now...* and he is delighted with your wonderful persistence and he is alive to all that you are now doing...*now...* he will follow you to the end of all time.

(Very good. I shall be glad to have his help and service.)

He will not allow of your being misled, not by any means. He will give you every proof possible of his continued existence when the opportunity presents itself no matter whether it be here or elsewhere. U D. [Note 219.]

(Yes, I understand and shall always be on the lookout, but do sometimes his thoughts—his other thoughts—come through that he did not intend to send.)

At times they do and then again his thoughts are somewhat changed. They are...Somewhat...not exactly what they were when he was in the body.

(Very good, I understand.)

The change called Death which is really only transition is very different from what one thinks before he experiences it.

(Very good. I understand.)

That in part explains why Myers never took a more active part after he came *over*. [Hand turns to J. H. who is reading and coughed a little.]

219. This is an interesting passage. Dr. Hodgson was always afraid that I was more easily deceived in this subject than was the fact. It was quite natural for him to think so. He was himself over-suspicious of people in connection with experiments, owing to a large experience with professionals. Most of my experience had been with private cases. But my policy in all cases was quite the opposite of Dr. Hodgson's. I treated them as if they were honest, suspending my judgment on results, and let them prove themselves unreliable. Dr. Hodgson always assumed them frauds until they proved themselves honest. "Always" is perhaps too strong a term, but it expresses the suspicious state of mind with which he usually conducted his investigations into new cases.

Whether he had ever expressed himself regarding me in this manner to Mrs. Piper I do not know. The past records will show whether he ever discussed me in that way to the trance personalities.

(I was just reading the register.)

He had much on his mind before he came and many things which he vowed [not read] vowed...many he would give after... V O W E D...V o w e d...V...V O W E D. he would give after he came over, but the shock was such that many of his determinations were scattered from his living memory.

(Yes, I understand how that would easily take place.)

This is a petty excuse but a living reality—a *fact*...fact. It is unmistakably so with every one who crosses the border line.

(Yes, I can understand clearly how this would take place from similar shocks among the living.)

Amen. Well then we...well then we...need give no further explanations on this point if it is U D by you. However when expecting the best results...expecting...the poorest may be given, unless this is fully U D accepted by those living in the mortal life. Yes it is only by simple recollections that real proofs of identity can be given.

(I understand perfectly, and the more simple and trivial the better.)

They are the best proofs we can give of our existence *absolutely*. Now friend as our friend will soon speak we ask if you have as yet received any light. [pause]

[Sitter paused not understanding what was meant] as yet.

(What light?)

If you have received any light on the point of which we were speaking the last time?

(The young light you mean?)

Oh, no we mean your society work.

(No nothing yet, but I am hopeful.)

Amen. We feel that in the due course of time there will be much philanthropic work and workers interested...workers...w...in all that concerns you now and to which you are giving much time, thought etc.

(Very good. I hope it will soon come about.)

There are many now if...now if...they could be awakened ...who could be awakened...would turn a helping hand and think nothing of it.

(Yes, but I must be in a position to influence them.)

The best way this can be done on your side is by public speaking and interesting those who[se] senses [senses] are dormant ...sense [senses]...S E N S E S [Sense re-read] yes. Also by making what is called...called...in the material world criticism, and make such known to those whose senses have never been awakened.

[Pause]

Speak.

(Yes, Rector but two things are absolutely indispensable. First I must have the means of knowing the facts about which I am expected to speak. Second I must have the means to go about and lecture on the subject.)

This is what we desire of all things...things...in a few short ...short...lectures on the point...short...of the possibilities of a future existence.

(Yes, exactly and I should be situated to do that.)

We will work and pray for you and the way will open up in a surprising manner. A course of lectures on this point would do more than all else on your side except what we do through prayer.

(Yes, I understand and agree.)

The avenues...the avenues...A V E N U E S...are already open if they can be traversed...traversed...

(Yes, I think so too.)

They surely are...they...our friend is and will be [with] you (I hope so.)

in all you U T K g. [undertakings]

You should be in a position another season to do this without any difficulty.

(I hope so.)

Unless Providence changes what we cannot see or foresee you will be able to do this easily.

(Very good. I hope so.)

We also see conditions so-called resulting from it and we also see the work carried on...work carried on...

(Very good.)

We shall be as active on our side for this as it is possible for us to be. We only wish you to be most careful of your life.

(Yes, I wish to take special care, but it is difficult at the present moment to do anything whatever in that direction.)

How difficult, what do you mean? Do you mean to say that in that great world you cannot take care of your health friend?

(Yes, I say that I am not in a position to take rest or do what I need to do for my health. I cannot explain all details here.)

But you *must* write and then work and rest.

(Yes, if I have enough material means to do that, but I have no such means.)

We will help you now and see to this. Leave this to us for a number of Sabbaths and will show you some proof of our *power*.

(Very good I shall appreciate that very fully.)

We do not say that we can change mountains and dry up the sea, but we can help *you*, and *we will*.

[Change of control]

[Hand twists about and glove given]

I am Hodgson. I am glad to see you, get my message Hyslop?

(Am not sure that I did, but if the statement had been a little more evidential I would have been sure.)

[Hand excited]

(Write slowly)

I see try her again some day and I will see if I can get a message through to you clearly.

(Very good, I shall be glad of that.)

I too. I am extremely anxious to U D and help *reach you*.

Hello Mrs. L. I am glad to see you. think I am going to... think [heavy scrawls under 'think'] I am...think I am going to wear sack cloth and ashes simply because I came here, well *rather not*. [see this not read at the time]...think I am going to wear sack cloth and ashes because I came here and go round with my face as long as eternity....Rather not... ..Rather not... yes.

(Mrs. L. I understand, but you are in such a hurry we can't read.)

Nothing of the sort. I am in no hurry at all. That's another one of your notions. I am in no hurry, never was, never shall be ...never was and never shall be...Ah, Ah, Ah. [Note 220.]

Hyslop are you ready to hear from me. I wish you could... could...U D when I say * * [Phy....] * * [Letters apparently Hyema] H i p e n i a got it? (One letter at a time.) All right. H y e n i a

(I got the word but am not certain of the reading. Let me spell it as I get it.) [Word spelled H i p e n i a]

Yes. Do you U D it?

(Mrs. L. Hyena.)

(Very good, I hear. I do not understand. Wait a moment.)

Remember a light we saw last and what I called her.

(No, I don't remember. Wait a moment.)

What your memory. Hoskosh or timbuctoo.

(Well you remember how we lost our memory on this side,

220. A curious feature of this phenomenon is the real or apparent ignorance of the communicator of persons present. This phenomenon occurs quite frequently. The reader will notice that Dr. Hodgson repeats the reference to Rector of the attempt to communicate with me elsewhere.

and how people tried in my experiments on identification to prove their presence and failed.)

Ah yes certainly. Do you remember how we laughed after we got started for home after seeing *her*.

(Do you remember that voice case?)

Yes, indeed, I thought it a capital *joke*...capital joke...joke...joke...and one of the best you ever did. [Note 221.]

(Do you remember the man who asked us there?)

Yes, I have a faint idea who it was. Do you remember anything about FULLER

(Uller?)

Yes exactly, where you saw Chapman?

(Chapman? Did Chapman have sittings with this light?)

Chapman. I do not think so.

(Do you mean that Chapman is the name?)

Oh no. I am trying to recall his name...trying...trying... that I remember *well*. I am trying to think what his name was. I refer too to his name as J. M. [Read at time as T. M.]

(T. M?)

I refer to him always as J. M.

(Very good. Who was T. M?)

I wish to call your attention to our being together in Brooklyn, New York.

221. The reference here is apparently to the "independent voice case" of which mention was made in an earlier sitting. See sitting of Feb. 28th, Note 22. The allusion to laughing after starting for home on this occasion does not exactly describe what occurred, tho we did have a laugh at the folly of the experiment, but it was not such a laugh as the language here might imply. Dr. Hodgson did not speak of it as a joke at the time, but his state of mind about it is expressed to some extent in this description, as he spoke of the fiasco in a manner that involved amusement and disgust, and in justifying the expense said that it was all right, because, if we had not investigated it, we should have been blamed for ignoring the challenge, and it was well to have such cases on record. No known meaning in *Hyponia*.

(Well, if I have the right thing in my mind it was not Brooklyn, but another city.)

What are you referring to, the girl we saw when that Red was in *evidence*...evidence...when Red...

(The liquid?)

I am not thinking about this case now.

(Neither was I, but I was thinking of one in the same city.)

[Note 222.]

(Mrs. L. Time is up.)

Yes, I will bring this up again *next time*.

(Good, that's right.)

Yes, I U D, so I will be off. I know what it means to remain too long. Adieu. Adieu. R. H.

(Good bye Hodgson.) [Note 223.]

[Change of control] [Sometime before the hand takes a new pencil.]

We cease now and may the blessings of God be on you both + Farewell. {R}

222. "Fuller" was not the name of the man I had in mind, nor is it any approximation to it. The name Chapman has no meaning to me, and of course is not the name I had in mind. It more nearly suggests the name of the "young light" in the same city as the man in mind.

When I read "J. M." as "T. M." I had in mind the control of the "young light," these being his initials. But "J. M." has no meaning to me.

Dr. Hodgson and I had years ago, probably about 1890, been together in Brooklyn to look up the case of Mollie Fancher. But the context shows clearly enough that this could not have been meant. In admitting that he had in mind the case in which I had experimented "with the liquid" he indicated what the name "Brooklyn" may have been a mistake for, as the experiment was in Buffalo. The "young light" and the other case were investigated at the same time.

223. The reference to remaining too long is very pertinent and quite to be expected of Dr. Hodgson, as he knew well enough in life what it meant for the automatic writing, if the trance personalities or the communicators remained too long, that is, if Mrs. Piper remained too long in the trance.

(Mrs. L. Amen.)

[There followed this a number of apparent attempts at shorthand, ending with the sign of the cross. It is possible to interpret this as an effort on the part of the communicator, Hodgson, to reproduce some of the shorthand which he used for taking down what was uttered by Mrs. Piper in the subliminal stages of her return to normal consciousness.]

Subliminal II.

[Murmuring] (Mrs. L. What's that?) [Murmuring.]

(Mrs. L. Can't get it.)

Where I am it's all right.

Fanny...Annie. Well dear Annie. Everything is all right.

[Murmuring]

(Mrs. L. What?)

Mr. Hodgson and Mrs. Coolidge. [Mrs. P. smiles.] Imperator...pretty... [Note 224.]

Subliminal I.

All going away. [staring. eyes wide open and scowling. Takes right hand and blows on it]

Well, Ha, that's funny. [Looks at window and scowls. Looks at Mrs. L.]

You've grown old since yesterday.

[Looks at Hyslop.]

(Well what do you think of it?)

Noise...noise...

(What noise?)

224. The names Fannie and Annie, evidently intended for the same person, have no meaning to me, unless Annie could refer to my sister who had communicated in my first series of sittings. There is no indication that she is meant. Mrs. Coolidge I have heard mentioned by Dr. Hodgson in life, but I did not know her.

Loud noise. Yes. [shakes her head]

Hear it, Ha. Dr. Hyslop what is it whistling in my ears, whistling in my ears all through my head. I forgot you were here. [Turns to Mrs. L.] Where were you Mrs. L——? In this same place.

Sitting with Mrs. Piper

James H. Hyslop,

Mrs. L. and A. M. R., assisting.

March 20th, 1906.

Subliminal

Take those threads off.

[Time 10.55. Writing commences 10.57.]

+ H A I L!

(Hail.)

Once more we greet thee, friend with peace and joy. + R.

(Hail, Imperator and Rector.)

All is peace with us but we have much to consider...consider...and arrange for in order to obtain the best we are capable of giving, U D? R.

(Yes, I understand. When you are ready I have some questions to ask.)

We shall consider those now.

(Some time ago Miss Pope presented two articles for a person to be considered. It is a person who if convinced of this other life might be of great material good. When the articles were presented a statement was made which might be thought to be a promise to give this person some meetings.)

We remember this very well indeed and we were very much pleased with the influences which she p...She presented. One moment.

[Hand goes to spirit.]

Have the lady known to us as Miss R—— come here and follow us as closely as possible if you do not gather every word we utter...gather...kindly speak and we will repeat.

[Miss R—— and Mrs. L. change places.]

The mortal whose influences Miss Pope...the mortal...the ...the...the ...mortal mortal is very well for us to meet and we will do so. Follow us?

[Hand reaches to Miss R——.]

(A. M. R. Yes, yes.)

And speak as we can always do our best in this way if we are understood.

(Yes, we understand.)

Next question, kindly.

(Dr. Savage wishes to know why I did not hear about his affairs.)

Because they are such that we will have to...SUCH... speak about them *later*.

(Very good, that is sufficient.)

We are extremely anxious to appoint some mortal...appoint mortal...who can U D us and obtain the best we can give. Until this is satisfactorily U [D] satisfactorily settled we cannot do as we desire. Yet we are doing as well as we can under the present conditions. Next.

(We wish to consider whether we had better have the voice or writing tomorrow for the young light.)

[Difficulty with the paper]

(Wait a moment.)

+ hath settled this by bidding us to return as we are now.
U D?

(Very good, that is all right.)

Our object in meeting her is to U D to what extent she can be developed, and also to see if we cannot change her control.

(Yes, I understand, and with that you could use all means to influence the young girl and the control or remove him.)

We do not think him capable of handling her and...capable...organism and in time he might injure her.

Yes. [In answer to re-reading] Therefore we propose to remove him.

[*Change of communicator*]

Good morning James, my son, I am glad to see you. Write to Maggie let her know you live. I am all right. R. H.

(Good morning, father. I am glad to know that.)

I will not interrupt now but the temptation to speak was very great indeed.

(Yes, father, I know that.)

My deepest love for...love for you always...deepest...remember this. [Note 225.]

[Hand goes to J. H.]

[*Change of Communicator.*]

Next.

(I have no other question save this. Try to influence the inner consciousness of the young light.)

We shall do this so far as it is in our power to do so. She is not conscious of the gift she is blessed with, neither does she appreciate it or its meaning.

(Yes, I think so, but as you know how to affect her and others like her you may do something and you may also sufficiently affect her physical health to influence her mind and the parents toward the importance of this work.)

225. Maggie is the name of my stepmother. The mention of it here is not evidential. It has been mentioned in previous sittings. The request to write to her is either in ignorance that I am living or shows some sense of humor, as I have not written to my stepmother for some months. R. H. stands for the initials of my father's name.

Amen. No mortal could U D the whole situation any better than we do, therefore we will do all to right everything... Right everything...everything.

R— kindly try to U D us. It will help us later in all we U D k. U D

(A. M. R. Yes, I understand.)

We are in a sense experimenting to U D what...experimenting...we can do best.

Friend we see in your life another influence which could be brought into communication with us, who would lay aside his Sword of anger S...and turn to us all on our side.

(Do you refer to me or—) to you [I thought of the words "on your side"]

No, on your own.

Not exactly angry, but not in full sympathy with your views...your.

(Yes. Do you know his relation to me?)

[Hand moves from J. H. to spirit.]

I'll ask your father. He may know as he spoke of it to us.

[Change of Communicator.]

Well, dear, it is father. Mary. Father...Mary.

(Very good. That is the person I thought you had in mind.)

Father will U D, so will another influence *in his life*. They will all understand as sure as life.

(Yes, very good.)

We can influence in a very large range—

(Very good.)

Wait until I finish. —on the earthly side. [Note 226.]

226. After the sitting of the previous day and while we were copying the record, Mrs. L. and I chanced to talk about my father-in-law, and I told her quite fully of his opposition to me in this work and how he handicapped me in it. He is quite able financially to help in the work, but will not do it.

Children well?

(Yes, very well. The youngest is much better.)

We prayed for this. We shall keep her well if possible. She needs our help constantly.

(Very good, I am glad to know it.)

The darkest hours are before the dawn... the darkest... and yours are passing now. + R. U D?

(Yes, I understand and shall be happy to find that is so.)

We shall need you...shall...friend, and when we call...call...you are to come no matter what takes place. We shall need you and we shall prepare you for the best U D of...Best...our work.

(Very good, I shall be very glad of this.)

Spiritually and...Spiritually...and in every way fit you for this work, also the material help will come to you when you are prepared fully as we desire you to be. We shall have no difficulty *then*. It is wise to keep silent on all points...Silent...where there are private...where...private...matters which would in the eyes of the mortal world...mortal world...injure any one. You must learn to use discretion and judgment protecting...protecting others interests.

(Yes, I understand, but you know Rector there are a great

Mary is the name of his daughter, my wife, who died in 1900. The peculiar manner in which my father-in-law is mentioned in answer to my question about his relation to me is psychologically interesting. It was not direct as the reader will notice, and reflects a difficulty in getting messages. The statement: "Father will understand, and so will another influence *in his life*," is most strikingly pertinent, and almost evidential. There are conditions affected by this "influence in his life" that are too personal to narrate, but it suffices to say that the meaning is clear enough to me, general and oracular as the statement is.

[My father-in-law has died since this sitting. The date of his death was December 14th, 1906, so that the reader will see its proximity to this time. It was his death that placed me in a better situation to carry on the work.]

many kinds of indiscretion. I think too much has been said about my indiscretion.)

Well mortals differ on points of this kind, but the best and wisest decision to come to is let each individual decide for himself what he considers his personal and private life.

(Yes, Rector, I think I have always done so, and what some people call discretion is no better than cowardice.)

There is a great difference between cowardice and discretion in our eyes. We wish you to be so trained and wise as to feel the importance of respecting the private lives of all who are privileged to meet us, and we shall get on splendidly as time goes on. U D?

(Yes, I understand perfectly, and I think much of the suspicion about my indiscretions as they came to me from one man were based on newspaper stories with which I had absolutely nothing to do.)

We feel certain that you have not been fully U D. No one U D this better than we do. We will not permit anyone to cast any reflection on you because we see your spirit absolutely and we U D it *in every particular*.

(Very good, I am quite satisfied.) [Note 227.]

227. The spontaneous reference to my indiscretions have some interest. I learned through a letter from Prof. James that many thought me too indiscreet to take charge of the Society's work in this country, and I also learned from friends that Dr. Hodgson had thought me so, the fact having been suggested by some things I have said in my campaign work for an endowment. Dr. Hodgson had never accused me of this personally, and it was news to me. The fact is, however, that I have never revealed anywhere a single fact or incident which I was asked to treat as private. I was told many important facts by Dr. Hodgson which I used in private discussions with people asking questions or raising objections to my position regarding the Piper case, but I neither published any such facts nor used them in lectures. Matters of a private nature I did not reveal. I can well understand, however, from the point of view of a man who wanted to be the first person to say certain things or mention certain facts that these might be called private. But not being in-

You need be, for if we U D you all will be made clear and
be made clear....U D. U D?

(Yes, very good, I accept it.)

Amen. Now then...now then...then...we may need your
 help, friend. and if we do we shall call ere long...call ere long.

(You want another pencil?)

[Offers a pencil which is rejected.]

Put your influence on it.

[Hyslop holds pencil a moment and gives it to them. Still
 rejected.]

More.

[Rubs pencil in hands and gives it to Mrs. Piper.]

Thanks. Now do you fully understand us?

(Yes, I do.)

No one sees better the or U D the *modus operandi* better than
 you do, as you have been privileged, if we may so express it...
 privileged...to meet us under the best possible conditions in the
 past.

(Very good.)

It is not of us to wound any spirit but to train him to U D
 God's...God's holy truths and how to accept them...God's holy
 ...H O L Y.

(Yes, I understand.)

Then what is there for us to do but teach this truth and help
 you to U D us in future.

[Hand makes cross in air.]

formed that they were such and, respecting the privacy of those which I was
 told were private, it was often necessary in the interests of the cause I was
 defending to silence critics and sceptics. In this way many things were said
 which I have no doubt unwise people would regard as indiscreet. The trance
 personalities had in some way gotten hold of the general situation, and as the
 accusation of indiscretion had been made it is of interest on any theory, sug-
 gestion, fraud, telepathy, or spirits, to have the incident explained.

Speak. You have a question...you have a question on the point referred to.

(I don't recall it just now.)

Was it not like this? Others seem...Others...not to U D?

(No, I don't recall now that I had.)

They will nevertheless and all will right itself...all will.

(Very good, I am satisfied.)

Amen.

[*Change of Communicator.*]

[Excitement in the hand and glove given]

(Wait a moment! Keep calm.)

I am Hodgson. God bless you! I am glad to see you again.

(Good morning!)

How are you, first rate?

(Good morning, Hodgson, go slow.)

How are you?

(Go slow.)

Good, capital! Certainly.

(Yes, very good. Wait a moment, keep calm.)

Certainly *I will*.

(We have great excitement in the hand, Hodgson. Keep still.)

Really?

(Yes.)

I'll call +

[Hand seizes glove and becomes more quiet.]

All well in N. Y.?

(Yes, very good, and I hope you will keep a lookout for me soon after my return.)

Wish me to grab your coat tail and hang on to it, ah! [eh]

Wish me to hang on to your coat tail, ah!

Exactly. [In answer to re-reading]

(Yes, metaphorically.)

I shall be delighted and you can expect most anything from me, (Good!) almost anything. I may rap you over the left ear, I may whisper in it, or I may just point out something we...we... both U D.

(Very good, Hodgson,—a question—)

I am recovering from the shock and feeling somewhat clearer. Certainly. [In answer to re-reading.]

I am not quite steady yet, but I shall be very soon I hope.

(Very good. Can I ask a question?)

[Assent]

(Good. Did you try with my little boy as promised?)

Yes, I did.

[Hand reaches out for glove. Thirty seconds pause, hand trembling meanwhile.]

And if all goes well I will try again at our next experiment with him.

(Yes, yes, good.)

He is a good subject.

(Yes, for some things, and all I wanted was to see what you could or could not do.)

I U D fully. Did you U D me?

(I did not get anything except some crystal visions.)

I will give— [Note 228.]

[Hand goes to Miss R——'s lips.]

Well, well, Miss R——, I am glad to see you!

(A. M. R. I am delighted to meet you, Mr. Hodgson.)

First rate! You see I am here at last trying to give you a message. Keep at it, Hyslop, don't give it up. I wish you could see me. Fail? Well, it will not be because I have not tried. Well rather.

228. I had asked Dr. Hodgson at an earlier sitting (March 28th) to try my little boy who is a hypnotic subject. Nothing came of it, as my statement that I got only some crystal visions in the experiment.

(I shall do my best and keep up all my grit.)

Amen. I no sooner arrived than I began to hunt you all up.

(Yes, I believe that quite fully.)

You would better believe it. I shall stick to it to the *end*.

(Yes, I know that.)

Do you remmber now...do you...what I had on my mind about your aunt? Your aunt and the objections she raised in answering your inquiries...inquiries?

(Yes, I know that very well, and I would be glad when you can that you should give me that Latin again.)

Which?

(That you tried at the meetings some time ago.)

Yes, I will go over it again when I have refreshed myself...refreshed myself. I wish to clear up any and all utterances I make here.

(Good. I got only three words of it, but there is no hurry. Just go on and free your mind.)

By Jove, you understand the difficulties I am experiencing, do you not? I shall hope to give you some good things by and by.

(Very good.)

Do you remember anything about *cheese* we had?

(Yes, if you can say a little more.)

Did you like it? Did you like it?

(Where was that?)

Do you remember anything about a lunch in my room?

(You have it very nearly right. It was not in your private room but in the club.)

Yes, club...club. I could not get the word at the moment. Cheese—[Excitement]

(Wait a moment, wait a moment! That was good. All I wanted to do was to separate the incident from another one.)

I am not mistaken...mistaken...I remember what I have on my mind well.

(Yes, very good.)

And so do you.

(Yes, very good. That's right.) [Note 229.]

I find the memory of the spirit far exceeds that of the mortal's oftentimes.

(Yes, do you find that the memory of the spirit in its normal life on your side is better than when communicating?)

When absent, do you mean, from the light?

(Yes, exactly.)

Oh, yes, very much.

(Yes, very good, very good, glad to learn that.)

[Excitement in the hand.]

(Wait a moment, wait a moment. Very good, wait a moment.)

It is I find most difficult to use the mechanism...mechanism ...and register clearly one's recollections. I have much sympathy for George whom we badgered...whom whom we...to death, poor fellow. He gave me all I had to hope for in spite of my treatment of him. Now just keep your patience with me and you will have all you could ask for, U D? [Note 230.]

229. The reference to "cheese" was very good. When it was mentioned I thought of two events and wanted something more specific indicated before I recognized the one which was more clearly indicated in the reference to a lunch. This clearly distinguished the one incident from the other. After a sitting some years ago, just before I took the train for home, Dr. Hodgson proposed that we have a Welsh Rarebit in the Tavern Club where he had spent the evening in conversation. Dr. Hodgson made the rarebit himself and with another friend present we had a great time of it. It was the only occasion in our lives when we had any cheese together. What it was that could have called this to mind I do not know, and it is not indicated in the message.

230. The allusion to badgering George Pelham is quite pertinent as it had been a subject of frequent remark by Dr. Hodgson to many persons to whom he explained the difficulties of communicating and the effect of the sitter's annoying the communicator in various ways.

(Yes, I am quite willing to let you have fully your own way.)

I shall take it in spite of you. I am determined to do what I think best. Do you remember the tussle I had with you...tussle...tussle...tuss...I had with you about getting that book in order...in order?

(Yes, we had many hard tussles.)

Indeed we did. [Note 231.]

I am wondering if you recall some lines I wrote you once a year or two before I came when you were in the mountains for your health?

(I do not now recall them, but it is likely and I can find out because I have absolutely all your letters. Can you mention a few words of the lines?)

You remember the lines I used to quote often...quote...running like this: patience is a blessing * * right, and your answer and the subject of rest. You were pleased and replied they were apropos of your condition...apropos.

[Not read at the time]

Go over this later. [Note 232.]

(Yes, I shall do so.)

Do you recall any statement of mine...statement of mine...concerning Sidgwick, Mrs., Mrs., Sidgwick?

(Mrs. Sidgwick?)

Mrs. Sidgwick. Cannot you take this up?

(Yes, I do recall them and I shall be very glad to take that up.)

231. The reference here is to our discussions over my Report. They were alluded to at an earlier sitting. (February 27th, p. 620.)

232. I have every letter of Dr. Hodgson's since I arranged for my first sittings in 1898. I have read those during the period when I was in the mountains for my health, and I do not find any lines in them of the kind here mentioned. Nothing was said in any of those letters by way of advice, except in regard to a diagnosis and prescription made by the trance personalities at the time.

I wish you would and deal with it as I should have done. She is misleading herself.

(Yes, Hodgson, I shall do the very best I can, but I can never do it so well as you could.)

Well, well, that all sounds pretty enough but I can help you yet and conjointly [conjointly] we may be able to do *much*.

(Very good, I hope so.)

All you have to do is to use good judgment and extract certain evidential points from records which I left and...records... and write them up, giving comm...your own comments, which will help me greatly...greatly.

(Very good, I shall do so with pleasure.) [Note 233.]

I will refer to some things later which you can do for me. I am very

[A little difficulty in reading. Mrs. L. says "troubled."]

—about Newbold. Give him my warmest love and tell him I shall be very glad to do anything I can for him. Ask him if [he] remembers being with me near the ocean on the beach.

(Yes.)

(Mrs. L. The time is about up.)

Give him my love in any case, I...and assure him I really exist.

(Yes, I shall certainly do so.) [Note 234.]

233. The incident here alluded to is quite an evidential one, in so far as personal identity is concerned, without supposing it supernatural, which it may still be. But Dr. Hodgson had talked over with me before his death the matter of his writing the reply to Mrs. Sidgwick's criticism of his Report (*Proceedings*, Vol. XV, p. 16), and it was Dr. Hodgson's intention to write his reply this year and have it ready for publication in connection with my plan to organize the work in this country. He had collected some of the material for that reply, and we had talked over some of it together.

234. Prof. Newbold writes me in response to inquiries regarding this incident as follows:—

"Yes, the allusion is pertinent. Last July I went to Nantasket Beach with Dick. It was the last time I saw him."

(Mrs. L. The time is up.)

If I can make you over I am going to ask you to help me now.

[Scrawl]

Must rush off and get a breath of fresh air,

(Good bye, Hodgson.)

I'll see you again. Adieu.

* * * * ["me addi"?]

R. H.

[Hand cramped backward. Another pencil given.]

[*Change of control.*]

We cease now and may the blessings of God rest on you. +

Farewell. {R}

[Hand prays. Cross in air]

[Hand reaches up to Hyslop's face. Drops on table.]

Subliminal II.

Mary.

I hear you.

I don't know.

It is all right with me here.

Is Alta well?

Is Ollie well? [Note 235.]

[The above all spoken in a whisper.]

That's Mary.

[Spoken in a little louder tone]

[Smiling as if seeing something]

Where did you get that stick?

235. Mary is the name of my wife, as indicated before. Alta is the name of Mrs. Piper's older daughter. It was apparent at the time that this was a mistake for "Ollie" which was given very clearly. It is almost correct, in fact, is the correct pet name for one of my wife's most intimate friends when she was living and student of music under my wife. She is still living.

[Staring, then smiling]

You better read Old Lady Mary.

Jessie well.

All going away.

[Muttering]

(Mrs. L. Who would better read "Old Lady Mary"?)

Mr. Hodgson talking about it.

(Mrs. L. Who had better read it?)

Every day. [Note 236.]

Subliminal I.

Room. Picture. Wall...Window. Window. [Last word spoken in a whisper]

[Apparently looking at sitters]

Elephants.

[Looking at Miss R. who has on spectacles]

Owls' eyes. Head. Don't like it.

[Rubbing one eye very hard with hand] [Mrs. L. prevents this]

[Looking at Miss R. and smiling, with pleasant expression]

You got a body, haven't you?

(Miss R. Yes.)

236. The reader must remember that Mrs. L. was present taking notes. The reference to "Old Lady Mary" had no meaning to me, and the previous mention of the name Mary may have reference to this, and so my note indicating its relevance as explained may be a mistaken interpretation, tho I give it for its worth on any theory of guessing. But Mrs. L. remarked when we were copying the record, *apropos* of the expression, "Old Lady Mary," that it was the name of a ghost story which she once read. Mrs. L. said that she was not thinking of it at the time, but that when mentioned it suggested a great many pertinent associations, tho she knew nothing save these associations for the occurrence of it. She does not know whether her husband and Dr. Hodgson ever read the story or not. They could not mention it as evidence of identity.

[Looking at Mrs. L.]

(Mrs. L. Hello!)

[Looking apparently at Hyslop]

It is a black head.

All those beautiful people were here a moment ago.

[Looking at Mrs. L.] (Mrs. L. Good morning.)

Mrs. Ledyard, did you hear my head snap?

(Mrs. L. Yes, did it snap?)

Yes.

Sitting with Mrs. Piper.

J. H. H.

March 21, 1906.

Mrs. L. Mrs. L. reading at first.

[In trance 10.07. Ready for writing 10.09.]

[Cross in air.]

+ H A I L!

(Hail, Imperator and Rector.)

We return once more to earth this day + bring peace—

[Hand goes back inserts "&c" above the line before "bring."]

—and love bringing peace and love. + R.

(Dr. Hyslop has allowed me to speak for the moment.)

Amen.

(It is important for us to know if you will allow Miss R—— to come to writing meetings when the Judahs and Dr. Bayley are present.)

Certainly. We feel this may be necessary.

(Amen.)

We find Hyslop gets on quite well.

["Quite" read "pretty."]

Quite.

(Amen.)

We feel the importance of having some competent mortal to interpret our utterances when we return as we are now. U D

(Perfectly.)

For the time being Miss R. seems to be the only one on whom we can rely at present.

(That is true and I can go to my mother feeling more safe that the light will be protected and that Mr. Dorr shall not be over-worked.)

Amen, we will try and not overtax her either. We U D the difficulties on the earthly side.

(Yes. The young light is present in another room. The mother of the light has also come. Do you wish both to be present with you in the room?)

We cannot observe so clearly if others are present. It would be wiser to give us a free...free...opportunity of looking into her light without others who might distract our attention. U D

(Perfectly. I understand perfectly. Do you prefer Miss R. or myself to take notes of this meeting?)

Miss R.... can do so well and very clearly.

(Amen.)

You may return when the light closes or if we are not U D.

(Amen. I will now call the young light.)

Is Miss R. present?

(I will call her with the young light. Hyslop wants to know if it is best for him to be present or absent.)

He would better remain for awhile. We find he may be able to U D our utterances.

(Amen. I will now call them if you will wait a moment until the change be made. I beg of you to go and be with me until I go and return.)

We shall do this friend in any case. Do not forget to pray with us and live in peace and love divine.

(Amen.)

[Young light and Miss R. are called.]

[Before they come writing begins to J. H.]

Will you not speak?

(Hail, Imperator and Rector.)

We greet you with peace and love dear friend. +

[Pause]

[Miss R. and Miss S., the young light, enter.]

H A I L!

[Mrs. L. enters for a moment and puts cloak on shoulders of Miss S., making slight disturbance.]

May we have peace?...have peace? Have peace? Have peace? Peace?

[Miss S. takes place of J. H. at table as sitter.]

(Yes. What is the matter?)

We are all right now. Welcome, friend, we U D you well.

(Do you wish to speak to me?) [Dissent] (To the young light?) [Assent]

H A I L, friend of earth. We greet thee with love.

(Miss S. Hail.)

We see your fear. Fear not we are your friends in all that concerns you.

(Miss S. Thank you.)

We are sure of your health if you fear nothing. But to study so is not so good for you. Amen.

(Miss S. I have not been studying lately.)

[Miss S. speaks in a very low tone.]

(J. H. She understands.)

We have tried to help you in si...silence always. We find we are not sure of your influences. I feel if we can change these all will go well.

(J. H. Do you wish her to speak?)

Change them. We do, and fear us not.

(Miss S. What influences do you mean?)

(J. H. What influences do you mean, she says.)

We like not the influence called control. Called...

(J. H. We get it.)

He is not what we feel is [best] for you U D?

(Miss S. I understand.)

Why do you fear to follow that which is best for you? Answer?

(Miss S. What do you think best for me?)

(J. H. What do you think best for her, she says.)

To live by Truth and follow truth which is ordained for you.

O R D A [Read and word not completed] for you.

(Miss S. I have already been advised, guided. I should have to think about it.)

You should not hide your light under a bushel, friend. I Rector advise your following your light fearing nothing, to be used for truth and wisdom. To think—

[J. H. makes explanation in low tone to Miss S. Hand queries.]

Amen.

(J. H. I was explaining to the young light what you meant.)

Amen.

The past so called control cannot always be relied upon absolutely.

(J. H. I got it.)

Clear

(J. H. Yes, perfectly clear.)

I U D the truth[?] and I am disappointed in what I see.

(I understand.)

I feel there is some truth and much that cannot be called truth, which pains me much.

(I understand.)

Yes, we feel it wiser not to enter too much into this as we are guided by one who U D it all.

(I understand perfectly.)

What we might say might hurt...might hurt...therefore we speak not but later we will tell you *all*.

(Very good. Do you wish the friend to remain here longer?)

We do not think it necessary.

[Miss S. leaves room. J. H. takes her place at table.]

(We U D)

We U D well.

(Yes, I understand.)

Do you U D what we see?

(Yes, perfectly.)

We are *grieved*.

(Yes, so also I.)

How can it be so?

(She is very timid and the attachment to her grandfather, the control, is so great that she naturally wishes to hold on to a family affair.)

We U D it so well. It is painful [not read at time] to us... Painful to us as he is not to be relied upon.

(Yes, I understand perfectly.)

Therefore it would be well to leave him *alone*.

(Very good I shall be perfectly satisfied. Wait a moment.)

It would be better so. Hodgson says to have nothing more to *do with it*.

(Very good. That is all right.)

It would lead only to unpleasant results, and the determination of her own mind would greatly retard any great results. We hoped to help her, but it is worse than useless to try to help it *now*.

(I understand perfectly.)

There is so much error mixed with truth it would not help any to try and reach her only silently.

(Yes, I understand fully.)

Besides there are so many material obstacles in her life...
O B S t a c l e s . . . O b . . . [word read]

(Word before obstacles?)

So many material...in her way it would be like using up all
the light we have to remove them. Our advice in future is to
leave *her alone* to her family and friends...family...friends.

(Yes, I got it and understand.)

Have you not encountered great [encountered not read] have
you...you...have you not encountered...en...E N C O U N -
t e r e d

[Syllable "en" read and assent.] C O U N T E R E D E n -
c o u n t e r e d . . . E n c o u n t e r e d . . . g r e a t d i f f i c u l t i e s .

(Yes. I am surprised at myself for not reading that.)

Are you? Well never mind, dear friend, it is not easy to U D
us we know, yet patience is everything...patience...We mean to
ask if you have not had a struggle with her...S t r u g g l e

(Yes, quite a struggle and have had to use great tact.)

We see this, therefore it...therefore it...[is useless...Us...
is useless to follow her up. Leave her to her *family*.

(Yes, I understand and shall do so.)

Let her now rest as the opposition would be so great it would
not Reward...the results would not [finger points to word "re-
ward"] you. [Note 237.]

237. The statements made with reference to this "young light" are
often very relevant, and I understand some of them have been made to other
sitters previous to the girl's coming for a sitting. The allusion to "material
obstacles" may have reference to the girl's physical health, which is not
good, but as I had actually mentioned this the day before to the trance per-
sonalities the allusion has no value.

Two things should be mentioned in explanation of the failure to effect
what the experimnt was tried for, which was to have such conditions brought
about as would enable us to experiment scientifically with the girl. Unfortu-
nately as we went to the sitting I learned from Mrs. L. that it was not clearly
understood that the mother was to be present. The expectation had not been

[*Change of Communicator.*]

I am Hodgson. Good morning, Hyslop. Delighted to see you again. I intend to keep you busy...intend to keep you...I intend to keep you...I intend to keep—

(Wanted?)

No, no, no...intend...i n t

(Intend)

—to keep you busy—

(Yes, you do.)

—for awhile and see how you like it.

(Very good, I hope so.)

[Excitement in hand, glove seized and held firmly, then laid down, and hand becomes calm.]

I saw her...suppose you might, I did not see...I saw her, I suppose you might, I did not. I suppose you think I did not...think...I suppose you think I did not and I am awfully disappointed really. I am glad to see you have carried out my proposition so *well*. I am grateful to you as it clears up everything with them over here.

(Very good, I understand.)

explicitly mentioned at previous sittings, and as I had taken it for granted, knowing the girl's timidity and fear, nothing had been said about this expectation. Owing to fear of its effect on Mrs. Piper we decided that we should ask the trance personalities about the matter before the admission of either the mother or the girl, or both to the séance. The mere talk on the train raised some resentment and great timidity on the part of the girl. This was pacified somewhat, but she went into the sitting, after the trance personalities had excluded the mother, with a strong feeling of resentment and some fear. She almost cried when she learned that her mother would not be admitted. The allusion to her fear at once by the trance personalities therefore, has its importance. All the rest explains itself. She confessed to great anger afterward at the mental attitude taken by the trance personalities which the reader will see clearly enough was not very tactful. Most any young girl who is as bright and clever as she is would naturally resent it.

How are you, first rate?

(Yes, very good this morning.)

That is fine. I am glad. I hope you will stick to *your post*...
post [not read] P O S T...Post (post) [Assent] and fear *no man*.

(I shall try to do that as I feel very much strengthened from
the last two meetings.)

Amen.

Let me assure you I will not give up anything and I do not
want you to either. The truth will bear its weight all through
life.

[Word "through" not read]

Through life...all through [heavy lines]

(All through life.)

Yes, U D. I got that pretty clear to you for a wonder.

(Very good. It was perfectly clear. Doing very well today.)

Good, you surprise me now since you have not got me on your
side to help you.

(Very good. I am using my mind as hard as I can.)

I U D that perfectly *well*. [Not clear] *well*. It is as clear to
me as daylight ever was.

(Very good. I am glad to know that, as I have seen evidences
every now and then that you get my thoughts which I do not
utter.)

Indeed I do. I am as clear in reading your thoughts as you
are in thinking them. I intend to keep at it until you *come over*.
Then we will shake hands and...then will shake...call it quits
... and call it *quits*...Q U

(Quits)

[Assent]

Call...(call?) Yes U D

(Perfectly.)

Capital.

Is that Miss R.?

(Yes.)

Oh I U D why you got messages so clearly. I U D it all *now*. Hyslop if you have anything on your mind that I do not see speak it out and I will *answer*.

(Nothing particular, as I wish to let your mind take its own course so that I shall not badger you.)

Amen. [Very heavy lines]

You better not. If you do you will get the worst of it. I am doing as well as I can with the poor material I have to work with ...material..it is poor at its *best*. Yet I am grateful for a little and hope for more. Give up that child and let her go to her nurse ["nurse" read as "mama"] leave her to *her nurse*.

(Shall I try to get their personal records for private use?)

The *girl's*?

(Don't read that quite. The girl's?)

[Assent]

It would be well if you could do it. But I doubt very much if they would give them to you.

(I have all the records *now* up to one or two months before you passed out, and I can use them for certain *non-evidential* purposes.)

Good, capital. You must not misconstrue my meaning. I find she is a very *clever* girl and she is mixed up with her work greatly ...work... (work?) yes

greatly...greatly (greatly?) yes.

(I understand.)

Did you not see this before?

(Yes, I knew something of it but hoped it could be modified.)

Not so. It is too deeply rooted, so to speak, but it would be well to obtain as many records as possible to show up the other side of the question.

(Question?) [Assent]

The other side of the—

(I understand.)

I wish you success in this, but you will have to use great tact in obtaining *them*.

(Yes, I understand perfectly. But they will probably be somewhat disappointed at the results to-day.)

In that way we must speak the truth...what way?...In what way...Way...In that way?

(I understand why it is. Probably they did not expect the advice about the control in whom they themselves have so much confidence.)

I see. Well, it is of little moment a...in any case. I trust Rector to find the truth and to * * it...put it...into evidence.

(Yes, that is all right. It is very well stated, but you know people keep a large number of thoughts on the margin of their minds that are not sent to them.)

I U D well but I can U D her perfectly well. I see her as I never did before. That is a great shock to me.

(Yes, I understand that.)

I doubt if they will help you much after hearing what she heard, as you say.

(Yes, I also think that.)

But it is of little moment any way. I find we must find another in and through whom we can operate...operate...through whom...through...through...T H R O U G H...through whom (I got it)...and it will be *well* to leave this case out of the question for the time being.

(Yes, yes, I shall do so.)

[New pencil given after being rubbed a little by J. H.]

Do you remember the day we saw her?

(Yes, very well.)

Do you recall what I said about hysteria?

(Yes, very clearly.)

I find I was *right*.

(Yes, I think so.)

I know it. My explanation to you was just right...just...

(Good.)

Now I have the best possible opportunity of judging from this side.

You are doing nobly. I am proud of you.

(Very good, Hodgson, I am glad of that. It will be a great help to have your confidence.)

And my vision...insight...[substituted for "vision"] into these cases...insight...insight...into these cases...it may help throw more light...throw [not read T [read F] T H R O W (I got it!)

Good. I explained to you that I thought her case a partial...partial...case of hysteria—

(Yes, I remember that well.)

—and it is true largely. [Note 238.]

(Wait a moment. Book used up. Changing pad.)

Oh I U D. Excuse me.

(Good.)

Largely...largely...

(Yes, I understand. It is all right. Got it.)

Amen. How about Miss * * in New York? Mrs. P * *

238. Dr. Hodgson and I had a sitting with this young girl at her own home last year, the date is on record among his papers, and after we left the house and were walking down the street on the way to dine with a friend we were talking about the case and Dr. Hodgson remarked to me, among other things, that he thought she was somewhat hysterical. This is in fact true, but would not be noticed except by one well acquainted with such cases. She cries very easily and is very sensitive in feeling, and when ill, shows decided tendencies to disturbances described as hysterical. I understand that this characteristic has been mentioned to other sitters who did not know the facts. I am the only living person who knew anything of the statement about it after we left the house.

in New York, the one I went to see with you. Don't you recall—do you not recall?

(I don't get the name exactly.)

Do you remember Mrs. —

(Spell it.)

P r e a l s . . . M r s . P r e a l l e s [?]

[Pencil breaks. Another pencil given.]

She was the one we went to see on a Sunday.

(New York?)

Yes, she was to go to Boston.

(I do not recall it.)

You will later.

(Yes, I may.)

Do you remember the one A L L s S [?] She gave a message and I said I was Hodgson. . . I was Hodgson. I told you she was a fraud and she is. [Note 239.]

(Very good. Was Pepper the name?)

No. I told you about her at one of these meetings here before.

(Is the name Miss Gaule?)

239. I do not recall ever being with Dr. Hodgson at a sitting with a medium in New York, much less any one having a name such as is mentioned. I of course did not get the intended name, and the apparent name in the record is simply the best reading which I could give the letters as they appeared. I know a medium whom the name and two incidents suggest and to whom I understand Dr. Hodgson had sent people for experiment, but I am not sure that this is the one meant. Dr. Hodgson and I never had a sitting together with her, but each of us had a sitting with her near the same time. I had mine on a Sunday on my way to New York and it was the intention of the lady to go to Boston and to try the development of her mediumship. She was a widow who had recently discovered the power of automatic writing and was anxious to make her living by mediumship rather than by the work of a seamstress. It was the mention of Sunday and her intention of going to Boston that brought her to my mind after this sitting was over.

No, not Maggie Gaule, but—

Do you not recall anything about a Mrs. Williams...Wil
(Williams.)

[Assent]

(Yes, very well. I remember Mrs. Williams.)

I should say you did...you did...I should...you *did*.

(Time is up.)

—ever forget...ever forget her...will you ever forget her?

(No, I shall not.)

Nor I either.

(Yes, I understand.)

Look out and keep to the right and we will—

[Hand cramped]

Good bye. R. H. [Note 240.]

[*Change of Communicator.*]

We will take care of you...take care of you *throughout* [not read] throughout...throughout...to the end...to the end... throughout...to the end...

(I understand.)

God be with you and your dear children as we will *be*.

(I shall be most thankful for all your help.)

Amen. You will receive it. Come when we call and meanwhile may the blessings of God rest on you.

[Hand reaches out to H.]

(Yes.)

U D?

(I understand and hope I can live under those blessings.)

240. The mention of Mrs. Williams is suggestive, as we both knew all about this case, which was one of materializing séances. I had made two or three reports on her. What Dr. Hodgson knew about her personally, I do not know. We both had the same opinion of her performances and this was not favorable.

You can and we have no fear of you. We U D your life *well*.

We cease now and our blessings on you both. His holy blessings also. + Farewell..{R.}

[Hand moves about slowly and up to J. H.'s head.] [Cross made in air.]

Subliminal II.

All right. I will. I see Imperator.

[The above spoken in very light whisper]

[Mutters something not intelligible.]

[Mrs. L. takes place beside Mrs. P., replacing Prof. Hyslop.]

My love to Hyslop.

It is no use. Time thrown away.

I'll see you again soon.

Happy go lucky.

Pax vobiscum. Amen.

I want you to go with me.

Keep your eyes open.

[Laughing and evidently much pleased.]

Mr. Hodgson and his mother.

There is a lady with a spot in her eye. [Said laughingly]
[Cf. sitting Feb. 27th]

Lilies.

I understand, I understand. I know. I will.

I'll be off.

I'm going out.

[A motion made with right hand as if trying to take something away from before her eyes.]

[Staring. Expression of displeasure.]

Subliminal I.

It's an awful place.

[Staring around room.]

My room.

[Looking at pillow in front of her.]

My pillows too.

[Looking at Miss R. with recognition]

Hello, Miss R——!

(Miss R. Hello!)

I forget you were here. I did not see you before, did I?

(Miss R. No.) [Miss R. did not see Mrs. Piper before opening of sitting.]

[Recognizes Mrs. L. and J. H.]

Mrs. L.! Dr. Hyslop! What are you doing in the corner?

(Mrs. L. He is sitting over there.)

(J. H. Looking at you.)

(Mrs. L. Are you all right now?)

Yes. Hear the whistle?

(Mrs. L. No, I did not hear it.)

Gone.

(Mrs. L. All gone, are they?)

Yes.

[Paying attention to right arm, as if a little troubled with it.]

(Mrs. L. Does your arm hurt you?)

No, it does not hurt me. It feels asleep.

Sitting with Mrs. Piper

J. H. Hyslop,

A. M. R., assisting.

April 25, 1906.

[Time, 10.15 a. m. Hand raised. Cross in air.]

+ H A I L.

(Hail, Imperator and Rector.)

We return once more this day with exceeding joy. We bring love and peace. + R.

(I am glad to meet you again. The lady who was to be with me was ill and could not come.)

We feared it might be so but we shall hope to arrange for more than one meeting later when it will be fairer to us all also the lady... FAIRER...

(Very good. That may have to be another season.)

It will be well in any case yet we hope for it sooner than you think. Time will help us to U. D. better.

(Yes, I understand.)

In any case there is no need for anxiety as all looks much better to us than when we met you last. We U. D. so much better all that is necessary concerning you and the most important... important... work of *all*.

(Yes, I read it all.)

So far as the lady is concerned we send all love and greeting to her and we will try to find her friends here and send her some definite message that will help her in reaching us but now let us ask you to take a message of love from Phil. [Note 241.]

(Yes, very good. I shall be most happy to take it because the father is very anxious to have something sent.)

He [pointing apparently to previous page just turned] Phil U. D. so well his father's anxiety and desires. [Note 242.]

(Good. Thank you very much for your word to your father.)

[A long series of messages from Phil Savage to his father is omitted here, as being too personal to publish at present.]

+ Do you see light friend?

(Not yet. Owing to Phil's father's health I have been slightly hindered and have also to wait until some decision has been made about Hodgson's place.)

241. Nothing evidential was said with reference to "the lady" in mind. I had definite enough memories about her.

242. I have to treat the whole passage with reference to Dr. Minot J. Savage as personal, and so omit the detailed record of it. There is nothing provably evidential in it and so nothing is lost by its omission. It has the usually apt psychological play and relevance, and there may be points in it of distinct value, but they are not determinable at present.

We shall ask you as Messengers of the Most High who share all your joys and sorrows to believe that we advise you ["that" read "what"] that...right when we say you are to pay no heed to that mortal...mortal Miss E. You are to go on the even tenor of your way fearing nothing paying no heed to *her* cries...cries...lamentations as she is in no wise responsible for anything she may say therefore the work will go on and all will go *well eventually* after a choice hath been...been...made...Choice...

(Very good. I have had no communications with Miss E. but have heard some things that she said.)

We ask you to have *none*.

(Very good, I shall not, except for some routine matters about the reports.)

We do not U. D. repeat slowly.

(I shall not communicate with her about this, but I shall have to ask for a book connected with the publications.)

Oh yes we U. D. but we only ask for your future interests and work to answer no questions or get into any discussions of *any sort*.

(Very well. I shall follow those directions.)

If you do any good will come of it...all...all.

(Very well, I undersand.)

Resquiat

(Yes, I understand.)

Resquiat Resquiat Resquiat

(Resquiescat?)

[Assent]

Yes you U. D. this *well*—

(Yes.)

—and it is properly registered.

(Yes, very good.)

That is all we ask therefore go ask for your book or anything *else* only do so in the most gentle way.

(Yes, I understand and shall follow that.)

We are working for your interest *absolutely*.

(Very good. I believe this.)

Time will prove time will prove the fruit of our work [difficulty in reading] labour. yes [answer to reading.]

(Yes, we got it.) [Note 243.]

Amen one thing more friend we see the necessity of helping Phil's father—

(Very good. I am glad of that.)

—and as he comes out of his errors he will be of great assistance to you and to all concerned. Any inquiry?

(No, because he hopes to be here later.)

For yourself any?

(Why, yes, Rector. Am I speaking to Rector?)

You are.

(Good. You remember, Rector, at the first meeting I ever had at this light that a lady came who claimed to be my mother and it was found that she was wrong. Now Dr. Hodgson before he passed out said he would try to have that lady here to give her name because it would make that record already published a very important one.)

I U. D. was the name given or not or was it registered wrongly?

(No, Rector, the name was not given at all, but several other names were given and a friend of mine conjectured what the

243. The incident with reference to Miss E. is quite pertinent, tho not definite in what it says, but has its meaning in its relevance to her attitude toward my plans and what had been said to me the afternoon before by a friend in Boston. The "Res quiescat" was a most literary way of telling me to keep my mouth shut.

But the pertinence of the message and its evident feeling is exposed to the suspicion of being Mrs. Piper's subliminal, as there had been some disagreement between Miss E. and Mrs. Piper and the latter was much incensed by it.

meaning was and who that lady was, so if I got that single name it would clear that record and I myself do not know the name, but I know a lady who does know it.)

This is still a little obscure to me Did the lady claim to be your mother?

(Yes, Rector, she did at first, but when my brother came and I recognized him she went away and did not return again.)

Oh I begin to recall what you mean. Martha

(Martha is the name of my mother, but perhaps we had better not take up light with this to-day. Talk it over with Hodgson and he will help you.)

Good we shall be very glad to U. D. this between us and we will find her and see what we can tell you about her at our next meeting and you will have several...several...ere the light closes.

(Very good. That satisfies me.) [Note 244.]

[Hand very much cramped and trembling, R. H.'s glove given, taken and held a moment, then laid on the table and pencil given.]

I am Hodgson good morning Hyslop God bless you old chap how is everything first rate I hope. Have you heard anything from me of late? get my message?

(Yes, I got the message that you sent me through Henry James and it was correct substantially. I had heard from you at that other light? Now one question. Who was with you there?

244. In the first sitting I ever had with Mrs. Piper a lady claiming to be my mother appeared and gave seven names in connection with herself that had no meaning whatever for me. I had to treat them in my Report (*Proceedings Eng. S. P. R.*, Vol. XVI) as guessing. But after it was published a mutual friend of Dr. Hodgson and myself who had had sittings many years before recognized the lady and all the names. I believe the names had never been mentioned before in the sittings of this lady with Mrs. Piper or in the presence of the normal Mrs. Piper, tho I am not sure of this. In any case they were all pertinent, and it was my desire to obtain now the name of the lady who claimed to communicate, as I could confirm it through the living daughter of the friend for whom I here asked. A full account of the matter will be found in the Preface to this Report.

I brought Myers with me did you U. D. him. Miss D. Myers and Miss D. Miss D.

(Miss R. Q?)

Q.

(J. H. H. Very good. Were any of the trance personalities—)

Oh yes Rector with +. + spoke as He described His presence also...*Presence*

(Was Prudens with you?)

Yes Prudens brought me *there* and I also solicited + to help me...solicited.. you are *stupid*...solicited + to help me in giving you a message. Did you hear the description of Miss D?

(You mean at this light or the other light?)

I mean at the other light. Look for it again.

(Very good. I got it some time ago at this light, but not at the other. All that I got at the other light was the same phrases with which you open messages here.)

Yes I U. D. *this all* and repeated to James as I tried to give it there. *it here there* No No No *there*. I will describe Miss D. or Q. D. next time there. [Note 245.]

245. At the sitting of March 19th I had promised Dr. Hodgson when he was communicating with me, in response to his request, that I would try the same medium again. As soon as I returned to New York I arranged for an experiment with the lady March 24th. Prudens purported to be present and apparently communicated, but I had no trace of any of the other trance personalities, as here indicated. Nor was there any evidence of the references to Miss D., or Myers. But immediately after Prudens came an alleged message from Dr. Hodgson. It was introduced by the words: "Hello, Hod...how are you," the phrasing almost, as the reader will remark, with which he often remarks his knowledge of a sitter. A little later came the words "watch the message" another apparent repetition of a phrase he used when making his promises through Mrs. Piper. But the messages got no further in this case. After this experiment with this lady I sent to Mr. Henry James, Jr., the request to ask Dr. Hodgson at some sitting whether he had tried to communicate with me since I "saw" him, and, if he had, to ask him what he said. Mr.

(Very good. Now, Hodgson—)

Hello.

(Hello! You remember—)

Go slow.

(You remember the light I worked so long on with messages from Mars, and I expect to go there from here and hope you can make a trial there.)

I will do my prettiest you may be *sure* I am alive to all *this* and *all* it *means* to you.

(Yes, good. Glad to hear that, Hodgson.)

Did Dr. B. get my message?

[Read *Br B*] [Hand points to A. M. R.]

U. D. Dr. B. Speak what is the trouble?

(Miss R. Do you mean at my sitting?)

No did Dr. B. *prove* my message?

(Dr. B. found that your message to Billy about some conversation that you and he had the last time you saw him was exactly correct and he was delighted with it.)

Amen.

(J. H. H. Yes, Hodgson, and you told me the same thing twice.)

What thing before I came over do you—

(Yes, Hodgson.)

James carried out my request on April 11th. The reply of Dr. Hodgson was: "I saw Hyslop sitting before a lady a few Sundays ago. I tried to get through and tried to say, 'I am Hodgson.' He said the light knew the name and wanted another test. I said I was going to give a pass word at the next meeting." The reader can determine for himself the measure of coincidence in the phenomena, especially in comparison with what is usual in the Piper case.

Miss R.'s reading the letter "D" for "Q" probably instigated the allusion in clear writing to the letter "Q," which was used in Dr. Hodgson's report for the lady in question. I never knew her true initial, and hence the correction was quite pertinent to my mental situation, tho it would have been more evidential if it had been spontaneous.

Oh yes I remember it *well*.

(Good.)

There is no telepathy in this except as it comes from my *mind to yours*.

(Good. Then telepathy is at least a part of the process by which you communicate with me?)

Most assuredly it *is* and I had a vague idea before I came over.

(Yes, you did.)

You remember our talks about the telepathic theory of our friends' thoughts reaching us from this side telepathically—[Correct]

[not distinctly read]

communicating telepathically from our side to yours. Got it all?

(Yes, got it all.)

Good capital [last word not correctly read at first] capital capital *capital*.

(Yes, good, got it.)

Good hold on to it and I'll hold on to this side as long as you hold on to that and when you get ready to let go I think we shall agree over *here*.

(Yes, I think so, as we agreed mostly on this side except about my style of writing.)

Oh Lord that was awful what a time we had about that and your quotations were *absurd*.

(Why, you never said anything about the quotations.)

I say from this side you will recall in your report we had so much work over...over...you tried to quote something and how I laughed at it. It was about George.

(Oh, yes, that is very good.) [Note 246.]

246. The expression "Oh Lord" is very characteristic. I often heard it

Good just waked up? just waked up have you? [not read at once] * * have you waked up?

(Yes, but I have the same trouble here with your writing that I always had.)

I'll never forget your keeping my letters to get me to read them for you.

(Very good.)

That was too funny for anything. [Note 247.]

Do you remember a man we heard of in—No in Washington and what I said about trying to see him?

(What man was that?)

A light.

(A real light?)

Yes. I heard of him just before I came over perhaps I did not write you about this...this.

(No, you did not write me about it.) [Note 248.]

used by Dr. Hodgson in such situations. It occurs once at least in my Piper report where I spoke too rapidly for his note taking.

Nothing was said in our discussions over my report about the quotations in any way to justify the implication here. This is especially true in reference to my brother George. But possibly G. P. is meant here, as he is often alluded to simply as "George." Neither was anything said about my quotations regarding him that would imply any truth in what is here indicated. We had some deliberations, not discussions over certain quotations, but Dr. Hodgson did not think them absurd. It was a matter of prudence only that entered into our discussions.

247. I have kept absolutely all letters from Dr. Hodgson since my arrangement to have sittings with Mrs. Piper in 1898. But I did not keep them to have him read them! Most of them were type-written. Many were not, and I always had difficulty in reading his handwriting. I had to send to him, in one or two important instances, letters so written to have him decipher them for me. We had some fun about it at the time.

248.

Washington, D. C., June 13th, 1906.

I accidentally made the acquaintance today of a Mr. Woodward, manager of the book department in the store of Woodward & Lothrop, Cor. of G and

Do you remember Martin Holbrook Holbrook Martin?

(Yes.) [I knew Dr. Holbrook well. J. H. H.]

I have met him and his wife he is extremely pleased at my being over here and my ability to prove to you my existence

["existence" not correctly read]

No my existence.

[New book supplied and new pencil given]

Do you remember what I said about the young girl...young girl. Are you leaving her?

(Yes, I am not doing anything at all with her.)

It is not worth while I find. Better leave it *all*.

(All right.)

I heard her conversation with *her* mother and her control therefore I advise dropping *her*.

(All right. What did she say?)

There is a good deal that is insincere...insincere

(Yes, I understand.)

Do you not believe it?

(Yes, with one meaning of the word "insincere.")

Yes, exactly.

(Yes, that's right.)

I U. D. it well.

(Now we have just fifteen minutes more.)

Good friends I forgot all about *keeping tab*. I wonder if you remember Miss Gall Maggie.

(Gaule? Yes. Would you advise me to try for you there?)

10th Sts., Washington, D. C., and in the course of our conversation Mr. Woodward, who is interested in psychic research, happened to remark that a short time before the death of Dr. Hodgson, he, Mr. Woodward, had written to him about a man in Washington who was apparently developing mediumistic powers and asked Dr. Hodgson to try some experiments with him. It is probable that this is the man meant in the reference. I myself happen to know who the man is and have had some correspondence with him, tho it was several years ago.

Yes as experiment I'll see what I can do.

(Very good. I had thought of it but like yourself it should be only for an experiment.)

I quite agree. Pepper is terrible.

(Yes, you are right. Do you know whether she has any light at all or not?)

I see *none, absolutely none*. I am trying to recall that—the name of the other...recall...of the...woman you experimented with when I was with you.

(Yes. I did not get the name rightly before and could only guess at it afterward and am still not sure.)

It was not Wright?

(No, I got Wright all right.)

Good if you got Wright all right why not write right about [it].

(Yes, that is good, Hodgson.)

Yes I will think it over and see if I can recall her name.

[“Will” omitted and inserted afterwards] [Note 249.]

I remember so many things names I find are as I used to explain to you * * do you remember my explanation of the difference between names and sentences [sentences] sentences...

(Yes, I understand.)

I find the same difficulty * * * * some things are most clear never mind about it now it will come to me later.

(Very good, very good.) [Note 250.]

249. The names mentioned in this series of messages were mentioned in previous sittings. The distinction between Maggie Gaule and Mrs. Pepper is characteristic and just. I know nothing of the Wright case except from hearsay. Mrs. Piper's subliminal is probably implicated in the judgment about Mrs. Pepper.

250. Dr. Hodgson never gave me any conjectured explanation of the difference between names and sentences in the communications. He once told me that the trance personalities had said there was a special difficulty with

I remember a Mrs. Ellis [read *Ellis*] E lls [read as *Elks*] not right. Elks.

(Spell it.)

E lls yes Ella yes yes. You know perfectly *well* but I cannot make it out. I'll think it over and recall later. Au revoir au revoir.

(Auf wiedersehen.)

Auf wiedersehen. R. H. [Note 251.]

I return to close the light.

Our leader requests me to inquire about Mrs. C. Did you carry out our instructions?

["Mrs. C." taken at first for "Miss E."]

(A. M. R. You mean about not having any communication with her?)

I am talking about Mrs. C——. [Full name written.]

(I gave your message exactly to Henry James and Mr. Dorr and they will attend to it if they have not.)

Amen. Speak not of her openly.

(All right. I will add that to your former message.)

Amen.

[An inquiry of A. M. R. about the carrying out of special instructions given to her at previous sitting.]

Now friend we shall meet you again ere long. Meanwhile rest in *peace* and we will do all in our power to right all.

(To right all?)

Yes and advise *Piddington*.

[Mr. Piddington was a member of the English Council who

proper names that they would explain some day. But Dr. Hodgson never mentioned any of his own conjectures to me.

251. The name Mrs. Ellis and incidents with reference to her are evident attempts to speak of the same matters as in a previous sitting, March 21st. I never went with Dr. Hodgson to experiment with any such person.

was here to settle up the affairs of the American Branch and had held sittings with Mrs. Piper at the time.]

(Very good. I shall be happy about that.)

[Hand pounds hard on table, as in giving token of assent, except that it is much more emphatic.]

I am Mary I am trying to influence father to U. D. *you*.

(Very good, Mary, I am pleased with that.)

Do you U. D.? what I mean dear?

(Yes I think I very fully understand.)

My prayers are for you and the children always. You U. D.
[Note 252.]

We cease now and when we call return. May...Call...May the blessings of God and his holy messengers rest on you. + Farewell. {R.}

(Farewell, farewell. I shall rest in peace and hope for your help.)

[Cross in air. Motion of hand as is pushing things on table away. Another cross in air.]

[Time 12.04 p. m.]

Subliminal II.

Everybody Hyslop.

I'll be there. I'll meet him. Well, well. See me?

[Charles?] Jerusalem.

I'm Hodgson. Halleluiah. Oh what a time.

Very good father.

I'll be off.

[Muttering something unintelligible.]

252. It was apparent that the trance personalities were going to shut out my wife from communicating, as they began to close the sitting when she seems to have forced her way in to have her say. The matter refers to what was said at a previous sitting, March 20th. The reference here is quite pertinent to the matter of that occasion. Cf. 663 and Note 226.

I'm not going to be cadoodled. I'm going to solve it surely.
 [Looking up with pleased expression and pointing upward]
 Hodgson, Mr. Hodgson!
 Mary that I don't know. Has music in her. [Note 253.]
 Oh I wish they knew.

Subliminal I.

Getting dark, very, very. I don't like it. They all come back.
 [Crying]
 Too bad.
 (It will be all right.)
 Noise. My room. The light.
 Mr. Hodgson wanted me to do—couldn't catch it. I'm so
 sorry.
 Room.
 [Looking at Miss R.]
 There's a black woman in the room. How did she get in?
 Miss R——! [partial recognition] I thought your glasses
 were owls' eyes.
 Noise in my head. When the cross was there it was very
 light.
 Must be most night, isn't it?
 (Just about noon. You know me, I guess?)
 Yes where did you come from?
 (I've just been standing here.)
 Oh they said to me it is Mr Hyslop.
 [Trying to recall something]
 (You can't recall it, can you?)
 My head snapped.

Sitting with Mrs. Piper.

Present J. H. Hyslop.

9.45 a. m. October 10th, 1906.

253. Mary is the name of my wife. She was a good musician.

[As Mrs. Piper began to go into the trance her hand pointed into space and moved about as if pointing to a host about her while she looked as if she saw something.]

[Cross in air.]

+ H A I L

(Hail Imperator and Rector.)

Hail friend of earth we greet you with exceeding joy. + R.

(Yes, I greet thee with great pleasure.)

We have called you here this day for the purpose of giving light and proofs and help has [read 'let,' as letters are more like 'het.'] not all gone well friend? has

(Yes indeed, it has.)

amen +

It is going to continue and go on even *better* (Yes.) We are watching over and taking care of you.

(Thank you. I appreciate that quite fully.)

also the children. Do not feel troubled about them. we shall influence Mary's father to U D *better* influence. he will yet bless. he comes to curse but will remain to bless. all will be right surely. [Note 254.]

Take care of your health and fear nothing else [?]

[At this point the hand showed signs of a change of 'control,' as it turned about with a twist which seems to be the usual indication of the influence of Dr. Hodgson.]

I am Hdgon [Hodgson]

(Good, Hodgson. How are you?)

capital. how are you Hyslop old chap.

(Fine.)

good, glad to hear it. Did you receive my last message?

(When and where?)

254. Mary is the name of my wife, deceased, and her father is very much opposed to my interest in this subject. A similar solicitude was shown at an earlier sitting (p. 663).

I told George to give it to you.

(Was that recently?)

yes, very.

(I got something about you from George. Maybe he can tell.)

Oh yes, well I told him to tell you I mean George Dorr. [I was thinking of George Pelham.]

(No, he did not write to me.)

too bad ask him about it or better still I will tell you myself

(Word after 'better'?)

still.

I said I tried to reach you and another man whom I thought to [be] Funk ['Funk' read as 'Frank'] to be FUNK.

(No.)

I heard you say Van.

(I do not recall that word, but I think I know what place it was.)

you called out Van. I heard it and tried to give you a message through him.

(I was not experimenting with a man, but you might have seen a light in him.) [Note 255.]

255. The text here shows that I misunderstood the reference of the message. I had not received any information from Mr. Dorr that a message had been given him for me, and so the allusion at once suggested to me my own experiments, until spontaneously corrected by the communicator. As soon as the communicator said that he "told George to give it" to me I thought of the experiment which I had made with a lady on October 4th. The correction showed that I had misapprehended the reference. The allusion to Dr. Funk and word "Van" still further disconcerted me, as I had not been with Dr. Funk at this time nor at any other place to witness mediumistic performances for years. Besides I had not used the word "Van" on the occasion in mind. At a certain stage of it I did accept the name Ann as a correct one purporting to come from G. P. But Ann was evidently not meant by Van.

A man was present helping to conduct the experiments. In fact there were three men, one of whom had a slight resemblance to Dr. Funk in appearance, tho not resembling him sufficiently to be mistaken for him by living

yes, I did and I thought I could speak but I found it to [too] difficult. He did not seem to U D.

(Did G. P. try?)

yes George did and said I was with him. get it?

(I did not get any message of that kind, but he said some things.)

he said he would help and he did so. you must bear in mind that I am constantly watching out an opportunity to speak or get at you. [sentence read aloud.] [Hand pounds assent.] correct.

(Yes good.)

Did I U D the name right. I heard him say something about light.

(Yes, that's correct.)

Do not think I am asleep Hyslop, not much. I may not U D all that goes on, but I hear more than I explain here.

(Yes, I understand.)

Therefore you must get what I can give here and [pause.] try to U D why it seems so fragmentary. [sentence read.] [assent.] I do not feel your lack of interest, but I do feel great difficulties in expressing through lights.

(Yes, what light was it that George spoke about?) [I thought of the Smead case, expecting something would be said about it.]

he spoke about this and the woman you experimented with [two words not read.] n... experimented.

(Word before 'experimented')

woman, you experimented *with*

(That's good.) [At that sitting to which reference is here made G. P. did spontaneously refer to the Piper case.]

people who had clear perceptions. But it was not any of the men that was the medium on the occasion.

If the name had been Mann instead of Van it would have been correct, as a gentleman and lady by that name were present at the experiment. Mr. Mann watched the spelling as it proceeded with the Ouija board.

yes I U D now how about the Churchill case

(Word after 'the.')

Churchill case, how about the. Do you U D.

(No, I have not heard about the Churchill case.)

I just got the name clear for the first time through. [sentence read.] [dissent] I never expressed myself badly in all my life... all my life... If you fail to make sense out of my utterances it is owing to the words ['words' not read at time.] not...words... being disconnected...words...listen did you get this—he is going to help you.

(Good, who is?)

George.

(George who?)

Pelham got it?

(Good.)

good.

(I understand.) [Note 256.]

256. This long passage marks a very clear reference to the occasion that I had in mind. The evidence of this is the spontaneous statement that G. P. had said Hodgson was with him at this experiment. When I asked G. P. at this sitting of Oct. 4th if any of my friends were with him he replied: "No, only Richard H." In connection with Dr. Hodgson's statement here that he had "found it too difficult" in this case to communicate may be taken the statement of G. P. in answer to my question on that occasion whether Hodgson was clear or not, namely, "Oh all right normally. Only when he comes into that wretched atmosphere he goes all to pieces." This has been apparently true in other cases of my experiments. The second fact in evidence is the statement that G. P. had there told me he would help me. This is true. When I told G. P. there that I expected to have "the light which he had said through Mrs. P. was 'no good'" he said he would help me. Hence I had this in mind when I asked the question as to what light it was that George spoke about. The reply apparently refers to what I had in mind, as Dr. Hodgson knew I had experimented with her for a long time and Mrs. Piper did not. The reference to the "Churchill case" is possibly an attempt to give the name of this case. From my experiments through a tube (*Proceedings S. P. R.*

Phil Savage sends his love to his father and says he will come out all right.

(I shall send this message to him.)

amen.

Speak to me [not read at time] Speak.

(Hodgson, you will remember at the first meeting I ever had here a lady claimed to be my mother and was not. I want to have her name.)

oh yes, I referred to this before [It was I that referred to it at an earlier sitting——] your Mother was Martha

(That's right)

and this lady was a sister of her what...

(No, sister was not right.)

let me think.

(Seven names were given at that meeting and they were wrong for me. I want the name of the lady who gave these names.)

Seven? repeat. [Question repeated.] yes, I U D.

(I would like to have the name of that lady who gave them. It would clear up that meeting.)

I do not exactly remember. will you repeat [w]hat I say.

(A lady came to my first meeting at this light and gave several names which were not right. She claimed to be my mother and was not.)

U D better.

Vol. XVI, pp. 624-634) I can understand how this name might become Churchill, but the only letter that is correct is the initial C. It had been referred to before and could not be recalled (p. 639), and apparently there is a reference to having attempted it before, as the statement about getting it clear for the first time seems to imply.

It is also true that G. P. had referred to the Piper case on the occasion in mind. I had asked him if he had communicated with me elsewhere, and he replied that he had and asked where he replied: "Not very successfully at Piper." This was also true.

(All right.)

Remember my explanation about remembering some things and forgetting others?

(Yes, but I am not asking you to give that name now. You would have to hunt up the lady.)

yes I U D, but what I wish to know is what the wrong names were ['wrong' not read.] wrong.

(Walter was one.)

oh yes, I recall. that has no relevance here [not read] has no relevance...that has no... ['has' not read] H a s ... Relevance

(You mean Walter?)

to what I wish to U D. Do you wish me to explain about those names or what? those names or what.

(If I could get the name of that lady it would clear up that meeting.)

I just U D. I will take special pains to find this out for you.. ['take special pains' not read at first.] take special pains. I U D now fully. next. [Note 257.]

(Did you try to communicate with me out west?)

last summer?

(Yes.)

yes, did you know that your sister had light.

257. This long passage between us has reference to some communications purporting to come from my mother at the first sitting I ever held with Mrs. Piper, December 23rd, 1898. The names used by this communicator had no relevance to me and it was only a year later that I learned from a friend what their relevance actually was and this was to her relatives. My plan here was to get the name of the person claiming to be my mother and it would clear up the difficulties of that sitting. It is apparent that it was not clearly understood, tho Dr. Hodgson knew before his death that I wanted this confusion cleared up, and promised to do it. I had carefully withheld from him how I had learned who was meant or who it was, so that he remained in complete ignorance of the exact relevance of the names, tho he would have recognized it at a glance if I had told him.

(No.)

she has surely [not read.] surely. [Note 258.]

I saw you experimenting with another lady. I tried to say Hodgson. did you get it.

(Did you hear me greet you?)

I did indeed. I was delighted.

(Do you recall what word came after I greeted you?)
from myself.

(Yes.)

amen. I do I think.

(I got the word *fine*.)

fine, fine

(Yes, that was the same word I often got here.)

yes, I U D *well*. *amen* I say amen, so far so *good* [Note 259.]

258. My sister has never shown any mediumistic powers in the form of apparitions or automatic writing. But she has recorded a few experiences for me which have led me to suspect latent psychic functions.

259. The reference "another lady" seems to distinguish this case from the one mentioned in Note 255 and to have been called out by my reference as the case "out west." I had to keep three cases in mind, two west and one east. I have no assurance as to which was in the communicator's mind except the inherent nature of the messages and apparently "another lady" separates the western case or cases from the eastern which was probably the one in mind when Funk was mentioned. I had in mind a case in St. Louis when I asked my question, but was prepared to have a reference to a West Virginia case, tho I received no apparent message from him at the latter. There was one occasion, however, in the St. Louis case when Dr. Hodgson purported to be present and there was some evidence that he was, assuming that we have other and satisfactory evidence for the spiritistic theory. It was with a view of testing this by ascertaining whether any fact could be remembered regarding it. He did give his name at that place and in a manner that reminded me very distinctly of the Piper case and when I asked him how he was the reply was, as indicated in the present record, "Fine," the word that he had used several times through Mrs. Piper. I mentioned it in this case as I saw he was not going to give it and thought something more relevant would be said.

I want you to write to my sister Annie who feels my loss most keenly and give her all the assurance you can of my existence and my love for her. I will [at] the first ['the first' not read] opportunity give this message again either ['either' not read at time.] in part or in whole... at my mes[sage]... first opportunity in part or in whole give you this

(Word before 'again'?)

either in part or whole... at the first lights I see you with. I see you with... light [Note 260.]

Did you hear me say George

(When?)

at the lady's

(No.)

I said it when I heard you say Van

(Was that the last time I had an experiment?)

yes, we do not want to make any mistake or confusion [confusion] in this Hyslop

(Did G. P. communicate with me there?)

he certainly did. wasn't that F U N K?

(No, Funk was not there.)

was it his son?

(No, it was not his son.)

It resembled him I thought. I may be mistaken as I have seen him with a light recently.

(Do you know anything that George said to me?)

I can not repeat his exact words, but the idea was that we were trying ... but the idea was that we were trying to reach you and communicate there

(Do you know the method by which the messages came to us?)

260. I knew that Dr. Hodgson had a sister Annie, but I did not know anything about her feelings, but have found since that the language here used is especially pertinent.

We saw....

[Mrs. Piper's hand then moved about the page exactly as did the hand of the lady that night in spelling out the words on the Ouija board. The most striking feature of this identity was the movement of Mrs. Piper's hand to the center of the sheet and back in imitation of the movements of the lady's hand that night which nearly always went to the center of the board after indicating a letter.]

(That's right.)

[assent.] you asked the board questions and they came out in letters.

(That's right.)

I saw the *modus operandi* *well* [read.] [assent] yes.

(Good.)

I was very pleased that George spelled him. his name.

(Good.)

It gave me great delight. I heard you ask who was ['who was' not read at time.] with him ... I heard you ... who was with him and he answered ed R. H.

(I asked him how you were.)

he said first rate or very well. I...I am not sure of the exact words.

(Well, all right.)

glad to be here. Do you mind telling me just how the words were U D. was it very well or *all* right.

(The two words were 'progressive as ever.')

oh yes I do not exactly recall those words, but I heard your question distinctly...distinctly...Hyslop. I leave no stone unturned [not read] in trying to reach you and prove my identity.

* * ['m' or 'w'] and...

(Words before 'in trying'?)

I leave no stone [read] [assent]

was it not near water?

(Yes.)

and in a light room.

(Yes, that's correct.)

I saw you sitting at...you sitting...a table *or near it*.

(Yes, right.)

another man present and the light was near you

(Yes.)

I saw the surroundings very clearly when George was speaking. I was taking it all in so to speak...taking so to speak....

(Right.) [Note 261.]

I saw you recently writing up all I have said to you

(That's right, Hodgson.)

and it pleased me very *much*

(I am going to print it in my Journal.)

a m e n. you have my consent. I wish the world to know that I was not an idiot [idiot] ... was not an Idot [idiot]

(What was the last word?)

an idiot...an idiot.

(All right. That's good. You're not idiot.)

not much. you can help me now [read 'more' at the time.]
now [still read 'more'] you can help me now *n o w*. [Note 262.]

261. This long passage is a remarkable one. The reference to "Van" identifies it with the case mentioned in Note 255 and the other incidents indicate most distinctly that it is not the one in mind in Note 259. The facts are as follows.

I had an experiment, as mentioned above on Oct. 4th, with a lady who is not a professional medium and who occupies good social standing, the fact requiring me to conceal her identity. She used the Ouija board, as described in the record which I publish with this (pp. 105-106). The facts were exactly as described there, and the reader can determine this for himself. The experiment was held on the immediate shore of a large body of water.

262. During the summer I wrote out a complete account of my sittings last spring in which Dr. Hodgson communicated with me and put the account into shape for the *Journal* of the Am. S. P. R. Dr. Hodgson was desirous in life of having his work in psychic research understood.

Do you remember a joke we had about George's putting his feet on * * *chair* and how absurd we thought it.

(George who?)

Pelham in his description of his life here?

(No, you must have told that to some one else.)

oh, perhaps it was Billy. ask him.

(Good.) [Note 263.]

Well let us return to our experiments. I saw you trying to hypnotize your son. I think if he was properly developed he could do something along these lines.

(Good, I'll try.)

It is the very best thing you can do. he is just the right age now.

(Good, glad to learn it.)

and I will work on this side while you work on that.

(Good.) [Note 264.]

I do not want to keep others out but I think it important that I tell you all I can.

(Good.)

263. I do not recall any incident of the kind here mentioned. I did know that Dr. Hodgson and Prof. Newbold had many talks on some absurd messages received through Mrs. Piper, but nothing of this particular one. Inquiry of Prof. Newbold brought the following letter to me:—

October 19th, 1906.

Dear Hyslop:—'G. P.' told us a good deal about his life, clothes, etc. I don't remember the precise incident mentioned. The nearest to it was an occasion when by cross-questioning I learned that 'G. P.' believed the medium's head to be his head and her elbow his feet, so that his feet were on the table when the arm rested on the elbow, hand up. I laughed with and at him at the time over his Lilliputian dimensions. So did H. and I later. When I have time I [shall] read through my sitting and look for the statement.

W. R. NEWBOLD.

264. I had tried two or three times to hypnotize my son in response to an arrangement with Dr. Hodgson at an earlier sitting (p. 641), but I did not find any traces of mediumistic capacity.

I am interested to know how you are getting on as so much is being done for you on this side.

(I have suspected that.)

Have you received the help they promised?

(I got the fund I wanted.)

amen. Do you not intend to have a new building?

(Not yet.)

later? [not read] later

(Yes.)

I heard + [Imperator] say that all would be given in time and I believe it and the other society will join you later.

(Good, I am glad to hear that.)

It is a fact.

(Good.)

Do you recall the man I referred to now?

(Last word?)

now.

(You didn't....)

the clergyman whom we saw at Pa. San whose wife was anxious about his trances ['his' not read] his His.

(No, you did not mention him.)

I did some time ago? do you remember him.

(What was his name?)

It was San...San... [read 'Sam'] S an...something. I.. [pause.] oh what was it.

(Don't worry.)

it was... Do let me remind you. he was a young man and had not been married long.

(Oh yes. It was some time ago.) [assent] [Hand pounds the table.]

[I thought of a young man some years ago by the name of Wright whose psychic powers seemed to cease as soon as he got married, and supposed some mistake had been made about the

person in mind. I did not think until after the sitting of the real person meant. Mr. Wright was not a clergyman.]

(I know the name all right.) [thinking of Wright.]

yes he is genuine and if he could be induced to give his time to us it would be capital.

(Good, I shall look him up.)

good. his wife was ignorant in a way and fearful of results, remember?

(Yes, I recall it well.)

Isn't it strange how earthly names forsake my memory when incidents remain so clear

(Word after 'memory')

when

(Good.)

however I gave you my theory about this before I came over.
[Note 265.]

Let me ask you if you...if you...recall the Gaul case Maggie Gaul case.

(Yes, I expect to have a sitting on the coming Friday.)

I thought so and I wished and I wished to remind you I would be there to greet you if a possible thing. I will give you this test.
B e l l u m.

265. The mention of "Pa" brought to my mind a case by the name of Wright which I had known and had reported to Dr. Hodgson, a case in which the man's mediumistic powers seemed to disappear wholly on his marriage. I did not know anything about the attitude of his wife toward the matter, but the name "San" was wrong in connection with this, and after the sitting I recalled an experiment some years ago with the Rev. Stanley L. Krebs and a minister whom he brought to Reading, Pa., for the purpose. This minister went into trances and apparently showed some mediumistic powers. I think I learned at the time that his wife was opposed to his tampering with the matter, but I am not sure about this. I have recently learned that this was the fact. It is apparent that "San" was an attempt to give the name "Stanley." Dr. Hodgson knew the Rev. Stanley Krebs well, and he knew also of my experiments in connection with him and the minister here concerned.

(Good.)

war.

(Yes, I understand.)

I will repeat it if it is *possible*. [Note 266.]

(Now, Hodgson, I expect to try another case this afternoon.)

CHENOWETH

(Yes, that's right.)

I shall be there

(Good.)

and I will refer to *Books*

(Good.)

and give my initials R. H. only.

(Good.)

as a test [not read] as a...

(Good.)

yes, and I will say *Books*. [Note 267.]

266. I had an experiment, as said in the sitting, with Miss Gaule on Oct. 12th. Of course I heard from Hodgson, but Miss Gaule (now Mrs. Riedinger) knew very well that I wanted to hear from him. Nothing but nonsense was the result and not the slightest trace of the message promised here. There was an allusion to his being in antagonism to my work which was of course not true either before or after his death. But it might have represented a confused translation of the word *Bellum*.

267. I had a sitting with Mrs. C—— that afternoon, four hours after I left Mrs. Piper. I was alone at the sitting with Mrs. Piper and no one in the world but myself knew what occurred there. I was not known to Mrs. C——, tho I have to assume that she would guess who I was and that I wanted to hear from Dr. Hodgson. He soon appeared, his name being mentioned, and in connection with an article of his, a pair of gloves, which I put into her hands, Mrs. C——said: "I feel you have got something of his here. You know I don't think he wanted them to help him so much as he wanted to know that you had them. You have got something of his. It looks like a book, like a note book, little writing in it. It is small and seems as tho you have it. That's only to let you know it. In it your name is written." The subject was then changed. So far as the incidents are concerned I have no such book of

Do you remember a letter I wrote you about * * [probably attempt at letter 'W.'] Wreight

[When the name was first written the scrawl for 'W' resembled an 'H' and I thought of "Hyomei," but it was clear that this was wrong and the words 'Weight' and 'Might' passed across my mind.]

no Mrs. Wreight. listen do you remember such a medium ['such a' not read.]

(Now you know another man who mentioned the case to me.)

SUCH a Medium.

(Yes, I do.)

Do you remember we had in common concerning her anything.

(No, it was some one else.)

was it Savage.

(Yes.)

[not meant by me as assent to the statement, but as recognition of message.] perhaps it was. Wreight or Wright.

(One man you know mentioned it to me, but I shall not mention his name now.)

oh yes. well you see I remember the fact ['the fact' not read.] the fact [read.] all right. this is clear now. I am glad. [Note 268.]

Is Putnam with you? [read 'Patram'] Putnam P....

(No, he resigned.)

what for I thought so.

(Well, Hodgson, it is best not to say publicly.)

his and the facts are not true. But it is noticeable that he has talked about books as promised. A little later there was an apparent attempt to give another word possibly meant for the promised initials, but it met with no success. It was thought by Mrs. C—— to be his name. (Cf. pp. 726, 729.)

268. The Wright case has been mentioned at previous sittings and explained in notes there (p 628).

I am not public am I?

(Well, it would stand in my record, Hodgson.)

oh yes of course. I U D. [Note 269.]

Do you remember a friend of mine George Goddard

(No, but I'll look him up.)

at the camp. give him my love and tell him I live to send it

(Good.)

yes.

(I shall be glad to look him up.) [Note 270.]

Did you get my stylographic pen?

(No.)

I wish you could have it.

(Good, I would be glad to have it.)

ask Henry James for it.

(All right, I shall ask him.)

I give it to you if it can be found. Speak to me now.

(I shall be glad to have it.)

it will help me. Speak.

(Yes, I shall be glad to have it.)

good. [Note 271.]

269. Dr. James Putnam was on the Board of Trustees of the Institute and Dr. Hodgson knew this fact. He resigned from this Board a short time before this sitting. The interesting feature of the message, however, is the apparent ignorance or amnesia of the way the message reached me, namely, automatic writing and registry on paper. The quick recollection of it on my mention is a pretty piece of psychological action.

270. I do not recall knowing anything about this George Goddard and did not recall it at the time. But the mention of the "camp" in this connection and especially in connection with the name of Dr. Putnam at whose camp in the Adirondacks Dr. Hodgson spent many a summer vacation. It is possible that I met Mr. Goddard there casually, but I do not now recall it. I have ascertained indirectly through Prof. James that the message is perfectly pertinent.

271. Dr. Hodgson had a stylographic pen which he used at sittings whenever Imperator controlled the automatic writing. It is probable that Mrs.

Hyslop I am going to tell you something private. I do not want you to remarry that woman with the children.

(To whom do you refer?)

I mean the one in your life now.

(Good, I did not want to open that matter first.)

Good. I hear you think almost. I almost hear you think.

(She is in many respects a fine woman.)

[Mrs. Piper's hand went up to my head and the finger taps it, and then the hand returned to write.]

not your calibre not read. calibre not read. calibre.

(I know that too, but she has a good heart.)

but there is another better and more like our friend here. Do not hurry. I am as anxious as any one can be for your whole welfare and I do not intend to let you make a mistake.

(Good.)

now do not hurry.

(No, I shall not.)

I have seen this ever since I became able to communicate, but refrained from speaking until now.

(That's good. I had my own doubts.)

amen

(Good.)

I say amen. [Note 272.]

Piper knew the fact. It may be mentioned here also that Mrs. C—— also referred to a pen of Dr. Hodgson's which he was said to have carried in his pocket and said also that there was a little ring about it. I do not recall any ring about it, but I do the pen. (Cf. p. 731.)

272. The allusion here was to a private matter about which no one in the world but two persons knew, myself and another. I had purposely avoided suggesting it here, because I do not believe in bringing such matters to mediums. The allusion to it was a most striking evidential incident. The same thing has been alluded to by my wife through another medium, and both Dr. Hodgson and my father through still another medium. Compare *Proceedings Am. S. P. R.*, Vol. I, pp. 604-605 and Note p. 607, and *Journal Am. S. P. R.*,

(Good, Hodgson. The time is up.)

I must away. little drops of water little grains of sand make the mighty ocean. therefore my little tests go to make a large one in the end. God bless you and keep you in his holy keeping. this is my prayer

why do you not keep hold of the engine? [part not read] why do... light?

(Which light?)

Piper.

(You arranged for it to go to England.)

no, I mean keep in touch with us and it.

(Yes, I wish to do so indeed.)

we will *arrange it all*. farewell F [superposed on 'farewell.']
my love always, R. H.

(Good bye. God bless you.)

[A change of control followed with the hand twisting about and dropping the pencil. Rector took control.]

we cease now and may the blessings of God rest on you. +
Farewell {R}

[The hand moved about for a few moments after dropping the pencil and then the fingers moved up and down as if some resumption of normal control was taking place.]

Subliminal II.

I heard him. Hodgson, Dr. Hodgson. yes, yes.

Hear Hyslop. Take the message quick. I am Hodgson.

Vol. III, pp. 220, 399. And again it was clearly implied in a third case and our actual marriage taken for granted (Cf. p. 740). The fact was entirely unsettled and both parties were undecided as to its propriety. It was ultimately abandoned, both agreeing that it was not best. No one but ourselves knew anything about the facts, save that my housekeeper knew what was contemplated, but nothing more. The reference to "that woman with the children" would apply to the housekeeper, but nothing of the kind was contemplated and other incidents explain the form of expression.

Tell Bennie Judah's father that he is all right. Watching over him.

Got any Hodgson.

Mary I am with you.

Myers....Annie...going where? Too bad...Goodbye.

Let me have the boy. I came to try.

[Mrs. Piper looks at something.]

Subliminal I.

Where have they gone. A beautiful place.

[Looking at J. H.] Muddy. It's awful. [Smiles.]

Window. Dr.... Dr. Hyslop.

Who's Bennie Judah? Mr. Hodgson took him by the shoulders and pulled him up in the window and made me try to say something.

And Robert. I don't know him. who Robert is.

Hear my head snap? You are Professor Hyslop [long sound of 'y.']

I thought I was a long way off. Another snap. You looked as if I saw you through the small end of an opera glass.

[The following is a letter from Mr. Dorr, with messages given to him through Mrs. Piper, sent to me in reply to inquiries and relevant to the messages in the previous sitting.]

Boston, November 22nd, 1906.

My dear Professor Hyslop,

I went out with a sitter on October 1st and at that sitting asked about your coming. The appointment which you afterward kept was made then, and the Control went on to speak of you and said:

Hyslop will accomplish a good deal in the world-life.—Oh! How determined he is!—I told him I had tried to reach him through a light. I thought it sounded like Van—and I also mentioned *Funk*. I thought I saw the personality of Dr Funk

with Hyslop. I shall see him as soon as possible. I want to ask him—in order to be sure of what I see—verify what I see—— I am not going to fill Rector's place —— I tried to say *this* (i. e. what follows) [to Hyslop]—"I shall reach you at every opportunity—when the opportunity presents itself. I approve of your undertaking and shall help you all I can." There were three, and in fact, four at the time. One Funk, one Hyslop, and one perhaps Funk's son. I follow Hyslop whenever I can. I am trying to prepare him to receive my messages through other lights. I have tried two or three times to reach him through the other light.

The sitting was a voice sitting and as no stenographer was present at it my notes of it are fragmentary and imperfect—I can tell you nothing more than I do now, nor whether the personality speaking at the moment was Rector or R. H.

Yours sincerely,

G. B. DORR

Part VI.

SITTINGS WITH MRS. CHENOWETH.

Introduction.

I left Mrs. Piper in Arlington Heights without any knowledge on her part in her normal state that I had any intention of trying sittings elsewhere. I said nothing to Mrs. Chenoweth about my having been elsewhere. She could easily have guessed it and it was a most natural thing to guess. My notes are not absolutely accurate. I had to abbreviate very much and as it was impossible to copy the notes immediately there are cases where I have forgotten some words that I would have remembered affecting the sense. But on the whole the record is fairly accurate. I had my mind alert for

any word reflecting an incident of importance or likely to involve a coincidence. In such cases I made the notes full enough to bring out the sense.

Sitting with Mrs. Chenoweth.

James H. Hyslop.

*October 10, 1906.
4 P. M. to 5:30 P. M.*

[Sitting arranged for through Miss R——. Followed a sitting with Mrs. Piper by a few hours. At the sitting with Mrs. Piper Dr. Hodgson, communicating, had mentioned Mrs. Chenoweth by name when I said I expected to have a sitting with another medium that afternoon, and said he would talk there about books. I was able to take a very good record of what Mrs. Chenoweth said and the reader can measure the amount of relevancy in the messages. At Mrs. Piper's also Dr. Hodgson said he would give his "initials, R. H. only" at Mrs. Chenoweth's. The reader will observe that I did not get this, but I got the reference to books and a reference to his name.

Mrs Chenoweth goes into a light trance and talks ostensibly through her control, a little girl, called Starlight (pseudonym). I asked very few questions and made no remarks. The record shows every question I asked and every remark that I made.]

[Starlight controlling.]

Hello, you don't know me? [Note 273.]

273. I did not give my name to Mrs. C. and the only way in which she could have known me was through guessing or through recognition from pictures in the newspapers. I told Miss R. before going that I did not object to having my identity known at the outset, as I could assume nothing else than that it would be discovered as soon as I was seen. I remarked to Mrs. C—— when I met her that I had no objection to her knowing who I was, but a casual remark by her made it unnecessary to mention my name. Miss R. remarks that she made no mention of my identity in making the arrangement for my sitting. But on my statement that it made no difference my name was mentioned later.

(No.)

All the things I see about you, whatever they are, seem helpful to you.

[Pause.]

Before I begin I will tell you about yourself until they get adjusted. About yourself there is a lot of force, a lot of magnetic currents, as if many things or circles were to be covered. From the spirit side of life there are so many eyes watching. There is such a hope about you.

It is almost impossible for you to compose things until your brain has mapped them out. Time and growth with experience are needed before they have taken shape. You are accustomed to think out things so quickly it is almost impossible for people to keep up with you. You are like an engineer with many trains under you. No one is to sit in the cab. No one stands with you at all times. People on the spirit side understand you better. With us it seems other forces personally help you to get started in the right direction. You are just a medium or instrument of the spirit world, long ago elected to do a certain work. You are naturally hopeful and they can't throw you down. The psychic in you feels, but you cannot feel any. You are helpful and constructive. On the other side of life they are also helpful, and plenty of your plans will be fulfilled. [Note 274.]

I know in a general way some plans that you have, that have nothing to do with the case. Spirits are anxious to give demonstrations. The points and current of thought are with you; the rest, finance, will come by mechanism. For tests, this band has two divisions. One is for construction, the other for demonstration.

Among those I see in front of you is one man, not Dr. Hodgson. He is older, much fuller beard, not very broad shoulders, dark gray eyes, dark lashes, a little bald on top of head, dressed

274. The general characterization of myself was fairly accurate.

like men today. He has such a desire to express his thoughts to you for himself. He likes to be around.

Do you recognize any one by the name of Silas?

(No.)

It seems like Silas. He is interested in Dr. Hodgson, not so much to the fore. From the spirits will be good communications later. They want little things. He seems to be one of them. [Note 275.]

Beside him is Dr. Hodgson.

(I see.)

It is part of a promise to come to you to-day as he just had been to say to you he was trying not to be intense, but he is intense. I said I would come here. I am. I thought I might be able to tell different things. I already told. Perhaps I can call up some past interviews and make things more clear. Several things were scattered around at different places. He says he is glad you came and to make the trial soon after the other. Nothing is lost in bringing a message. [Note 276.]

I find it hard to think out the things I want to say. Finds it harder to control his thoughts, but he may be able to control before long. I have seen them all, talked with them, and been well pleased with them. They are as interested to see me do this as to see you.

275. The mention of the name of Dr. Hodgson was pertinent, but not evidential. The person described in connection with him is not recognizable by me. I know no one living or dead by the name of Silas. The description of another man apparently applies to George Pelham.

276. This passage has several perfectly relevant points, though not evidential. The statement that he said that he would come here is coincident with a promise made a few hours before, and so also is the reference to making the trial so soon after the other. Mrs. C. could only guess that I had a sitting with Mrs. Ppper. I could as well have intended to have it the next day. (Cf. p. 716.)

He is a little bit halting. He acts spasmodically; goes fast and then halts.

[I unwrapped a pair of gloves which belonged to Dr. Hodgson and gave them to the medium.]

I feel you have got something of his here.

(Yes.)

It does bring him stronger. Why he said take it out of the bag.

[Mrs. Chenoweth then felt the gloves carefully. [Pause.]

You know, I don't think he wanted them to help him so much as he wanted to know that you had them. You have got something of his. It looks like a book, like a note book, a little writing in it. It is small and seems as though you have it. That's only to let you know it. In it your name is written. [Note 277.]

Something like 18 on a page. Your last name is in it. Only he wants to drop it. He says in his own mind, I am getting clearer. I see more what is needed than before. Say, you are going to have a school.

(No.)

Sure?

(Yes.)

It looks very much like a school. It seems as if a number of things revealed don't bring in money. That will come eventually. [Note 278.]

It seems that you have a letter he sent you a little while before he went away. He wanted to speak to you after some con-

277. At the sitting with Mrs. Piper, Dr. Hodgson agreed to talk about books and to use that word, also to give his initials only. The reference to books here promptly in connection with a pair of his gloves has its coincidental value. (Cf. p. 716.)

278. There is an apparent reference to the Institute in the mention of a school, but as I must assume that Mrs. C—— would know this from recognizing me I can only disqualify the coincidence as evidence. It might be suspected that it is a suspicious fact.

versation. Thinks a letter not to communicate in the body was sent. Had not made final arrangements. They were hanging in the balance.

(Correct.)

He wished afterward he had found it out. It was impossible. He is telling you this. Then let me see some other thing.

He speaks of breaking off from the root, from the English Society. Glad of it, but he wanted things to go cautiously. You were so impulsive. He wondered if it was the best thing after all. But it had got to come. [Note 279.]

(I'll go cautiously Hodgson.)

Hodgson is helping you better in spirit than here. He was sorry when anything came that was disagreeable, but he thought you to blame, but wished to help. [Perfectly correct and pertinent.]

But Piper we call light over here is getting stronger. It is better now though it wavered. He made some mistakes but was swept into the current. Every man has to fight the boat alone. Thought people mad.

[Something here was said about "often talking to the guides," and "being in once out of sight," but my notes are so meager, and copying them so delayed, two days, that I cannot recall the facts.] [Note 280.]

He knows a big spirit there, one that goes to the Piper light. I call him big chief, one so calm, so quiet, says wise things and

279. It is much more to the point and savors much more of the evidential to have the reference to a letter in connection with my relation with the English Society. (Cf. pp. 616, 632-634, 714, 717.)

Almost the last letter I ever had from him was on this matter, and it was alluded to in an earlier sitting with Mrs. Piper. The letter referred to an appointment for an interview on this very subject of organizing the Institute intended ultimately to break away from the English Society.

280. I had been told that very day through Mrs. Piper that she, Mrs. Piper's light, was getting better. (p. 703).

known as boss of the band. He is here, came with Dr. Hodgson. He says be patient with our friend. In a little while he will be able to express himself clearly as any. He thinks he can do it all at once, but he must do it slowly. [Note 281.]

There is a beautiful woman here. She does not belong to that man. She is close to you, dark hair, dark eyes, fine character, gone quite a little while, looks like a sister. She had a struggle to live. Father and she are in the spirit land together. Like your sister in spirit land.

(Yes, get more.)

I see her drop her arm around you. Before she went away there was a great struggle, and she slipped out of life like a falling leaf. [Note 282.]

Another person is here from the family circle; a little boy four or five years old. He is grown up. He wears a little blouse and little pants like knickerbockers. The family circle is hard to get firmly. It shows the affection, others express the psychic or intellectual interest. Know any one with L? Sister? Last letter first name R?

(No.)

(Well, Dr. Hodgson, you have done well today. Only one thing more and you will complete it exactly. I will think of it.) [Note 283.]

281. The reference to Imperator was fairly clear in the mention of the "big spirit." The characterization of him as "calm and saying wise things" and as "chief of the band" is pertinent, but unevidential. The characterization of Hodgson as thinking he can communicate all at once, is good, and pertinent, and indicates a relation to facts probably not known to Mrs. C——, tho I cannot make the coincidence evidential.

282. I have a deceased sister who might have been described as having had dark hair and dark eyes. She has been associated with my father in other communications in the Piper Sitzings. That much could be known, but no reference there or elsewhere could be found about her hair and eyes. But there is nothing evidential in such a characterization.

283. The reference to the little boy four or five years old, "now

There is something he said he would do. He said; I would say—like a word. I said I would say—Each time the word slips.

[Pause]

Afraid I can't get it. It sounds—Looks as if it had about seven or eight letters. It is all shaky and wriggly, so that I can't see it yet. Can't you write it down for him so he can see?

[Said to spirit]

C.

[Shakes her head, pause—Medium's fingers writing on table.]
Would it mean anything like "comrade?"

(No.)

He goes away again.

(All right, don't worry.)

[Pause]

Let me take your other hand.

[I placed my left hand in the medium's.]

No good.

[Pause]

I'm trying to do it. I know that he has just come from the other place...and kept his promise to say a word.

(Hodgson, I got one word all right, the first word you mentioned there.)

He will keep trying.

[Long pause] [Note 284.]

grown up," is very striking, except that this much of it might be gleaned from my report published in 1901. But the allusion to his clothes, which is most interesting, could not be so obtained. It is a true description of the only clothes which I know about him and in which his picture was taken. They were alluded to in the Piper case at sittings that have not yet been published. His pants were like knickerbockers in all but the knee portion and he wore a blouse. (Cf. pp. 408, 444).

284. There was here an apparent attempt to give the message about the initials. The allusion to a word that was promised suggests this and

He is not much of a God man, to talk about God and religion. He is more for brains than for God. He seems to have no religion like the old fashioned religion. I see that as one of his characteristics. He is searching for the psychic light. Not going to take hard his going to the other side but to do something there. I don't know as I'll have as much success there as here.

[Note 285.]

Mr. Myers.

(Yes.)

You are—Myers. He smiles. We are brothers.

(Are you there, Mr. Myers?)

Yes, right here.

(All right. Have you tried to communicate with me?)

Yes. Not here,—

(No.)

Another place where there is a younger guide, a man, not Piper; another place in a city. Don't get name through. What we all want is unity of expression through different mediums swayed by their personality. If it helps us to do this well through two or three, we should do it many times.

(Good, you've done that through one case.)

Yes I know, but we must do it several times. We don't have any question but that it can be done. We must have the key to shut out the personality of the medium. He says he'll do that.

[Note 286.]

the word "initials" contains eight letters, coinciding with the allusion in the Piper case when this word was used. (Cf. p. 716.)

285. The characterization of Hodgson was fairly correct, but not evidential. More pertinent to what we know of his apparent efforts in several cases since his death is the reference to his "searching for the psychic light," and his "not going to take hard his going to the other side," as this is apparently the mental attitude in his messages.

286. The communications representing Mr. Myers have a psychological pertinence to the problem and perhaps is nearer evidential than

I still see ther this person and the big chief. Another one like the scribe. He does a lot of writing. It is an orderly band. The scribe is writing down what Hodgson says here.

(Good. I know who the scribe is.)

He is clear headed, no flurry. He keeps his head. All of them are hand in glove with you. [Note 287.]

You know Henry?

(Yes.)

Is he anything to you? I mean in spirit land.

(Not that I know.)

I get two names, Henry and Silas. Silas was brought by the head one to express for you. Silas Pierce, you know. I think that is the one to give a message for a special purpose.

There is something personal on this side of the work of Myers.

(Don't know him.)

[Referring to Silas Pierce]

Yes, something after Myers and any—sent here to try Piper light. Ask one in charge, Secretary.

(Yes.)

Ask for something to be brought to try the light. Things for a test. There is an awful splurge and a great effort among them. Looks like a pencil or pen that he frequently carried in his pocket, not a plain pencil. Something like a case. And a case and a little ring around it. Isn't that funny? [Note 288.]

the superficial view would indicate, as I understand that this idea of similar personalities in different mediums was one of his before his death, though I do not recall seeing it in any published statement.

287. The allusion to "the scribe" is apparently meant for Rector in the Piper case. He is amanuensis there.

288. The names Silas, Pierce and Henry have no meaning for me, unless the Henry points to Henry James, jr., which is suggested by the later reference to the one in charge of the Piper light. This is especially noticeable in the reference to the "pencil or pen," as Dr. Hodgson told me a few hours before through Mrs. Piper that he wanted me to have his

I don't know quite how to talk to you. You are so different, so interested in specific things. I feel awful good to you, like to help you and like to go to work. If there is any way, send something to me. You know Miss R——. Send something to her. I will help, if I can. When I come to your general life—

Oh, say, I see something new. You are going to have some one interested in your plans in the West. Coming to you some communication to help establish, not personal affairs, nothing for you, not going to stay here. You are going to work for his problem. I mean no flattery to you. You are earnest, indefatigable, unceasing. They are using you only as a medium or means to that end.

Have you been to Washington lately?

(Not specially.)

Is there any psychological work there? I see people who are interested and who will help you with your work. May not be able all at once, but will do it in time. You seem at times tempted to abandon it.

(I won't abandon it.)

They know what they are about. They know that you have been elected to carry forward the work. You were just the one they wanted if Hodgson had stayed. His going away was just the opening.

(You could have helped me, Hodgson.)

What about James? Is it Prof. James? He likes him. [What] was it that he was going to say about him? I think now he will take an active interest in it.

[Pause]

I haven't done much.

"stylographic pen" and asked me to ask "Henry James about it." I do not know whether there was any ring about it or not, and as all the pens which he owned have been given to various friends I have no means of verifying the incident. (Cf. p. 718.)

(Yes, you have done much.)

[Pause]

I know a number of men. Chief of the band is Imperator. He is a solid one. What do you want me to see?

[I here placed my wife's ring in Mrs. Chenoweth's hand.]
[Note 289.]

I think that was his. My first feeling is that it is his, as if he tried to say something about it before. He picks it up. He likes this better than this [pointing to the gloves.] He is much interested in it.

[Mrs. Chenoweth puts the ring on her third finger, then returns it to the rubber in which it had been.]

There are two fingers. I see 2 and 7. When I take this I see some connection between the two. Whether it is years or date I do not know. How carefully you kept these.

[Quickly siezing the ring again]

Another hand in connection with this. Another comes and pulls it away, another man, younger, seems about 35, friend of Hodgson. You know George. He knows about him.

(What George?)

In spirit, George Pelham. He is coming to you.

(Yes.)

You are glad of it.

[Pause] [Note 290] [I here placed another article in Mrs.

289. An allusion was made to Washington in an earlier sitting last spring by Mrs. Piper's trance personality, or rather by Dr. Hodgson purporting to communicate. I have just learned that there is a certain person there who wishes to co-operate with this work, but I attach no significance to this fact and remark it for the coincidence involved. (Cf. p. 697.)

290. The incidents about the ring almost explain themselves. The assumption that it related to Dr. Hodgson is possibly a memory of what occurred through Mrs. C. at an earlier sitting with another sitter. The allusion to George Pelham as virtually correcting the mistake is pertinent, but as the name is that of Dr. Hodgson's report it has a suspicious

Chenoweth's hands. It was a package of things which belonged to a recently deceased friend.]

What's that, a picture?

(I don't know.)

Want me to take it? Don't you know what it is?

(No.)

It was given to me to see what comes with it?

(Yes.)

[Mrs. Chenoweth holds the package and then puts it against her forehead.] I feel him just the same. It seems to belong to him. Remember his head, not fat. A woman gave you this. Is that true?

(Yes.)

He says a woman passed it to you. Why did she do that? There are leaves in it. Paper inside it. Don't know, he says. [Note 291.]

Do you know some one I call little Miss Whitefeather? Looks like her that gave you this. Isn't it Constance?

(No.)

I feel her not very stout. Don't know who it is.

(I wanted these persons to communicate.)

Oh, he did not catch the spirit of it. He says give them time.

[Pause]

I am going to tell you of another man. You know any one by the name of Jacob?

(No.)

Any relative?

look about it and would perhaps not be a natural reference from any one but Dr. Hodgson, who always spoke of him when living in terms of his report.

291. The package of a deceased friend which I placed on the table next did have leaves and writing in it. Mrs. C. did not know this, tho being a pocket book that looked like an ordinary book the handling of it might suggest what she said. It was given me by a woman.

(No.)

Sounded like Jacob.

[Pause] [Note 292.]

You know he could almost speak himself; he almost put me on one side. It seems a simple thing, but must wait for permission. Here is the situation. I am just as conscious of your life as if I lived with you, able to see your plans, when any one is with you. I am hampered only by limitations of expression. If I can overcome my ordinary limitations in time I can speak as I want to. The longer I stay the stronger I get. Always the sitting must come to an end. That bothers me. Wherever you go I shall make an effort to come to you. I tried to speak to Pid-dington.

(Yes.)

Wasn't very successful. Had experiments since he went back. I am more interested on this side than there. I expect to see some work done here, things over there. I haven't any question of my being able to tell all I know, when you will be able to push experiments at other places. —Myers thought in some instances it was a question of brain cells. I don't think so. I thought if personality persisted we could have experiments along on—lines. You make a good receiver. We have to have as good a receiver as transmitter. We always find many equal opportunities, and they did not get as good results because there was not a transmitter. There was only a receiver. The head of the band, you know. Did you have the band write a message?

(No. I may have indirectly received one.)

I feel as if he gave you a message.

(I suppose I got a message from him to-day.)

I feel as if he—He is head of your band. Not with you all the time, but directing a good many movements. In his message he said all would come out well. He is anxious for Hodgson to

292. The name Jacob has no meaning to me.

come to give his direct word. Largely his written word. We have come. Hodgson hasn't done all he intended. Don't want you to be discouraged.

(I am not discouraged.)

This is not the first time. I shall try again. Have you more to ask?

(No, it is getting dark.)

Good-bye.

(Good-bye.)

Dr. Hodgson says: "I am not going to say good-bye. Don't work too hard." [5.30 p. m.] [Note 293.]

Part VII.

SITTINGS WITH MRS. CHENOWETH.

Introduction.

The present experiment was intended to be one of three, two of which were to be with Mrs. K—. The object was to test both mediums by traces of facts which were so recent that they could not easily have been known, and their relation to myself not so easily known as they might be later. Miss R— arranged for the experiment and apparently expected

293. The rest of the sitting explains itself mainly. The advice at the end not to work too hard was pertinent as it reflects the same advice given through Mrs. Piper. The allusion to Hodgson's "written word" may be a reflection of the general knowledge of his posthumous letter.

The allusion to books, that to a pen or pencil that he carried in his pocket, and to a letter in relation to the new Society and its relation to the English, are certainly coincidences of much weight in reference to Dr. Hodgson. The allusion to my brother is quite as good, while others and various statements which notes cannot explain without too great discussion, are suggestive of much that is important did we not have to discount it on the ground of previous knowledge by the medium.

me to be interested in communications with Dr. Hodgson. I carefully refrained from revealing to her a single incident of interest which I had in the experiment, being contented with her presumption that I was there to hear from Dr. Hodgson. It is interesting to see how the Hodgson personality was kept in abeyance until the proper time came. There was every appearance of respect for the point of view which I wanted taken and the admission of the very personalities which I wish to hear from, and no intrusion until I was satisfied with what I came to try.

Mrs. Chenoweth was in the trance when I came. The intention to have automatic writing was concealed from her by having all the materials for this concealed in a bag until the time came and she had gone into the deeper trance. The radical difference psychologically between the messages of the automatic writing and those of the lighter trance and speech is very apparent and enables the first part to throw much light upon the conditions that interfere with evidential communications. All through the first part of the sitting when the communications were vocal there are traces of the influence of Mrs. Chenoweth's mind on the messages. The difficulties are those of a mind which cannot perceive distinctly what is sent to it. When she went into the trance, whatever we think of the evidential or non-evidential character of the communications, they are clearly less influenced by mental conditions of Mrs. Chenoweth than in the previous and lighter trance.

Record.

Sitting with Mrs. Chenoweth.

J. H. Hyslop.

A. M. R. reporting

January 5, 1907.

[Starlight controlling.]

[Mrs. Chenoweth is in trance when we enter the room.]

Hello!

(A. M. R. Hello! You know you will have to wait a moment until I get my pen.)

All right. [After a few moments wait.]

Hello!

(J. H. H. Hello!)

I know him; I knew he was coming. [Addressed to A. M. R.]

I have been over to see you. I have been over with others and I went over myself. I went over myself two or three times to see how you were getting along.

(Did you see what I am doing?)

Yes. I know what you are going to ask me, to tell you exactly what it was, because when you say you have been to see anybody you kind of make a test of it to see what I can remember. I will tell you now some of the things that I have seen you doing.

(A. M. R. Well, now I am ready. I will let this gentleman have the sitting and I will not say anything at present.)

You want me to go right along and tell the people I see and things like that, the same as if you were not here? [Addressed to A. M. R.] You know what I mean, Miss R—?

(A. M. R. Yes.)

(J. H. H. Yes.)

The very first thing when I come, of course, I know there are so many different influences that are bound to come when there is a sitting like this, so many who seem to have so much to do that is important, like advice to offer or words of assurance to give. But this is before I come to anything that is what I call the business part. There's a woman that comes here and stands beside of this table and looks right straight at me and she seems to be a relative of—I am going to call him the "Doctor" so as to make it short.

(A. M. R. All right.)

And it seems as I look at her there's such a desire to get at him more for entirely personal reasons as though it is a love and an interest in him. She's not old; I should not think she was

over 25 or 30, perhaps not quite as old as that, and may be a little older. She's fair, her hair is brown and her eyes blue and she is just as gentle and tender and yet just as bright and strong as she can be, and she stands here looking at you all and the very first word that she says is: "It is not only a joy to come to speak but it is a pleasure to be able to help along any work of this kind." Now that woman is more like a sister, you know, it is a sisterly influence that comes, and yet I have not any definite idea of what her relationship is, you know. Immediately after—she does not write it, but I see *Hattie* written here, and that seems to come to him. [To Miss R.] I don't know what to do with him, whether to just ask him if he understands or to let it alone. [Note 294.]

(I understand the first part. Let her say what she wishes.)

Do you know who she is?

294. I have no sister Hattie. My sister Henrietta was called Hettie in the Piper sittings, but she is living while it is apparent here that the communicator purports to be deceased. This living sister is about the age given here, but the description otherwise does not fit her, to say nothing of the implication that she is not living, the contrary being true. The reference to the color of the hair and eyes exactly fits my wife who is deceased, and later allusions would confirm the suspicion that she was meant. The age mentioned does not fit her as she was forty when she died.

[More than a year later than this I learned that Mrs. Chenoweth, at this time, thought I was a bachelor and did not know that I had been married and lost my wife. She learned this fact during the experiments of 1907-1908, somewhere before Christmas of 1907. With this in view we may understand how the mistake occurred about the name "Hattie." The communicator may be supposed to be making an effort to explain that the person "more like a sister" is not this and that my sister is "Hattie." The evidence of this is the confession of confusion in the message, affected apparently by some fear of me. It is a good situation in which to estimate the possible resistance of Mrs. C.'s subliminal pre-conception about my relation to the would-be communicator.]

(I think so.)

You know she's a personal friend. It is not entirely the business influence, you understand. She has been in your household; she has been a sort of a spirit of helpfulness in your own home, and as she comes from there her whole word is about the conditions there, that there have been so many changes, upheavals, things that seem to bring everything all into tumultuous conditions of life. For you and your family; so many of these things that it begins to seem good to see the thing take form and settle down into something like a working hypothesis. You understand that is family entirely. And she says that in that family—she's talking about your own ties—there are some things that have got to be done. It isn't settled but it's more as if there had got to be some special time and effort made here, because you have got a wife, you know, and she is a little tired of so many of these things. She's just as good as gold but she seems to be as though "I have got to give her a little bit of protection, a little bit of time, and influence to help her get adjusted." Your wife is quite mediumistic, and she does not know it. She would almost half fear it as though she would be a little afraid that it would unfit her for things she has to do. That's nonsense! It would not unfit her. Some mediumship is for some things, some for others, just like some men. They are all men; they have logical brains and are quick to perceive but they might be quick to perceive in the ministry or they might be in a shoe shop.

(I understand.)

Her mediumship would help her to get close to the children, bring the most out of them that she can, and until she responds a little more to that mediumistic influence and power that is about her she won't be well.

(I see.) [Note 295.]

295. In these few paragraphs there is evidence of confusion, as is apparent from the assumption that I am married and have a wife, though

She will be just in that unsettled state, and a little bit of time and a little bit of careful help will bring her out so she will be by your side for a long time and be a power and strength in your life. Of course you have been awful tired, not only your body but nerve tired, as though you were just stretched to the limit, you know, and it seems as though if you could only get away a little bit to kind of take care of what you have, to let it digest—you eat, eat, eat, eat, and would not get it digested. I am speaking mentally. That you can't do. You can't get away. It's out of the question; you are going to get a more orderly condition and some of these things just smooth out in so much better and broader expression than ever you have had in your life. [Note 296.]

(What?)

Your work; the whole thing; your whole life work. You know your life is full of strange and unusual occurrences, always

the slightest investigation would have shown Mrs. Chenoweth that I was not and that my wife is deceased. The confusion in my domestic life is correctly conceived. It is such that my work is much interfered with. Apparently there is some vague allusion here to a condition that was mentioned at the sitting with Mrs. Piper on October 10th last, at a sitting with Mrs. Smead and also with the Balmer case, the assumption here being made that the lady concerned is married to me. That was assumed and asserted in the Balmer case. Cf. p. 720. The allusion in the Piper and Smead cases was to my contemplated matrimony, and here it is assumed that it is completed, which is not the fact and there is at this writing no probability that it will take place. But my domestic affairs have been talked over and the lady concerned is quite mediumistic. I have in fact some good records of her work. She however knows her powers, but is fearful of using them. They are not clear or good. The allusion to her not being well is correct. She is seriously affected by nervous and other troubles. All that is said regarding her is relevant and to the point.

296. The allusion to my ill-digested work at present has its decided relevance. I have been rushed so with the duties devolving upon me that I have had little time to reflect as is necessary.

has been that way, always will be. Sudden things rush in with an onslaught and just kind of upset things. It seems sudden but really it is a long growth. People think you are impulsive, but goodness! down here nights and days, and weeks and months the thing grows up before you get it out, and when it comes it comes out with such a gush that it seems as though it just instantly came, but way down here there is a logical process behind and then it comes out. Now this special work that you have taken up from Dr. Hodgson, you were selected for just exactly as some people are taken by spirits over here, selected to do some special thing, and it's [inside that ? there's this ?] it's a part of it, you have used that opportunity and something else comes. You understand? [Note 297.]

(Yes I understand. Is this woman friend present still?)

Yes, it's from her I'm getting all these things.

(What would she say ought to be done in the family?)

About your wife?

(Yes.)

About separating matters and conditions?

(Anything that she wants to suggest.)

She is very clear, very calm about it. You know you cannot make too many compromises—I don't know as you know what I mean—but it seems as though this is personal yet—let me take your hand a second.

[Take's sitter's hand.]

It's as though you kind of put off and put off, and don't know just, don't know just what to do, kind of wait for something to

297. This description of me as apparently impulsive and yet prepared for emergencies is exactly correct. I am supposed by most people to be impulsive when in fact I can never do anything impulsively. I do mature my plans long beforehand and am so ready for nearly all situations that my decisions seem to be of the moment, when they are not. They are simply thought out plans waiting for the moment to put them into realization.

show you what to do about your wife. The time is already here. That is what this woman says. The minute you take things for granted with that little wife of yours that minute she seems to take it for granted, and it's only when you discuss it that she can't approve it.

(I understand.) [Note 298.]

Now close to that lady in spirit—you know, she doesn't come alone—and another thing, when she went to the spirit she goes after a little sickness. It isn't right all in a flash, it's a little sickness, yet it's unexpected. Nobody thinks it's anything serious, seems to keep along, keep along; first thing you know she has gone, and oh, everybody feels so bad about her going, doesn't seem right, seems as if her life is incomplete. I don't find it that way. Why she picked it up just where she left it, and can go right on with it, only she left her friends here, more beside you, that she was very fond of and they fond of her, and all this fine, artistic nature that has gone out of life, seems as though it left such a void there. [Note 299.] •

[Describes some lacey thing on the head to A. M. R.]

They don't wear fichus on the head, do they?

(Miss R. Yes, sometimes.)

Something like that, only it isn't long. Ribbons on it. She is very, oh, curious about this whole thing. She didn't live here. Not in this part of the country. She is with that woman, the

298. I am a rather uncompromising person and in this matter of trying to settle my domestic affairs I have had to face concessions which I have hesitated about. All that is said in the paragraph about hesitation and taking certain things for granted is very pertinent, but hardly explicable here.

299. The allusions to the "lady in the spirit," so far as they go are very pertinent to my wife. Her death was sudden and unexpected from cerebro-spinal meningitis. No one at first thought the illness serious, and the thought of her death by all of us was very much as here indicated. She had good artistic attainments in music.

young woman, you know, and she seems a relative of her's and a relative of yours

(I see.)

As though there's this close tie but she doesn't know the least thing about this. She is almost like a pioneer in the country where she lived, as though she got that with certain things and had so much to do, so many things to attend to, that philosophy and that sort of thing she didn't get at except in a very practical way. She comes right along and puts her hand right on your head, and she remembers you as a little fellow, just as a little boy. Now, is your grandmother in the spirit land?

(Yes.)

Wasn't she like this?

(Yes.)

You want to know some more about her? As I see her—I doubt very much if she has been back to you much from the spirit. —Seems as though she isn't particularly religious, except as, oh, people usually are, you know. She isn't particularly pious. She takes things in a general good way, and probably goes to church in a general way, but doesn't seem to be particularly a religious person but she goes to the spirit after a long life where she had worked a lot and kept up, in the very ordinary sense of the word, with everything. You, as a little boy seemed to know more about her than after you grew up. It seems as though I don't find you so close to her after you have grown up, and it seems when she comes back from the spirit she says: "I hope that I sometimes may have a place in the household because there are so many things I can do there." And when she speaks of that she speaks as though it isn't the wife but the children; that her care is about them with a patience and a love, and she will bring them up, you know, from the spirit side with that broad interpretation of life, and while you feel as though you have not the time to do all that

you want to for them, all the time the spirit is breathing an influence over them.

(Yes, very good. Now, who else is there that is with these two? [Note 300.]

A man. There are the two women and this man. The man is rather stouter than you, broad shouldered. I have never seen him, that is, he isn't one of these that come to Miss R——. He's right with her. He wears a peculiar hat, it's partly tall, you know, seems almost like a tall hat, but an old-fashioned dickie. You know dickie?

(No.)

You don't know what I mean by a "dickie?"

(No.)

Tell him, Miss R——.

(Miss R. I don't know.)

It's kind of a collar that comes up in a little point and then falls over.

300. The description here is of my wife's aunt Lizzie who was old enough to be my grandmother and passed away after my wife. This aunt wore a wig and not a cap. In cold weather she wore a small knit shawl over her shoulders and around her neck. She did not live in the vicinity of Boston. Of her having so many things to attend to there is apparent reference to her constant pottering about the house busy with small things of no use or interest to any one but herself, and she certainly did not care for philosophy as I did, and this pottering about would not permit it if she had. She did not remember me as a little fellow. I never knew her until near the time of my marriage. I did know my grandmother well as a boy, and saw little of her after I grew up. This aunt has not previously appeared at any of my experiments. She attended church quite regularly, but showed no other religious trait. She showed no piety whatever and never mentioned the subject of religion anywhere so far as I know. In this respect the communications are a perfectly accurate account of her. She was especially interested in my children. She saved all her things for them and in fact cared for no other children. That I have no time to look after them is true.

(J. H. H. I understand.)

I can see the cords of his neck. Rather strong muscular looking man. One of those emphatic kind of men, bound to have his own way, almost like Gladstone; and he's with that old lady and also with the young woman as though the three are right here, and they live together in the spirit.

(How is he related to that old lady?)

I can't tell you whether he is her husband but he seems old enough to be her husband, but he's so different from her, he's the boss, he's the one that does things the old-fashioned way, the man doing the outside work and the woman just plugging along in the house. That's the kind of couple they are.

(Yes.)

He laughs when I say that, he just wrinkles up his face with a laugh as though that's pretty good. As though it was kind of a joke on him, and he looks at you as though he would say: "You can't think that any of us would be less than interested in the steps you are taking." He calls you his boy and does it with such an unction as though it was a good thing he moved along with her. He hasn't got a name like yours. It's a big S I see, a big letter S that comes in connection with him. He doesn't seem to want to say much to you. [Note 301.]

301. The two women and man referred to are supposedly my father-in-law, his sister,—my wife's aunt,—and my wife. My father-in-law is correctly described. He was very broad shouldered. He wore a tall hat on Sundays or on such occasions, but not otherwise. In cold weather also he wore a silk muffler inside his coat. The dickey and collar refer more clearly to his father who wore them. He was a very determined and obstinate man when he had set his mind on anything. He was especially old-fashioned in his ways and so was this sister, so that to say that the woman "was just plugging along in the house" is a most accurate description of things. He always thought and spoke of me as if I were a son, though his action very much hampered me in my work with which he did not sympathize. The letter S is not an initial, or even an impor-

(What relation is he to that friend of mine, that younger woman?)

I don't know.

(Find that out.)

You know he looks more like her father but how could that be? She seems like your sister.

(All right. Don't bother about that.)

Well, that's what he looks like, like her father.

(Get her to tell me what her name is, this young friend, as you call her.)

I don't see it, Doctor. She tries to speak. I don't hear it. Whether I'm nervous because you ask it of me or not, I don't know.

(Take your time.)

But she looks at me and she speaks, but I lose it before it gets to me. Do you know any one over there that begins with a big E? Would she begin with E?

(No.)

Well, do you know any one named Esther or Estelle or some name like that?

(No.)

Isn't that funny! Do you, Miss R——?

(No.)

(J. H. H. The letter E is all right.)

Is it? Well I haven't got the rest of it right.

(Let it pass.)

I don't like to let it pass. E—I think the next letter is a tall one but I don't see it definitely to tell you. I'm half afraid of you, that's what's the matter. [Note 302.]

tant letter, in his name. It is the initial of his nurse's surname who had been with him for six years.

302. It was correct to say that the man was the father of the younger woman, assuming that my wife was meant. She did decidedly resemble

(Don't worry about it. It's only to make the matter clearer.)

I understand. I can't get any more of it. Were you anxious to ask her anything more?

(I would like to know all she can tell about that man.)

She says he's able to speak for himself. That she doesn't have to talk for him, all that's needed is for him to speak for himself, for he's just one of that kind. He doesn't want people to do things for him, would rather do it himself. And just sort of scorns the idea of having anybody else tell about him, and steps right up to the front and takes right hold of your hand and there's just a little firm grasp there. The word he says: "We have met before and we shall meet again."

(Yes.)

It would be his way, you know. [Note 303.]

(When did he go over to the other side?)

It isn't in 1900; it isn't anything of the 1900 because I see a 1, and an 8, and it seems as though a little while ago. There's a 1, and an 8, and looks almost like another 8 that's there, but I think there's one between it, as though 8 is the last figure, and one in between.

(Well, what was the matter with him before he passed out?)

her father in appearance. Her name, however, did not begin with E. Her middle name began with an F. But E is the initial of this aunt's name, and that she might have been meant, assuming the genuineness of the phenomena, is apparent from the fact that the next letter is a "tall" one. It is 'l.' Here name was Elizabeth. I cannot treat the incident as anything more than a coincidence, and a coincidence only on the assumption that the aunt was meant, which can be a conjecture only to those who are familiar with the nature of these phenomena, while the facts have to be declared false in relation to my question and the person implied in it.

303. It was most characteristic of my father-in-law to do things for himself. He would permit no one about the house to do anything that he thought he could do better. In this respect he was quite a meddler.

You mean, what he died with of course?

(Yes.)

There are two things that come to me instantly. I see him stretched out, just laid right out as though he was unable to do anything; almost as though he had no use of himself at all, and yet his eyes open and conscious and trying to speak and yet unable to speak. That is just the very last before he goes, yet perfectly conscious. Seems to know everything. It is just as though I am held almost either by an illness, something that just holds me so that I am not able to move hand or foot, and he stays that way some little time before he goes to the spirit, as though he just lies there that way and then all at once just before he goes as though he makes an effort to lift himself up. I think you know about his death because it seems that either you have had it described to you, or else you were there. It is either one or the other. I see like a reaching up and it doesn't seem as though they expected him to go just then. If anything he's been to you before. Do you understand?

(I understand.)

But he could not have got well, it was an incurable thing; it was impossible and he had had quite a lot of trouble, pain in his head had been something awfully tense and bad. Still here is where I go, put my hand down [putting hand on hip] as though I can hardly move and there was a little chill before he went too, but I get that, you know, and then there comes something, it is more as if he had something that made this, and then something followed it and made him in this state where he could not do anything, and had to be waited upon, fed with a spoon, all that sort of thing. Now is that right about him? [Note 304.]

304. It was my wife that died in 1900. Her father died in December 1906. He took down with his final illness in October and the doctors thought he would recover from this attack. He had gotten up to go to the bath room when he fell and died in a few moments. He had suffered

(Now, what was his state of mind just when he passed out?)

Well, now what do you mean by that? Was he conscious?

(Well, conscious and were there any special feelings connected with that?)

Oh, yes, there was something. Yes it seems as though you know he's looking for somebody. I just feel as though here is his bed [illustrating]. Now, out through this way just as though I look right across just a bit diagonally to a door.

(Yes.)

And there are several people there. He isn't alone, and he seems to be watching as though his eye is on that door every second to see what is coming in there. Now he's conscious but he didn't know he was dying. There doesn't seem to be the consciousness of what is going on, but, oh, he's tense; I don't feel a bit like that passive—

(Miss R. Do you mean he was conscious or was not conscious?)

He was conscious of what was going on, not unconscious of it at all. He had his eyes closed quite a lot before, seems to have a way of lying there with his eyes closed as though—[putting hand to eyes] he doesn't take his hand up as I do, but doesn't open them. But this very last he seems to get a sudden, just like a whiff of consciousness. You understand what I mean?

(Yes.) [Note 305.]

intensely from pain in the head and other parts of the body. He had to be fed with a spoon for some time before his death. All the rest of the incidents connected with the last moments consists of mental history for which there is no verification.

305. I had asked this question about his state of mind because another psychic a few hours after his death saw an apparition of him and got the feeling that he was frightened, a fact which seemed to get some corroboration in the statements of one who witnessed his last moments. But the answer to my question here is wholly irrelevant. In fact my question is not answered at all.

And coming in that door, just about the time there's a woman comes in that door, just before he does this, but he knows it. Now that woman is slender. She is well not awful thin, well built but not a stout woman, and she comes in as though she had got something for him. She has either gone out to do something for him and come back with it, like something for him, a bit of medicine or a bit of water, but she doesn't get there, he's gone!

(What relation was that woman to him?)

I can't tell you that. She isn't young, that is, not a girl; passed girlhood, but in no sense an old woman.

(That's right.)

And it seems as though she comes in there, has got such a care over him, and, oh, dear she is just collapsed when he is gone. She kept up through everything just as brave as anything and then she has just gone to pieces, don't you know. And she is good to him, seemed to do everything for him. She loved him. I look for those things to see what the relationship is, and I see that she loved him. And you know, it seems that with her there's somebody else in the room too besides her.

(Yes.) [Note 306.]

The door to which reference is apparently made was not in a diagonal position from the bed but directly to its side. The door in the room from which he had been moved was diagonally situated with reference to his bed. The nurse is very well described here. She was slender and thin, and kept the medicines, some of them, in the bath room from which she is apparently said to be coming. He had risen to go to this bath room, as said before, when he fell and died. He did lie a great deal with his eyes closed as a help in the relief from pain. This nurse had not gone into this room at the time. She, with a niece, were helping him to go there when he fell. But the nurse's habitual actions are well described here.

306. The nurse was not an old person. She was about forty or less. Her relation to him was fairly well described here, I should say perfectly, as she had been most attentive to him. She was worn out with his care and did collapse somewhat when he was gone.

You know, I can go out beyond here. Here is this room, here is the bed, and over here is the door, and a little down this way through there is a room out beyond the door. You know, this isn't a city where I am, doesn't seem a city place. It's a funny place; that is, I hear something that sounds awfully,—seems as though you step out into something like a shed or something like that way beyond this place and here is another thing; you know, it's daylight. I can see daylight here but it's towards night because I see lights lighted soon after, do you know?

(Yes, I see.) [Note 307.]

Now out beyond there is another man that seems he has more or less to do here, whiskered man, has got whiskers, more brown, little speck of grey. He doesn't belong in that place, not an inmate, but he comes in about that time. Do you know anything about that?

(No, I don't.)

You don't know whether it's true or not?

(No, it might be.)

Well it isn't the doctor. I cross that off. It isn't anybody that has come. It's more like a neighbor or a friend who has come in and who does several little things, is familiar enough about the place to take hold and do a few things for this lady. I see him helping and immediately I see so much,—of course when any one dies there's more or less confusion, but there was not much there. It seems as though everything was so quiet.

307. It was a city in which he lived. But the place described here would look more like a walled inclosure. The room in which he had stayed for a long time before his death was back behind the door mentioned and overlooked the back yard which was shut in by high buildings all about it. There was a sort of shed or cover in this yard which sheltered various things belonging to the house. There were lights visible throughout the day in one of these buildings shutting in the yard, as it was too dark to work in them without light. He was afraid of fire on account of them.

They go out and sit down and wait and they go out through here into that other room and out there there's a waiting as though they were waiting for some word as to what they shall do. Don't make any particular arrangement until some word comes. Do you understand what I mean?

(Yes.)

Well, all that that man knew. That's why I'm telling you this because he was perfectly conscious of it. You know, there's almost a sound, you know, like a gurgle that came. He had had those before. It was just a little struggle like that and then get over it, and he thought that's what it was. But there's somebody he calls mother. It isn't his mother but somebody that he would always speak of as mother. Well, that's somebody in the spirit because instantly that person came to him and spoke to him and it seemed then he began to see that it was all over, you know.

(He saw this person as he was passing out?)

Oh, yes, instantly, the very first instant,—he didn't know that he was going. I don't think he was conscious of seeing it as you would see a spirit, but he was so intent on feeling better and he followed along the personalities there that were right with him and didn't know he had slipped out of the body until this one speaks to him and when this one speaks to him, why it is all calm, all the struggle and effort and pain, just as though I say: "It is all up with me," and I think he would be that kind of a man that would just kind of reckon on it, when the game was up why that's all there was to it. And he's a very philosophical man and seems to instantly think the thing out and think what he can do and he doesn't go away, he stays here, that is for a while looking after things. [Note 308.]

308. This other man alluded to who is said not to be the doctor possibly has reference to the masseur who was called in by the physician to massage my father-in-law, which he did several times. He came in the morning of my father-in-law's death and seeing what his condition

(Whom else did he meet?)

A young man, a young man that seems more like a little boy when he went out. Seems more like his own child almost, it's some child in the family that has gone that was coming along with this woman. They knew he was going, but, don't you know, when a spirit is passing out if all the friends got in a group and stood there you would startle the spirit on its first arrival and they are very kind about that. They open it by degrees, making it natural. If you should die tonight you would not see instantly the minute you dropped out all these spirits that you have been familiar with. It would be confusing, you could not quite gather yourself, but they come along naturally one at a time, and then after a while you would probably have the reception where you would meet them all, but all those things are normal, natural, orderly; and it seems to be not the wisdom of God, not the wisdom of any archangel, but the love of people, as though the protecting care of mother and father and those who love to just make it as normal and natural as they can. You understand?

(Yes.) [Note 309.]

You want to ask some more about them?

(Describe the appearance of that man.)

was only went through the form of the usual treatment and left without saying what should be expected. The nurse reported afterward that there was apparently a death gurgle when this masseur was doing his work this morning. It had been the habit of others than the nurse to pass into the next room and wait to be called. They were not called on this occasion, and no one seems to have suspected the meaning of this gurgle until after his death an hour later. The spontaneous allusion to his mother is suggestive as she was said by two other private mediums who predicted his death to be watching him very closely. The description of meeting her and others has no verifiable features in it, but has its probabilities on the spirit hypothesis. The most important point is the mention of his mother.

309. He lost all his children except his youngest son. The one which he mentioned most frequently was one that died at eleven years of age. I never heard of the others.

Yes, I want to, and then there's something else I want to tell you about him. You know he seems up to this last sickness, what I call the last attack, he seems to have kept a business head as though he kept—he isn't a do nothing, he keeps busy about things; he's interested. He reads, works, does a little here and there, but always with that little interesting sort of movement with things that are going on. All of his things were not there at this house.

(No.)

Some are in some other places, as though they were scattered at different places. Say, that man is awful close to you! There's such a close relationship between you two because instantly I find him as though there were some things, I should think that you had some things that belonged to him now. There seems to be some things in your possession that were his.

(Yes.)

I think the man is a bit taller than you are. As he stands up he seems so. He isn't a stout man but rugged, well built. What I call a muscular looking man. And his hands they are rather work hands as though they had done a good deal, strong hands, but they are beautiful, you know. [Note 310.]

(How about his face?)

What does it look like, you mean?

(Yes.)

It is rather a long face, I should think it was oval, but there's some grey on him. It isn't a smooth face. And then another

310. The description of the man, his habits, reference to business, appearance are all correct so far as they go, but not evidential tho it is true that he kept at business till the last moment. His wife writes me: "His hands were short, but were writers' hands, and he had a peculiar way of using them at times." His hands did look like work hands, as they were somewhat callous. He was not especially stout, but was muscular, and at one time well filled out without being superfluously fleshy. We did have very close relations with each other.

thing, I see after he goes to the spirit when they are fixing his body they fix it as though they worked over him here [pointing, I think, to chin] and they do something. I think they shave the man. It's either that or fixing him but I can see some grey on him, and it seems as though there's such care, because when he died he didn't look like himself. He looked kind of, it's as though there was a big struggle but that changed. When he was put away he looked better as though all the signs of the sickness were removed. [Note 311.]

(Does he know how he was put away?)

You mean whether he was cremated or buried?

(Whatever was done, I would like to know.)

I don't see him cremated, yet I don't know why it is I have got to tell you something he shows me first. There's something here in his shirt bosom, and he touches it with his hand. It looks like a little stud, something that he wore that he was fond of, that he had had a long time.

(Yes.)

Now it seems that there was some question about that, whether they would put that away with him or put another one in and I suppose you can find this out if you don't already know, can't you?

(Yes.)

Well, it seems to me that this little thing, they had a little, not a discussion, but a question about it. And just as though the man would say,—well, usually they put in something that has no value, just as though that man would know it that they made this

311. His face was not a long one. I should say more round than oval. His hair was sprinkled with gray and his slight beard was wholly gray. The sides of his face were smooth having been kept shaved. He wore a mustache and peculiar beard on the chin and throat extending about half way up the side of the face and neck. He was shaved after his death, tho his beard was left as I have described it. In other respects the description is also accurate.

discussion and they took it out and did not put the one of value in and did put in one of no value that just answered the purpose. That's what I see. Now here's another thing, I don't think he was awful rich, you know. It seems as though, oh, he has some things that have to be settled up, you know, like some estate but he isn't an immensely rich man and it seems too if he had known he was going he could have arranged some things, made it just a bit simpler than it was as though it brought a little bit of confusion and yet he says: "I am perfectly satisfied with the way things have been done," as though there had been a sort of division that suited him. Now, you want me to say about his body, what they did with it. You know,—

[Pause.] [Note 312.]

—Has his body ever been moved a second time?

(I don't know.)

It seems as though there had been something, it has been meddled with, you know. I don't mean that anybody has taken it up that didn't have a right but seems as though there's been something done. I think he is buried. It looks to me more like that but there are two moves there in connection with his dead body.

312. It was the intention to cremate the body after depositing it in a vault. The body is still in the vault (January 27th, 1907) and will be cremated later. He had a shirt stud which was given him by the legislature in which he served, as a token of respect and for his services there. He was specially fond of this, but wore it little, I understand. It was put on the body in the casket. There was no question or dispute about this. But there was some discussion whether the cuff buttons and other things on the body should be removed before the cremation. 41

He was not a specially rich man. He was not worth half a million, in fact considerably less than this. He arranged his affairs so that there could be no quarrel about his estate safely to those who might be disposed so to do.

(Yes.) [Note 313.]

That's funny! Do you know anything—I see such a funny little word here. Do you know anything about any one they would call Blossom or would name Blossom?

(No, not that I recall now.)

You know sounds more like a little child's name.

(I will inquire.) [Note 314.]

All right. What do you want me to see now, Doctor? [To Miss R.] I can stay as long as you want me to.

(Find out the relationship of that first lady friend that appeared to this man.)

[Pause.]

The whole thing seems to be so much like a father and child, you know.

(Yes, all right.)

They seem to be in your family and whether they are your wife's father and mother or yours, I don't know, but they are as near as that. That's the way they come in such a close tie as that.

(I understand. That's all very good.) [Note 315.]

Now, do you know if that man had a watch and chain that he had worn a long time?

(Yes.)

Well wasn't the watch—I'll tell you what he shows me, I see a chain that's rather heavy, you know, seems not a massive chain but a good heavy chain, but gold, but when I come to the watch

313. The body had not been moved from the vault, unless it was placed afterward at the side to admit others.

314. Inquiry shows that the name Blossom has no relevance to any one in the family. He lost a child named Bessie.

315. The relationship of the person in mind was not correctly given here in answer to my question. Apparently the answer refers to Blossom, but this name is not known in the family. But the reference a moment later to my wife's father and mother is a correct answer to my question, as if it had not been understood at first.

there's a silver watch that he puts down here, you know, but it's open face and old, you know, seems worn long, long time, as though it's all smooth, and he lays that right down here, hitched to this other chain, this gold chain. Now, do you know anything about that?

(I am not certain.)

Well, I don't think as a piece of jewelry it has very much value but an awfully good time keeper, as though later he probably had—this is what I think from his tendency—another one, you know, but that this is "Give me that old silver watch for a good time piece," as though I just say that, and awfully funny! when he puts it out in his hand he has got long fingers and strong looking hand but a very expressive one almost like a woman,—you know, how women always use their hands more or less—he does that, kind of moves his fingers, kind of a little way he has.

(Yes.)

Well, he puts that watch down. I don't know that it has any significance only that everything has significance that means anything. But I see it good sized, rather thick, very smoothly worn, you know, and with this chain but no charm; a place for a charm but no charm on it. Now it isn't links—I made a mistake. I can't take it back, can I?

(Yes you can.)

[Word "link" does not appear in my notes up to this period, A. M. R.]

It isn't links, you know, like those big link chains. You want to take it away, don't you?

[The last remark refers to the sitter's hand which has been held all this time and is now dropped.]

It's thicker woven in together, but a man's chain. Now I don't know how to tell you, it's pretty and a good one, and that seems to have more value to it than the watch. [Note 316.]

316. He had two watches, one a gold watch and the other silver. I

(Whom did he leave behind living?)

He puts down three fingers here as though there are three, just like his hand goes out like that, three that are very close, you know, as though I find three close ties. There are others, but this is the important thing, don't you know.

(Yes.)

And this seems to go out and then pull back again but doesn't stay out. It's the three that I sort of hold to as though I call them the chief mourners, don't you know.

(Yes.) [Note 317.]

Well, you know, Doctor, there's a letter. I keep hearing this over and over again. I don't think I saw it when you were here before. Do you know any one named Frank?

(Yes.)

Is it some one you would be anxious to hear from?

(Yes.)

Well I kept hearing it. It isn't this man though, is it?

vaguely recall seeing the gold watch and do not recall the chain said here to belong to it. In fact I know nothing about what is said here except that he had the two watches. I have not yet learned whether the description of the watch chain is correct or not, as it is in the boxes which are in charge of the Trust Company having care of his property. I have learned from his wife that he liked the silver watch the best because it was the better time keeper. I never more than saw him with any other, and am not certain even of having seen the gold watch. I merely knew that he had it. I expect later to ascertain about the chain.

[When I went to Philadelphia some months later I was taken to the vaults in which his private papers and various pieces of jewelry were kept I found a long watch chain made in rope style and which is very well described here. I did not know of the existence of this chain. It belonged to his sister, the Elizabeth mentioned. It was a long heavy chain to go about the neck.]

317. There were just three that may be said to have been closely related to him as chief mourners, his surviving wife, his son, and myself, but I could mention others less close who might mourn his loss as much.

(No.) [Note 318.]

I thought not. I kept hearing it as though it's, oh, oh, oh, as though I was bound to come but it's a younger influence. I feel a good deal younger with it but I think I will stick to my old man and see what I can get from him more. Well look here, are you one of those three that he liked, that he would be interested in?

(Yes.)

Now isn't there another man beside you and a woman?

(Yes.)

Well that's what I see, these three that he would be particularly interested in.

(Yes.) [Note 319.]

And it seems—he smiles again,— you know, when he smiles and they see his teeth and he's very—this just comes in, you know, as though he was pretty proud of his teeth. I feel as though any how mine have lasted so long. Isn't that funny! That that just comes in as he smiles I see this. Now he says:— show me plainly what you want me to see. [Last remark addressed to spirit.]

Of course, I know you have been connected with something like Columbus or Columbia—

(College?)

Yes. He knows it. He was familiar with that because he says: “ Driving over from Columbia one day.” I should think he had known you in those things as though he had probably seen

318. The allusion to a letter has no pertinence, so far as I know. Frank is the name of my brother, but I can attach no significance to the mention of the name especially in connection with my father-in-law and his family.

319. The reader will remark from Note 317 that the sex of the three persons here mentioned is correctly indicated, on the assumption that I have myself rightly conjectured their meaning. He will also remark that it is not the result of any hint or suggestion from me.

you there at Columbia and when he goes back to his house he drives over to somewhere. You understand what I mean?

(Yes.)

As though he says: "Driving over from Columbia one day we talked of these things," you know, talking of these, well, psychic matters.

(Yes.)

And that "Well, I don't think it amounted to much" that sort of way as though, of course, it's all right but there are other things much more important, you know, and he says: "I have often thought of that since and wondered if you remembered. You know how lightly I took it up. At that time I didn't know how deep you were in it." And you were pretty deep.

(Yes.)

And he says: "I have often thought of it since and wondered about it and thought I would speak to you about it. The trouble is I forget half I want to say. I think I'm going to say so much and I forget it."

(Yes, I understand. Ask him if he remembers what I said to him about it the last time we talked about it.)

Well he says yes. He just nods his head and then it seems immediately after that as though there's just this sort of assurance, I don't know as I have got the exact words, but as though, well, you know, as though you would sort of leave it to time, for him to know about it. You understand?

(Yes.)

And almost a feeling that "You may know before I do" because he's older than you and if you do, well it's almost like a suggestion, "You will know when you get there, you will know and you will know it probably before I do." Now I will see whether I can see any more or not.

(All right. Can he tell me where that was?)

He does not tell me where it was but really I don't think he

made it such a serious thing as you did. You were so serious. But he remembered it afterwards.

You know it seems to me I see it looks like a room, you know, doesn't seem to be that place driving over from Columbia, seems another conversation another time and yet it seems as though you're going some where.

(Yes, I understand.)

I feel as I'm going somewhere, possibly, on a train but I'm going somewhere and there's a good deal going on besides this, only this is dropped in like the conversation.

(What was around us at the time?)

You mean the scenery?

(Yes.)

I don't know. I thought I was going to tell you instantly but it seems as though the scene drops away from me but there are other people, and yet, it isn't a death, is it? A funeral? He doesn't show me really.

(All right.)

But he remembers it now perfectly and well, you know, it has come back to him a thousand times since then.

(Ask him if he remembers where we spent the summers?)

He says, yes, you know right off as quick as you ask him that as though it was all perfectly familiar to him, but I don't know. Now my brain is thinking, you know, that you are referring to that as being the place, but I don't see it. He tells me, yes, but I don't see anything that shows the picture of it. But here is a funny thing! Now I don't know that this is connected with the other but instantly that I leave that picture I see a picture like some high path almost like bluffs. They are hardly like that but they are sort of, you know, bluffs like a little speck of a ravine or something in between here as though in walking out you can't get across to this other one. You have to go way round to come to it. But it seems to be a favorite walk, and you know get off

up here and look off down there and I can see a sunset, and it's beautiful, beautiful.

(Yes.)

And you have a kind of way, always have had, when you rest if you are out, oh, don't you love to be out of doors! just as though you would throw yourself right down on the grass; and the grass and all these insect sounds of life seem so much;—you are a nature lover. So was he. Now whatever that picture has to do with it, I don't know, only I see it immediately following your question.

(That's correct.) [Note 320.]

320. This long passage connected with psychic matters has several points of great interest. It is extremely fragmentary and contains one noticeable error. What is not erroneous, though correct, is so fragmentary that no one could detect its interest who did not have a clear idea of the facts.

In the first place we never took "a drive over from Columbia." Indeed that phrase is not a natural one to any person who knows the facts about Columbia College to which allusion is apparently made. Mrs. Chenoweth of course knew that I had formerly been connected with Columbia University and hence the mention of it in this way has no evidential value. The error in expression might very reasonably be attributed to her own mind, though I have no reason to suppose that she would do this consciously. She was in a light trance from which she recovers without apparent memory of what goes on during it, tho her perceptions at times seem quasi-normal.

I did, however, have long conversations with my father-in-law on my work in psychic research while we took drives. When we took long drives together in the mountains I often talked to him about it, but it was not in any drives from Columbia University. We never had such a drive. His attitude of mind toward it is correctly described. He did not think it "amounted to much" and in fact discouraged the work and even tried in various ways to prevent my engaging in it.

When I asked my question if he remembered our last talk about it I had in mind a conversation in the mountains when I knew he was not going to last long. It did not occur to me until he here alluded to a room

Now, there's another place. I see a house with low rooms, low studded rooms. It isn't where you live but it seems a place you have been familiar with. Perhaps you can follow this and see what it is he means. Somewhere where you have been and you come out; there's a house that has been closed for a long time as though in your walks or in your rambles there's this house that has been closed up for a long time as though the blinds are closed and everything, but you just look in as though you walk around it. That was a little curiosity about that particular house. It is not shut for the season but closed for good as though

that we had had a similar conversation three weeks before his death in his own room. In that conversation in the mountains, as on his death-bed, I did remark, when he showed a doubtful spirit, that time would settle the matter. He had always thought from my own breakdown that I would go first, and in this mountain conversation I distinctly remarked that he would probably go before I did. I knew well enough that he would, other things being equal, but I did not deem it wise to so express it. When he showed his skeptical attitude I always remarked: "You will find when you get there that I am right and you will be glad when it is all over." I was always serious about it when he was not.

The reader will remark that the allusion to another conversation on the subject at another place, not driving "over from Columbia," is spontaneous. I was returning from a trip to Washington where I had been experimenting and stopped to see him, knowing that his days were numbered. I brought the subject up again at his bedside just before I bade him good bye for the train and repeated the matter of our talk in the mountains.

I asked the question about the place we spent our summers, as if I was changing the subject and not intending to have it appear as a suggestion to the medium to connect it with the incidents of our conversation on psychic research, though I had in mind starting the communicator's associations in this or any other direction. The allusion of the medium or communicator to this being the place of our conversation was perfectly *a propos*, though subject to criticism for suggestion perhaps. What follows about the place is a most interesting mosaic of facts. The references are very fragmentary, and the reader can understand the perti-

they had moved away. I can see you just walking round these closed blinds and looking in but when you come to that place you come out from a house with low studded rooms more like a good comfortable place that's old-fashioned, you know, and in a ramble you pass this house. Whether you had had any specific thought about it, I don't know, but there's a little curiosity about it. Do you understand?

(Yes.)

Do you know that house?

(I don't recall it exactly.)

The reason I ask you is that sometimes when you don't I can

nence of these fragments only from a description of the scenery to which allusion is made.

We spent the summers for some years at Hurricane Lodge in the Adirondacks. This was a hotel that overlooked Keene Valley and the higher range of mountains in the west. At the left looking south was a deep ravine which could not be crossed by vehicles. A road wound along its sides to a passable point and it was thus a long way around to get over the gulch, a full mile where the direct course was not more than one-fourth of a mile. This road was an interesting drive to my father-in-law because most of it was so cool and shady. At the right was a path up to a point looking off over a bluff or cliffs five hundred feet above the hotel. My father-in-law occasionally in earlier years of our stay in the mountains went to this ledge for the view from it, as it was one of the finest views in the locality, considering the relative amount of energy involved in getting there. It was half way up this path toward the ledge that we had our next to last talk on the future life when I told him he would probably get there before me and that he would be glad it was all over.

He loved to watch the sunsets from the porch of the cottage in which we stayed. The sunset view from the ledge was a very fine one, and many went there to see it. My father-in-law I think never saw the sunset from that point. The path to it was a favorite walk of all of us at the hotel, and I often went there just to admire nature and take in the scenery or to read. I used to lie there on the grass for either rest or reading for hours.

fish around with them and get more because spirits don't show things as a rule unless there's something to it, and if you keep pulling you will get something more to find out what it is. This is a place—it isn't a place where you spend your summers; it seems to be a place where some of your relatives lived where both you and he sometimes went, an old-fashioned house, that's an old house. It's all right, beautiful, but it's an old house. The room I see you in is low studded. It is almost like a kitchen as though you come in the back door and out the back door, if you like. That makes me see that it's a familiar place to you.

(What kind of material was the house built of?)

You're asking stone or wood, I suppose, or brick? You know, it doesn't look like stone or wood, looks more like a brick house but it's old-fashioned, and as I go round I come out into the road. Here's the back of the house, and I come out this way right out into a road, dusty, and then you walk up and you can go both ways, but you go down this way and there's that house.

(You mean the one with the blinds closed or the other one?)

It's across; it seems across from this one where you have been. It is real old, and you've a little curious way of sort of speculating who lived there. That's all there is about it, as though you often speculated about it, and finally you go up and look in, but it's a common place, you know.

(What is the shape of the house?)

When I first look at the house the first thing I see is roof, slanting roof. Does that help you any about the shape of it?

(Yes.)

I don't know whether you mean whether it is long or square or straight.

(Well whichever——)

Well it isn't a square house, you know. Still, as you look at it from the front, it is rather square looking but good rooms. I think there's a piazza on it.

(That's right.)

Because I just see that and seems to me too that the back part you would have to go up more steps than you would the front part to get up to it, but it isn't on a hill or anything, only it's built that way, and it's a pleasant little place as though it could be made an awful nice, pleasant place.

(Whose house was it?) [Note 321.]

I don't know anything about whose it was, but I know you see it and he sees it, and you finally speak about it just as though

321. In this long account of a house I did not at first recognize any possible meaning to it. But soon the description became accurate enough to suggest his old summer house in a suburb of Philadelphia to which he went before we had taken to the habit of going to the mountains and which he sold about the time I married his daughter and while his son was at school. It was not a square house, but looked so from the front and in fact the dwelling part of it was square, but there was an extension of buildings in the rear that prevented it from appearing square from the side view. It was stone, not brick, but the stones were of a small size that an obscure perception might take for brick. In one other case the house was described as brick. I learn that it is still standing. I thought it had been torn down and other houses built in its place. It stood in a large terraced yard and was one of the most pleasant sites in the suburb. The location was much more than the house and the most valuable part of the property. No one of the family had any interest in it, as it had been sold many years ago, and hence some of the statements in the communications are wholly irrelevant. The rooms in it were low—I visited it once—and the blinds are still on it according to my information. Apparently there is an allusion to another house across the "road" or street in front of the house. The fact is that the residence of his old pastor was just across the street. This man was a special friend of my father-in-law, was mentioned to me by my wife after her death, through Mrs. Piper, and died a year before my father-in-law. There was a wide piazza around two and I think three sides of my father-in-law's house. I do not know at this writing whether there were any steps at the back of the house. There were a few at the front, and also some steps at the street ascending the terrace.

you would calculate how many dollars it would take to fix it up, and make it livable and comfortable, and it's an awfully pleasant location. Seems as though the location is much more than the house, and you have got the foundation there to make it a good place, and I find him just recalling that. That man likes to kind of get away with you; think out things and plan things. He's quick, practical, and here's another thing he shows me. That was a horse. You know I don't know, are you fond of good horses?

(No, I don't care for horses.)

Well, did he?

(I think he did.)

I don't think he had any use for a plug. It seems as though an old plug, something worn out—and he had a lot of pride in him about some things, and it seems to me he liked a good horse. I don't think he ever had very many, but if he saw a good one ever on the street he knew the pace, knew the kind of horse it was probably better than you.

(Yes.)

But he shows me a horse that I think had been in the family. It's very dark, almost like a black horse, very long, heavy hair, well, just a good, strong family horse; no particular style to it, but just an ordinary horse and he shows me that as though they would drive up sometimes to take him and go away. He will come again. [Note 322.]

[I consult sitter briefly as to whether he wishes to keep on in this line. A. M. R.]

322. I know nothing about my father-in-law's judgment of horses. I merely know that he never cared for any but good ones. When he lived in this house above mentioned his favorite "horse" was a pony, as told me by his wife, which was "a sorrel with a long mane and tail almost to the ground—the tail dark shading to light at the end." He had several other horses that he liked and which were special breeds apparently.

I know what she's anxious for. She is anxious for you to see the writing come, isn't she?

(I guess so.)

What do you want me to see now, Doctor

(I am willing to try the writing.)

You know there's something Dr. Hodgson is going to do. He isn't half as anxious to display the thing, you don't mind my speaking out plainly, do you?

(No, no.)

—as Miss R— is just now. You know, she is so anxious to have this thing come out in shape, as it ought to. Her heart's in the work, that's what it is. He says he always worked slowly. He had to.

(Yes.)

But he will try and see if he can write

(Is Hodgson here?)

Yes sir! Of course he is.

(All right.)

You know, not only Hodgson is here, but, oh, my sakes! so many more.

(How are you, Hodgson!)

He just looks at you. You know he has got a peculiar fascinating way of holding up his head and looking at you as though "well, how are you old boy?" only doesn't say it that way.

[Note 323.]

[Influence laid on table near Mrs. Chenoweth's hand, something rolled in oil silk.]

323. The expression "old boy" is almost the "old chap" of the Piper case in the George Pelham days and which was applied to me by Hodgson in his Piper communications. It is possible that Mrs. C— may have seen the Report in which this expression is used, but she did not know that Hodgson had applied it to me in his communications. The utmost that she could know probably was the fact that George Pelham had used it to Dr Hodgson.

Do you know any one named Willie that's in the spirit?

(I don't recall any one at this moment.)

It's a little boy. I would have thought he was a little cousin, you know. Seems more like that, just a little fellow. [Note 324.]

(Miss R. Starlight!)

Yes ma'am.

(Miss R. I don't want to display anything. I want you to do whatever you want to.)

No, I don't mean that. Don't you get sensitive. You would like him to see how well they do, not make a display of the work, but somehow it pleases you to see them able to do it so well. That's all I see.

(Ask Hodgson if he knows what I have been doing the last 24 hours.)

[Brief pause.]

I think he does, Doctor. Of course, he isn't speaking to me or through me, but it seems as though there has been closing up of some particular chapters, perhaps to open new. I don't know what it means. Do you understand anything about it?

(Yes, I think I do.)

Well there have been some things—and of course it's in the time you say, in the limit you say—almost pathetic as though there was that sort of—and yet with that, it is almost like the new year. You say good-bye to the old year with a little pain in your heart and then greet the new year with a joy. It's more like that.

(Does he know what it is about?)

I think some of it is in connection with him and some of it is in connection, as though there have been some things, well, he sees you just as busy, and you have seen half a dozen people in connection with these things.

324. The reference to "Willie in the spirit" is not intelligible to me. It may involve something mentioned in other sittings.

(Yes.) [Note 325.]

What's that, his?

[Hand coming in contact with influence on table still rolled in the silk.]

You see some that are together. In one instance, there seem to be two together, and they told you, as though they passed you some things that had been done, as though some of these things are figures and some writings, you know.

(Does he remember when he communicated with me last?)

You don't mean here? You mean over in New York?

(Well, anywhere else.)

You mean at the Piper light?

(No. Ask him if he remembers.)

He does.

(Can he tell me what he talked with me about there?)

Did he tell you he would come here?

(No.)

There's something as though he writes "Yes, I can," you know, like that, and it seems as though it was just like himself talking, as though he had such a—he got a very strong hold, don't you know, as though it was so definitely that you could almost feel him.

(Who was with him and communicated at the same time?)

He doesn't show me. I should think it was one of the old band, you know. One of those he knew. It doesn't seem to be your personal friend like your own family, but seems to be more one of your own band. Is that right?

(It is possible that one of the band was present but there was someone else.)

325. I had been writing an article on Hodgson's communications during the previous twenty-four hours and I was curious to see if he would refer to it as he had done to a similar matter through Mrs. Piper last spring. What is said here about its referring to him is not evidential.

No, I don't see it. I always hate to say "No, I don't see it," because it bothers me.

(Don't worry. He sometimes forgets. I remember that.)

Yes, but I think he doesn't forget so much, Doctor, as he isn't able to transmit it.

(Very well, that's good!) [Note 326.]

[In this sitting the sitter often interpolated a "yes" that was not recorded but in those cases it was apparently a mere assent to the words and not in reply to any remark that was made. A M. R.]

Preliminary to the Automatic Writing.

[Muttering "Sarcou" and grasping hand of A. M. R. Shaking head and clinching hand. Influence placed nearer to note book. Shuddering and muttering not understood.]

Automatic Writing.

[A few large scrawls.]

Well, well, how good to come and I only want to tell you, Hyslop, how much I appreciate your effort and your clear and keen method of accumulating evidence. I am getting on all right over in the other Society.

(Good.)

My heart will always lean to the American Branch and it's successor. Go on you are all right. I know your methods are not

326. The experiment I had in mind when asking him if he remembered when he communicated with me last was one in another city and was not in New York. It was in November last. I wanted to see if he would mention the subject about which we interchanged communications. He makes no reference whatever to it here as desired. The one with him was not one of the "old band," unless I could reckon my father as among them. I am expressly told, however, that it does not seem to be one of my own family, which would be wrong from the point of view of the records made at the time.

always approved but your impulse and earnest effort will build on the foundation which the Branch laid a structure worthy of the cause we are all interested to forward.

[Pause.] [Note 327.]

[There is no signature to the above but there is at this point an apparent change of communicator. One page of scrawls and the writing continues, not quite as heavy at first, growing heavier.]

It is so hard to get from one condition to another so strong. I mean strong enough to impress myself upon the psychic atmosphere yet my effort will be maintained and you shall have the benefit of all our energies in this direction. I am George Pelham [correct name written] and I know the kind of evidence you are seeking.

(Yes good, George.)

Thank you. I know you. I thought you very hard headed and obstinate but I doff my hat to you now.

(Thank you, George.)

We are friends and if I can at any moment find a chance to send a bit of evidence to help prove the thing we are seeking don't fret I will do it even [probably intended for *ever*] ever and always.

(Yes, George, I shall look out for you.)

I think you are on the right track now.

(Yes. Did you communicate with me in another case?)

Yes.

(What was the method?)

Mouth, voice.

(How did the light act?)

327. What purports to come from Dr. Hodgson in the automatic writing to which the communications had changed is quite characteristic and pertinent, but it is not evidential, as the facts do not extend beyond the medium's normal knowledge or power of inference.

[Quite a long pause.]

Like me, I had to think what you meant by light. I was thinking of artificial light. We did not call Mrs. Piper the Light when I was using her. That is something that came with the Emperor regime. You know that.

(I had forgotten it George.)

You know it now.

(Yes.)

All right. That's one for *me*.

(Yes.)

I am afraid I must go. Can't you come sometime when you are to be here and take an evening and ["evening" written and then erased] whole evening?

(Yes I shall try to do so.)

Thank you. Good-bye. [Note 328.]

[The repetitions and erasures in the writing are not indicated in the above transcript. There are very few of them, however, and they almost always occurred because the word was not promptly read although the writing on the whole is very plain. A. M. R.]

328. The communications of George Pelham, whose correct name was given, are equally characteristic with those of Dr. Hodgson, but only one reference has any probable evidential character. It is the statement that the use of the word "light" in application to mediums, came in with the Emperor regime. I am not certain whether this is true or not. It is probably true, but it would take a minute examination of the Piper record to determine it. The use of the word *regime* is important, as it was the word Dr. Hodgson always used to describe the period in which the Emperor group were dominant in the Piper case. But it may have been mentioned under this term by sitters of Mrs. C——'s. Hence I cannot attach so much importance to it as might be possible under other circumstances.

[Starlight returns for a brief moment only and says in a whisper:]

Good-bye.

(Miss R. Good-bye.)

Good-bye. Good-bye Doctor.

(J. H. H. Good-bye.)

Appendix

As an illustration of the vicissitudes and perplexities through which any theory, especially in psychic research, has to pass, I may call attention to the following interesting incident.

I had read all the page proofs of this volume and had returned them to the printers for making the plates, when an important contingency made it necessary to have a few sittings with Mrs. Chenoweth for purposes not connected with this Report. Mrs. Chenoweth did not know that I was publishing or expecting to publish it. In one of these sittings apparently Dr. Hodgson proceeded with great eagerness to tell me that he had changed his views since his death on some things, and specified as one of them his former opinion about the mental condition of the communicator while communicating. A very plausible explanation was offered for the appearance of this view in the case of Mrs. Piper, as being due there to the effect of his own arguments and discussions while living and conducting the sittings. This was in effect a reference to suggestion as the original source of this appearance in the records of the séances. Through Mrs. Chenoweth the Hodgson personality has always laid more stress on the difficulties of "expression," that is, communicating through a physical medium, or controlling the mechanism of communication, than on any limitations of consciousness in the effort. This probably accords with the natural views of Mrs. Chenoweth, however she may have derived them, as I find evidence of subliminal influences from all sorts of sources upon the messages. Hence I do not refer to the incident under observation as having any evidential importance, but as one of those things which tends to illustrate the embarrassments which any theory, specially if based on non-evidential communications, has to meet in the present stage of the problem. The incident came in such a manner

as to suggest its coincidence with the very elaborate presentation of Dr. Hodgson's view on the subject in this volume, and as we often meet apparent interest of the dead in our living plans regarding them, no matter what theory we adopt of the facts, the coincidence deserves some sort of passing notice, especially when it tends to controvert the very conclusion which has been defended here. Granting that the message is genuine, instead of being the product of the subconscious, it is not to be accepted as conclusive, however much we may have to fear for the integrity of the view denied. Dr. Hodgson himself, while living, was disposed to regard all denials of *dreaming* by the communicator in the Piper case as evidence that he *was* dreaming, and it is quite possible that the communicator would be as much deluded by his own mental states as secondary personality is with the living. But the interesting coincidence with the urging of his point of view in this volume and the apparent eagerness to correct it suggest a pause in the defence of it, tho the body of the discussion conceded the possible subordination of the view to other considerations.

The question, however, of deciding between the view basing the difficulties of communication upon the mental condition of the communicator at the time and the view basing it upon the obstacles to "expression" suggests an aspect of the problem which has not been discussed, and I may devote a few pages to it here. It may help to resolve some perplexities in the whole subject. I refer to the general relation between a spiritual and a material world, the examination of which may help to make clear how far difficulties of "expression" enter into the limitations of communication.

One of the inheritances of the traditional philosophy, percolating all the conceptions of common life, is the radical antithesis between mind and matter. Greek philosophy did not regard them as wholly opposed to each other in kind. There was a difference, but it was a difference in degree, of density, if I may use the expression. Mind or spirit to the Greek was a finer form of matter than any that sense perception revealed. This was apparent even in the conceptions

of the avowed materialists, the Epicureans. They admitted the existence of mind or spirit, but held it was a fine material or ethereal organism, tho it perished, like the physical body, at death. Until Lucretius made an elaborate argument to prove that the air was the same in kind as gross matter, antiquity regarded that element as of the nature of spirit, that is, the finer matter that cannot be sensibly perceived in any way, and the "upper ether" was a still finer form of this substance. Later physical science proved that Lucretius was correct, but the Greek philosophers as well as the common people regarded the air as spirit, or perhaps better, spirit as air. A complete antithesis between mind and matter could not exist in such a philosophy.

Christian thought quickly saw the situation in the Lucretian conception of the air and with other influences so strengthened the antithesis between matter and spirit that its logical development brought it rapidly into the clear expression of the Cartesian philosophy. Descartes maintained that matter and mind had nothing in common; that the essential properties of matter were extension and motion without consciousness, and that the essential properties of mind or spirit were consciousness without either extension or motion. They differed not merely in degree, but also in kind. He at once precipitated the question how they could causally act on each other, if they had no common characteristics, and the philosophies of Malebranche and Leibnitz are illustrations of the attempt to answer the question, without success as many philosophers think. I cannot go into an explanation of this situation, as it is a long and complicated problem. We must rest content with the fact that the actual development of human conceptions was toward the idea of a complete antithesis between matter and spirit and the suggested perplexity of their causal relations. All spiritualistic theories were confronted with the dilemma proposed by the very conception of spirit. On the one hand, they had felt it necessary to protect their character and their position against materialism by excluding all material affiliations from the basis of their principles. On the other hand, the proposition of this position left them without a causal agency in the re-

lations between mind and matter. In one spirit was not necessary for explaining anything and in the other it could not explain if needed. But one thing is certain. If spirit exists apart from a physical body it must give evidence of itself in some way, directly or indirectly, through causal relations with matter. That it does so is the contention of those who trace mediumistic phenomena to extraneous and spiritistic sources. But if spirit be such that it cannot act on matter at all, either directly or indirectly, it is hopeless to expect evidence of its discarnate existence in any such terms as physical science demands.

Another curious perplexity for spiritistic theories is this. If spirit is not matter it presumably is not affected by gravity. If not so affected how does it come that spirits purport always to be with us and to follow us in our travels through space at the rate of hundreds of thousands of miles per day, according to the teaching of astronomy. How can it remain with us in the solar system when it does not seem to be affected by gravity which is such an important factor in our motion through space, even tho it be only about the sun. In one of its philosophic conceptions it cannot be a causal agent and in the other it cannot remain as a part of the system which the appearances of mediumistic phenomena would seem to indicate.

On the other hand, some spiritualists have maintained that the soul, mind or spirit, is a fine form of matter or of the nature of ether. What their evidence is does not affect the philosophic question. But it is an interesting circumstance that it seems almost universal, if not absolutely so, that mediumistic communications, even where they have not been preceded by previous knowledge of spiritualistic theories, represent spirit as a form of matter and the spiritual world as differing from the material world of sense much less than the Cartesian ideas would suggest.

The first logical consequence of this conception, whether speculatively or experimentally derived, is that the soul should have weight and the fact that it does not exhibit such a property is taken as a fact against the supposition. The attempts to "weigh the soul" (Cf. *Journal Am. S. P. R.*, pp. 237

and 263) reflect the natural expectation attending the doctrine that it may be some form of matter. But this application of the ordinary logical and other tests neglects the possibility that spirit might possess the essential property of matter in one of its features and not any of the other ones. The distinction between the two forms of energy might not be so radical as to have no common properties whatever, but might be separated by the absence of certain properties and the presence of others not apparent in gross matter at all. In this way we might find the law of continuity holding good while distinguishing between them.

Taking the fact, therefore, that spirit seems always to be associated with the conditions determined by gravitation, as indicated in the remark that spirits supposedly remain within terrestrial conditions in spite of the earth's movements, and also the fact that physical science regards the ether as omnipresent and permeating everything, we may suppose that spirit is subject, like gross matter, to the law of gravity, *but not to the law of impenetrability*. Let us see what the consequence of this hypothesis may be.

Gravity determines the existence of weight. But in all the ordinary affairs of life we should not discover this weight but for the law of impenetrability. Physics and mathematical astronomy might discover it by their observational and experimental methods, but in normal experience it is the property of impenetrability that serves to reveal weight to sense perception. Remove impenetrability from matter and we should not discover, so easily at least, the existence of weight in it. This might enable us to say that gravity is the cause and impenetrability is the evidence of weight. On the hypothesis that spirit is not subject to the law of impenetrability we can understand the failure of experiments to weigh the soul, tho it actually had weight, and we might understand how it would be subject to gravity and yet not reveal the fact in any ordinary way. Determining the weight of a body depends on the fact of impenetrability and the absence of this property might leave the weight or effect of gravity there without our being able to detect it in the ordinary manner.

Now the next important consequence of the hypothesis is that the law of impenetrability is the condition of transmitting motion in our ordinary experience. We have been accustomed to regard contact as necessary to create motion in matter, and for all ordinary experience this holds true. The real or apparent exceptions to it are magnetism, wireless telegraphy, at least some instances of chemical affinity, and the phenomena of gravitation. But apart from these supersensible forms of telekinesis the ordinary and sensible law of kinesis is by contact. The condition of this is impenetrability. That is, the causal agency of matter in producing motion in other matter, in ordinary sensible experience, is dependent on the law of impenetrability. The disappearance of this property from any condition of matter would result in removing the ordinary means of indicating or applying causal action. But in communication with a transcendental world some form of motion is necessary to get evidence of its existence. We have found in normal experience that the very existence of consciousness apart from our own (pp. 159-162) must be attested by some form of physical effect manifested by itself in the living organism. This means that, whether directly or indirectly, consciousness must be able to instigate motor action of some kind in the physical world in order to produce evidence of its existence or presence. But if spirit is not subject to the law of impenetrability it must have decided limitations on its causal agency as affecting motion in matter.

Now it is in organic forms of matter that we discover the evidence of spontaneous and volitional initiation of action and in the same conditions we find the existence of consciousness. It would seem then that we have in them the satisfaction of both the idea of contact and of a causal agency in mind acting upon matter. Whether the contact is real or not makes no difference. It is apparently so to the senses, whatever the supersensible conditions are. But there seems to be a universal exception to this situation in the transmission of motion or causing of motion in inorganic forms of matter. That is, organic consciousness cannot move inorganic matter without contact, in so far as normal experience

seems to confirm this view. There seems to be some special conditions for the causal action of consciousness on matter. What they are can only be the subject of speculation at present. But, in so far as experience attests it, they are some mode of connection with organic matter, the universal absence of the phenomena in inorganic matter being testimony to the limitations of causal agency by spirit of any kind in ordinary kinesis or production of motion.

We see in this why telekinesis appears to be so exceptional a phenomenon, and apart from the physical illustrations of it in magnetism and gravitation, and their congeners, why it might be or appear impossible. In any case the rarity of it is a natural consequence of the law of impenetrability, on the one hand, and of the conditions affecting the relation between spirit and organic matter, on the other. Now having such a relation as enables consciousness, in spite of the law of impenetrability, to initiate motion in organic matter, we have only to understand the possibility of telepathic connection between minds to appreciate the indirect means of communication between disembodied and incarnate spirit, and at the same time the extent of the limitations affecting telekinesis as ordinarily conceived. The same will hold true if we assume the analogies of symbolic communication by means of the ethereal organism, as already indicated (pp. 360-373). If the ethereal organism be the *tertium quid* which enables consciousness to exercise a causal influence upon organic matter (Cf. *Journal Am. S. P. R.*, Vol. IV, pp. 129-135), we may have the conditions which establish the relation which the law of impenetrability seems to limit in ordinary experience.

Discarnate spirit, therefore, from the law of impenetrability, is excluded from causal action directly upon matter and whatever revelation of itself it may happen to give must be through the conditions of organic life and probably still more remotely through the living mind or the ethereal organism with which the living mind is connected. We ought to see in this complicated set of conditions something of the difficulties in the way of communication and also a standard for measuring the frequency and infrequency of any special mode of communication between the material and spiritual worlds.

If we knew the nature and limits of subconscious action and whether the ethereal organism is an intermediary for the transmission of causal agency between mind and matter, we might find the conditions which would make completely intelligible both the fact of communication and its limitations, as discussed in this Report. The penetrability of spirit cuts it off from the simplest mechanical means of producing the necessary physical phenomena for its manifestation and the limitations of it to indirect means even in organic life shows the restricted conditions under which it must act even in the incarnate form and suggest still greater difficulties for the discarnate form, and in this *mêlée* of complications we may well expect the confusion and fragmentary character of communication.

To summarize this discussion, then, we start with the hypothesis that spirit does not differ radically in kind from matter, except in so far as certain properties accessible to the senses, including that of impenetrability, are not present or manifested in it. Other properties may be there and as its penetrability prevents it from exercising the normal causal agency on matter, it has to resort to indirect means still more complicated than incarnate spirit for producing physical phenomena of any kind, whether of impersonation or telekinesis, and thus encounters manifold limitations in the effort to prove its discarnate existence. The first will be the natural impossibility of directly producing mechanical motion in inorganic matter, and the necessity of obtaining indirect means for doing this, if it be possible at all. What these may be is not a matter of speculation in this Report. The next is the less rare phenomena of indirect motor action through mediums, or organic life and agencies. Here one of the bridges is the fact of telepathy, and perhaps other supernormal phenomena, exhibiting some sort of action independent of normally known methods, and complications still greater than in ordinary experience. Telepathy establishes the fact of a transcendental communication from mind to mind, whatever we regard the process and whether direct or indirect, symbolical or non-symbolical. The supposition of discarnate intelligence only multiplies and complicates the number of con-

ceivable agencies and difficulties involved in the causal action between disembodied and incarnate minds. In this closer relation between matter and mind, or spirit, than has been represented by the development of ancient thought into Cartesian ideas may be found the key to the mystery. If we can show that the law of continuity holds good here, as it is apparent in all other evolutionary phenomena, we may find a solution of all the perplexities which are created only by the illusions of dualism as represented in the philosophy of Descartes and its genealogy. The differences between mind and matter may be conceded, but they may be conceived as we conceive those between different forms of grosser matter. The occult physical forces in Roentgen rays, radio-active energies, and the existence of ether open the way to the conception of this continuity, and if we may regard the difference between mind and matter as exhibited in the presence of impenetrability in one and of its absence in the other, we may find the fundamental explanation of all the problems involved.

In all this mixture of limitations and obstacles to communication between the sensible and supersensible worlds, mental confusion and conditions, apparently resembling such as we know in abnormal minds, may be a factor. Whether they are so or not, and how far they hold good, if they exist, must be determined by the future. There is no final settlement of the problem for this volume.

The Shadow World. By Hamlin Garland. Harper and Brothers, New York, 1908.

The present work is the reprint of Mr. Garland's articles in *Everybody's Magazine*. It does not pretend to be a scientific production but a popular presentation of the author's experience and investigations in psychic phenomena. The author of "The Tyranny of the Dark," where the same writer had based a piece of fiction upon an experience, has continued the same process in the present book. It has had a various fortune with the public, and illustrates how little that public thinks. While the book can in no sense be regarded as a scientific treatise, and does not claim this, the public has so little intelligence as not to judge it from the author's own statements of his object. Pure fiction is so generally the food of the average reader and serious facts so seldom his occupation that he has no standard for selecting the true from any mass of statements. Mr. Garland distinctly and clearly states what is fact and what is fiction in his book and yet the average reader has not been able to estimate the work accordingly. It would have been better first to have worked up his facts for scientific publication and then a work of fiction might have met with less criticism. No doubt the average reader, looking for plain statement of fact on a subject that is only in the fact stage of its problems, would not be able to separate the chaff from the wheat, but the more intelligent student of such phenomena might be expected to read discriminatingly.

Of course, in the present state of the subject, it may not be wise to mix up literature with science, and that is the most important criticism to be made of the book. Just where we should like to know the plain facts we have two or three characters that are professedly imaginary and unless a reader has a scientific mind and training—and few people in this country have them or care for them—he will not be able to decide what is scientific and what is entertaining. Yet read carefully the book will exhibit to those who are familiar with the problem and its phenomena the existence of facts that interest science, even though they have no clothing that makes them as serious and respectable as is desired.

One great fault of the book is its emphasis upon, indeed its practical limitation, to the physical phenomena of psychic research. This same remark also applies to the other articles in *Everybody's Magazine*. They are of a type that not only offers scepticism better points of attack but also offer no scientific approach for explanation. Mr. Garland's talk about "fluidic arms" and "emanations from the organism" of the medium is not scientific even if it be a fact. Science in its explanations appeals to already known principles or causes. "Fluidic arms," etc., are not known agencies. We have first to know them as explaining other

facts in order to appreciate their application to new facts. There is nothing of the kind here. The whole assumption of Mr. Garland is that anything is scientific that does not admit the existence of the supersensible, when the fact is that all science whatever is founded on the supersensible. The atomic world and the worlds of ions, electrons and of ether are all supersensible and represent what is known in large groups of different types of phenomena. Mr. Garland's "fluidic arms" and similar forces, even tho deemed supersensible, do not represent causes of a known character and hence are purely gratuitous hypotheses. It should be said, however, that he has the sense of humor to admit that he does not see how they explain any better than spirits, and it may be that he was just toying with the prejudices of the public in thus tolerating the view. I do not mean that we should resort to spirits to explain physical phenomena until we have reason to believe in their existence on other grounds. For it is certain that physical phenomena are not proof of spiritistic reality, and as long as we are in the evidential stage of the inquiry it is useless to explain such facts by spirits. But it were better not to try explanation at all than to resort to "fluidic arms," "emanations from the organism of the medium," or "ectenic force."

The chief importance to psychic research of the book is the really serious motive of the author and the influence of his articles to make the public feel that the Society for Psychic Research is a conservative body of inquirers. The doubts and suspicions hovering about physical phenomena and the apparent absurdity of their explanation by spirits makes the cautious attitude which the Society takes appear to be within the limits of reason, especially as the mental phenomena are more numerous, more easily verified, and more relevant to the problem. It simply happens that the long standing hostility to the "supernatural," a term that has no exact meaning in modern times, has predisposed the average mind to assume that science is necessarily occupied with physical facts and forces. It is as absurdly assumed also that physical forces explain things, when in fact they only condition their regularity and are not supposed to originate anything whatever. When the intellectual world can get to the point of examining its scientific concepts it will find a way to make the present wilderness appear more penetrable. In the meantime the public will only allow us to perform the function of panders.

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