

PROCEEDINGS

OF THE

American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

Volume VII

American Society for Psychical Research
Tribune Building
New York
1913

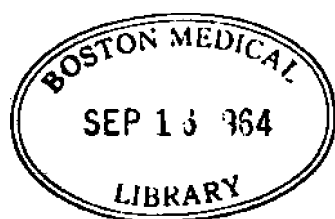


TABLE OF CONTENTS

THE SUBCONSCIOUS AND ITS FUNCTIONS

Introduction	1
Definition of Consciousness.....	21
Myers's Theory of the Subliminal.....	33
Criticism of Mr. Myers's Theory.....	38
Reconstruction of Conception of the Subliminal.....	48
Definition of the Subconscious.....	54
The Law of Stimulation.....	98
Complications of Stimulus and Reaction.....	138
Summary and Conclusion.....	168

PROCEEDINGS
OF THE
AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

THE SUBCONSCIOUS AND ITS FUNCTIONS.

By James H. Hyslop.

Introduction.

It is only since 1850 that psychology has become complicated with the problems of what is called the subconscious and its more or less synonymous terms. No definite date that I know can be indicated to denote just when students became aware of that group of phenomena which has thrown so much mystery about the mind and served at the same time to escape popular interpretations and to foster the pretense of knowledge. No doubt many of the phenomena concerned were known in an indefinite past time, but their significance was not recognized, or if in any way recognized, was not sharply distinguished as they are now from normal mental phenomena. But the more scientific study of abnormal mental states brought about this sharper distinction and since about 1865 or 1870 the field has been fairly well marked off by itself, even tho its close connection with the normal has still to be recognized.

There is a whole group of terms that have been employed to connote the same general phenomena. Leibnitz had "obscure ideas", "insensible perceptions", etc. Hamilton had "latent modifications of mind", Von Hartmann had the "unconscious", Carpenter, on the physiological side, had "unconscious cerebration", the French and other writers had the "subconscious" and "secondary personality", Sidis and others employ the term "multiple personality" in deference to the fact that there may be a number of groups as well organized as the normal personality. Mr. Myers and others

have employed the term "subliminal" to describe the group and to name, in many cases, a group that includes more than the normal and covers much that might be called supernormal. The more exact meaning of these various terms will come up for examination, but they are essentially meant to define a group of mental phenomena that completely simulate the nature of conscious facts and yet are not within the direct ken of that consciousness which was long supposed to exhaust the activity of mind. How far they coincide and how far they involve different implications will not at present be the subject of consideration. For the present they are simply synonymous in their fundamental meaning. Their relation to the metaphysical controversies of the past and the problem of the supernormal and survival after death can be examined only after we have seen what those problems were.

Dr. Morton Prince distinguishes between "alternating personalities" and the "subconscious", and also expresses the same distinction by distinguishing between the "subconscious" and the "co-conscious." He calls attention to the popular use of the term "subconscious" which is made to cover the personalities that succeed each other and those that are simultaneous. He thinks there is a radical difference between them and wishes to call the subliminal processes that persist parallel with the normal consciousness and simultaneous with it a "co-consciousness" and thus distinguishes it from the alternating personalities. He bows, however, to general usage and insists on limiting the subconscious in order to determine its true meaning. In point of content and superficial appearances this distinction may be correct, but in point of function I am not sure that it is warranted. In too many cases the "co-consciousness" shows the same limitations as the alternating personalities and it may differ only in having its amnesia less apparent.

It was the direct or implied attack on the older psychology that gave this new view of the complex nature of personality its chief interest. As a mere fact it would hardly have excited so much consideration from the philosophic and theological side. Philosophy and theology were inseparably bound up with the older conception of consciousness which

was supposed to have a unity that the notion of the subconscious seemed to dispute, and hence in the hands of the materialistic school the conception of personality, as illustrated in abnormal mental phenomena, afforded a controversial weapon of great importance against traditional views. To make this matter clear we must pass in review, briefly perhaps, the ideas that created the situation which we have in mind.

Mediæval philosophy and psychology were saturated with the idea of the unity of the soul and the unity of consciousness, the latter being taken as the evidence of the former and the former as evidence of immortality. Theology was the subject to which both philosophy and psychology were ancillary and it required a belief in immortality as the condition of its existence. But how did this come about? How did men come to insist so stringently on the unity of the soul and of consciousness?

The answer to this question will have to be sought in the contingencies of the controversy with Epicurean materialism. It was again, as perhaps in all of our philosophical problems, the Greeks that laid the foundations for the assumptions which affect us wherever we have been influenced by their culture. Other nations are not so dependent on these real or apparently primary conceptions. But the direct relation of Christianity to the materialistic culture against which it was a reaction gave the cue to the mode of conception which should prevail in the philosophic controversies affected. Its interest lay in asserting the unity of the soul as a condition of its permanence and survival of bodily death. But it would not have had this interest had it not been for the assumptions of materialism itself. The unity of the soul and of consciousness was not an invention pure and simple of Christianity and its philosophers. It was an idea that lay at the basis of the permanent in materialism itself. This was in its indestructible atom which was indivisible. The indivisible was synonymous with unity and implied the indestructible. The complex went with destructibility. Hence indestructibility, indivisibility and unity were synonymous. This was brought about in the course of the following development.

What had struck the superficial Greek mind was the transient and phenomenal nature of everything in the field of sense perception at least. But in spite of this appearance there always haunted the reflective mind that something remained permanent in these changes. The first step to this was the recognition of permanent similarities of type. The individual perished but the type survived. The simplest mind could observe this fact. What it saw was the eternal recurrence of the species while the individual disappeared with the seasons or longer or shorter periods. The everlasting change which was observed in nature was more or less checked by the repetition of itself in new individuals. How to account for this was the question and it gave rise to two different ways of looking at the facts. There was first the *monistic* which developed itself in the Eleatics and Plato, to some extent in the Stoics and to a larger extent in the Neo-Platonists. With these there was one eternal substance which underwent various forms of metamorphosis and differentiation to produce individuals and it preserved its unity in the perpetual reproduction of the type. The similarities of things were the result of its own unity of kind and uniformity of action. How it could ever give rise to differences of kind was a problem which that school did not solve. But approaching the phenomena of nature from the point of view of the evanescent and permanent as observed it seized the permanent as the clue to its mystery or its interest for man and developed its thought along that line, minimizing or ignoring the significance of the transient in the cosmos.

The other school undertook to account for both the permanent and the transient, the noumenal and the phenomenal. It hardly took definite shape until the time of Empedocles, tho it was suggested earlier. The earlier Ionians, Thales, Anaximander and Anaximines, undertook to explain everything by the changes of a single element and so were monistic. They were the precursors of the more highly developed systems of later thinkers in this respect. But each chose a different "element" for his original substance, one water or moisture, another air or a gaseous state of matter, another fire or heat, and another the "infinite" or an in-

definite undifferentiated state of matter that was the abstraction of all that was sensibly known. The attempt to combine or compromise these schools led to the doctrine of the "four elements" and this directly to the atomic doctrine through Empedocles and Democritus. The atomic school supposed an infinite number of "elements" or atoms whose combinations in various ways composed or produced the complex things of sense. The mode of composition determined the differences of species, while the sameness of the elements accounted for the unity of type. The individual was complex and perished or was dissolved into its elements, but the elements were eternal. The individual was complex: the elements were simple. The individual was perishable: the elements were imperishable. The word which came to denote the elements was *atom* which meant the indivisible, so that the indivisible and the indestructible came to be either convertible or mutually implicative of each other. Singleness, unity, simplicity, indivisibility, indestructibility and their congeners came to define the conditions of the eternal. Complexity, plurality, divisibility, destructibility came to indicate the transient and phenomenal, or to have a fixed association with them. The complex organisms of sense perception, the individuals of nature, were transient and phenomenal modes of existence. The elements of which they were composed were permanent or eternal. At this point the divergence from the monistic way of looking at things became complete and we had the pluralistic point of view in its completest development. The elements did not contain the properties of the compounds, or at least not all of them. The manifest qualities of organic compounds were resultants of combination and disappeared with their dissolution. Hence, if consciousness be regarded as a function of a composite organism, it must perish with its dissolution. Thus the materialistic theory of later times regarded it. It did not think or speak of soul, but only of mental states or consciousness, and thinking of these as phenomenal modes of a compound it had no difficulty in thinking of them as ephemeral. The earlier materialism, however, did not represent consciousness or mental phenomena as functions of an organism, tho it implied this.

It conceded the existence of a soul, but made it a complex organism. It probably did not distinguish between what we mean by consciousness and the soul, one the subject and the other the activity of it, but it simply thought and spoke of the soul as a complex "etherial" or "material" organism and then implied or inferred its destructibility from the supposed nature of all composite wholes. To its complexity and destructibility were synonymous or convertible, or if not this, invariably concomitant. On this assumption it inferred the phenomenal or perishable nature of the soul. The only thing that was not perishable was the atom or unit of matter. Indivisibility and indestructibility were its essential attributes. Whether consciousness might attach to the elements was a question that this school did not raise and with its tendencies to the denial of survival it had no interest in raising such a question.

Greek civilization ended with the prevalence of the materialistic philosophy among nearly all reflective intellects. Only the Neo-Platonists even pretended to keep up a tradition or conception of anti-materialistic doctrines, and even this school was not clear enough for the common mind to see in it any source of refuge for its religious ideals and was either overwhelmed by materialism or sought its salvation in another direction than either school.

It is extremely interesting to note that Christianity, in its first stages of development, did not attack the philosophy of materialism. Indeed its votaries were not able to do so. They were not philosophers. They were peasants or fishermen. They did not try to attach consciousness to the atom and apply an *ad hominem* argument of unimpeachable force to the materialist. Tertullian did this later. But at first there was no attempt to make immortality depend on a philosophy or inference from the nature of the soul, whether simple or compound. Its whole method was an appeal to a real or an alleged fact, the resurrection of Christ. Its position was scientific, not metaphysical. It raised no questions about the nature of the soul, whether it was the complex "etherial" organism of the Epicureans or the simple atom of Tertullian. It was a plain appeal to facts. The Epicurean had no

evidence in fact that his etherial organism perished with its separation from the physical body. He only inferred that it did so from the assumption that it was complex. He had the evidence of the senses that the physical body dissolved or perished and he mistook this fact for a necessity of composition. Besides, supposing that the etherial organism did of necessity perish from the fact that it was a compound, he had no sensible evidence that it did so simultaneously with the physical body. That had to be a matter of empirical evidence precisely as that of the physical body which always had some measure of duration in the order of things. Whatever necessity of destructibility it had was limited to a particular time in its history, and so this might be true of the "astral" or etherial organism, so that it required evidence to maintain that it disappeared from existence simultaneously with the body. It might have a longer or shorter period of survival after that crisis, and so some philosophers have maintained for various reasons. Consequently the earlier Christians simply appealed to a real or alleged fact to prove that the "soul" or etherial organism did not dissolve simultaneously with the physical body and it could well maintain that there would have to be some special event or conditions in its history to dissolve it since the death of the physical body did not effect it.

These early Christians did not actually analyze their problem in this way. They simply appealed to facts regardless of the question whether they were or were not consistent with the postulates of materialism. All that they asserted was that this "soul" survived and it did not make any difference to them how it did so or whether it refuted a philosophy or not. It was enough for them to refute the belief or assertion of fact which the materialist made. But the age of miracles soon disappeared and with it the facts, or attention to the facts, on which survival had originally been based. As soon as Christianity stopped appealing to facts for its doctrine it had to revert to a philosophy and in doing so it partly adopted and partly rejected the ideas of materialism. It denied the sole existence of atoms and affirmed the existence of spirit. It accepted the assumption that complex organisms necessarily

perished and, to save the indestructibility of spirit, it carried over into its metaphysics the postulates by which the Epicureans obtained the indestructibility of the atom. It made the soul indivisible. It recognized two orders of reality in the material world, just as the materialist did, simple and complex matter. Complex organisms were perishable, simple elements were not, at least *per se*, and could become so only by the special act of the Divine: for the Christian philosophy took the logical advantage of asserting that the very atoms were created as well as organisms. But, to maintain the immortality of the soul, it remained by the conception which the materialist took of the atom and made spirit indivisible. The physicist had said that to divide a thing was to destroy it, so that destructibility and divisibility were one and the same thing, or mutually implicative. Hence to save the immortality of the soul, or to explain the facts, either way you choose to regard it, Christian philosophy set up the indivisibility of the soul, and chose the term unity to express the same idea.

Christianity ruled eighteen or more centuries with its philosophy, the central conception of which was spirit, whether of God or man. Its explanatory agent was the Divine and its ethical, the human spirit. The whole, central interest which it urged was the immortality of the soul, and the unity of this agent was the condition of its doctrine. It felt that its whole fabric disappeared if the soul should be conceived as a complex organism or as the mere function of a complex organism. There was no challenge of its position until materialism and empirical psychology arose again. It was safely ensconced in the doctrine of the unity of the soul which no one disputed, or disputed only to advocate a materialistic theory of things.

In the process of this history there arose a complication which did not affect it at first. I mean the relation of the terms "consciousness" and "soul". The soul was all along supposed to be the thing or subject that existed to account for consciousness and that survived. The primary interest centered in it and its conception in order to determine its survival. It did not matter what relation consciousness had

to it. The idea of substance was that on which permanence was based and the condition of its preserving, untouched by change, any particular property was that it should be a simple and indivisible substance. Whether its attributes or functions were simple or complex made no difference in this view of the matter. The primary point was that the subject or substance was a unit or indivisible, and its functions might be anything you pleased. In this conception of the case consciousness might be a complex and yet survive and there would be no reason, from the standpoint of pure metaphysics, to maintain its simplicity. But the moment the philosopher asked for the evidence in fact for the indivisibility of the soul he might set up or appeal to the simplicity or unity of consciousness as the *ratio cognoscendi*, or evidence, of the unity of subject or substance. It was conceded, whether rightly or not need not be discussed, that the denial of the unity of consciousness carried with it the denial of the unity of the soul and hence with it the denial of survival. This was mere dogma, of course, for there is no reason why a complex organism under the law of inertia or continuity might not remain intact for indefinite periods of time. It was only a fact of experience, not a necessity of nature, that organism dissolved. Certainly the inorganic compounds were more stable and durable than the organic and the study of the causes of dissolution in any of them showed that they might remain forever in any given condition and it was only a fact, not a necessity, that the conditions were such as to make death or dissolution the law of anything whatever. The law of persistence or continuity required this view of the matter and only in the fact that we found change would any reason arise for supposing anything perishable. But philosophy did not take this course. It conceded the law of dissolution for compounds and sought to escape it by maintaining that certain realities were exempt from it by virtue of their simplicity and unity. Atoms and souls were the exceptions, and if their functions had to be simple, not to make them what they were, but to prove what they were, the unity of consciousness would become a logical necessity for the philosopher. For purposes of controversy, therefore, they became the same thing and "soul" and "con-

consciousness " became, if not absolutely convertible in their metaphysical nature, certainly convertible for the purposes of discussion. Complications arose only when the terms and controversies about the "soul" and "consciousness" began to change their point of view.

When materialism, which arose with the revival of science, attacked spiritualism it did not do so by affirming the complexity of consciousness as a function, but by maintaining that it was a function of a complex organism which it regarded as perishable. It made no difference whether consciousness had any unity or not, whether we talked of the unity or the complexity of consciousness. The same destiny awaited it whether it was a simple or a complex function. It was another and different question to settle whether it was simple or complex. It was quite conceivable that it might be simple or unitary and yet the function of a compound, just as it might be a name for a complexus of functions, tho the subject were simple and indivisible. But as long as the philosophical and theological mind insisted on the unity of the soul, and with it the unity of consciousness as the evidence of this unity, any denial of the unity of consciousness would carry with it corresponding implications. This second question arose at the beginning of modern philosophy, or if it did not arise then, it became a burning issue between certain persons. It is noticeable in the discussion between Mendelssohn and Kant. The force of supposing the unity or simplicity of the soul was conceded by Kant when he found it necessary to contend for the possibility of elanguescence instead of dissolution of the soul, in case consciousness were simple. But it was reserved for the phenomena of abnormal psychology to present evidence for the complexity of consciousness, regardless of the question of a soul and its survival, so that it was not in the end any needs of metaphysics which gave rise to the school that disputed the unity of consciousness.

It was the rise of scepticism that cleared the atmosphere. It was the expression of dissatisfaction with the arguments and conclusions of the philosophers. For that class the whole question might seem clear, but for those who had no time to spend on the refinements of metaphysics and logic the

problem resolved itself into a matter of fact. If the belief in immortality of the soul depended on the unity of the soul it seemed to be quite as precarious a belief as the arguments for its unity, and if this unity depended on the unity of consciousness it was just as certain and just as doubtful as the belief in the unity of consciousness, so that no conclusion seemed possible. The philosophy of Kant seemed to reinforce the agnostic attitude about the problem and men turned to science for light and knowledge, whether it could meet the demands made on philosophy or not. Where it could they abandoned philosophy. Where it could not they remained content with facts and admitted agnosticism about a soul.

Out of this situation arose what we call "empirical" psychology. This is the consequence of limiting interest to the observation, classification and co-ordination of facts. It eschewed metaphysics, either as impossible or as indifferent to its problems. However true it might be in this position it could not escape entanglements with traditional ideas whenever it adopted language about the facts, which seemed to contradict the philosophical and theological doctrines associated with given formulas. The unity of consciousness had been a metaphysical doctrine, and, assuming its truth in any case, it seemed to imply the contrary of all those phenomena which, in the new psychology, seemed to demonstrate the complexity of the facts named by that term. Hence empirical psychology, in maintaining or proving the complexity of consciousness, tended to deny the doctrines of metaphysics, tho its own origin implied that it was indifferent to any problems in that department of activity.

It was the phenomena of secondary personality, however, that took the case out of the field of speculation. The various disputes between philosophers and psychologists, no matter to what school they belonged, were reconcilable within the limits of normal psychology--and they may ultimately be so within the limits of the abnormal--but the immediate effect of the study of abnormal mental phenomena was a set of facts that seemed to defy explanation on any hypothesis but that of the complexity instead of the unity of consciousness. Within the limits of normal consciousness the defender of its

unity might maintain that the unity was in the essential characteristic of phenomena that were complex in their contents but not in their type of action, and the opponents of this view would have to dispute any generic quality at all to the manifold which was conceived by the other school as consistent with its unity. But when we met with secondary personality, where there was no more normal memory of the primary state or *vice versa* than there is between the streams of consciousness in two distinct individuals, it seemed that an invulnerable argument had been obtained for the complexity of consciousness. Metaphysics had worn itself out without effecting a solution for either side of the problem, and empirical science stepped in to present either a solution or a fact apparently adverse to the opinions of metaphysics.

It is true that "empirical" science did not solve a metaphysical problem. It is assumed to have done so by the phraseology which it adopted, a phraseology that seems to contradict that of the traditional metaphysics in its doctrine of the unity of consciousness. But it was forced to employ descriptive terms, if it made the facts intelligible at all, and hence, in so far as expression is concerned, it establishes a situation the reverse of that which dogma had made current.

I have made this last statement because I recognize the elasticity of metaphysics. The very nature of the problems with which it deals gives it acrobatic abilities that defy "empirical" science and that "empirical" science cannot rival without being metaphysical also, and in fact the minute examination of formulas, over which the empiricist gloats, often reveals as much metaphysics as a schoolman is charged with. But that is not apparent to the ordinary scientific mind, and I call attention to it to remark what is to me more important than espousing either side of the issue; namely, the fact that true science lets metaphysics alone and knows how to avoid entanglements with it, both of advocacy and of contradiction. But while this is true, it never seems to be true, and often for practical purposes it is not true, if we may indulge a paradoxical way of stating the matter. The fixed and inelastic dogma of the unity of consciousness, no matter how true it was for certain purposes, was never clear for other situations

where we had to recognize facts apparently opposed to it. In its transcendental meaning, which was an abstraction of particulars, it might be true, and yet the particulars seem to represent a plurality that seemed to conflict with the unity. That is the whole case with the metaphysical problem in this connection, and science may well accord it freedom to pursue its reflections, while science accumulates and describes its facts as it pleases. But science will nevertheless always appear to dispute the philosophic doctrine as long as it describes its facts in terms as opposed to those of metaphysics. This is the reason that recent progress—calling the period since Kant recent—and especially in psychiatry on its psychological side, has run counter to the scholastic theories of consciousness.

The hint of this tendency was in the discovery of mental actions that introspective consciousness did not notice. It may seem strange to admit or assert the existence of facts which consciousness could not discover, but I was careful to mention "introspective" consciousness, and meant that, as we do in other fields, we may infer the existence of facts not immediately present to the mind. Of the existence of mental functions of this kind Hamilton puts it well when he says: "They are not in themselves revealed to consciousness, but as certain facts of consciousness necessarily suppose them to exist, and to exert an influence in the mental processes, we are thus constrained to admit, as modifications of mind, what are not in themselves phenomena of consciousness." That is the whole matter in the issue of determining their existence as facts, in so far as method is concerned. Apparently it was Leibnitz that first noted them. Hamilton so regards his doctrine of "obscure ideas", "obscure representations", "insensible perceptions", etc. Hamilton develops the idea in his "latent modifications of consciousness", or perhaps more accurately "latent modifications of mind". But about the same time Schopenhauer was developing a philosophy which recognized the unconscious as an important factor and he was followed by Von Hartmann who seemed unable to suppose there was anything else in mind than unconscious activities. In the realm of physiology Carpenter had talked glibly of

"unconscious cerebration" and reserved for the basis of mind only the *will*. French writers innumerable sprang up with cases in which the "subconscious" described the source of the phenomena. They employed the term "secondary personality" in distinction from the primary or normal personality to name the organized forms of this subconscious. Then came the English Society or Mr. Myers and others with the term *subliminal* to cover the same field and perhaps more. In all of this there were phenomena that were undoubtedly mental and yet not directly attested by introspective consciousness. The cleavage between them and what the normal consciousness knew seemed to be as distinct as between two different persons or living organisms. In this way the province of mind seemed to be divided into two separate fields. Whatever might be said of consciousness strictly defined, the mind seemed complex or its activities complex in the sense that the same type of mental activities could go on in the mind unnoticed that went on noticed, and the "empirical" psychologist seemed justified in the contention that consciousness as a name for mental activities was not simple or unitary, and the battle with the older spiritualism was on.

This is a brief history of the influences which play around the problems of psychology, philosophy and religion. The attempt to defend the theological conception by the nature of consciousness and the soul was a survival of ancient modes of thought and perhaps we can never wholly escape so considering the problem. But to discuss the question of survival, whether for or against, from the standpoint of the nature of the phenomena whether simple or complex, is to abandon the scientific point of view, and the empiricists have been as guilty of evasion here as any philosophers whom they have ridiculed. The question of the unity of consciousness is an interesting and perhaps important problem, but it can never predetermine a matter of fact. It makes no difference whether consciousness is unitary or complex, a simple function or a "colonial" plexus of them, the question of its survival must be decided by matters of fact. If we insist that in order to survive death the soul must be simple and indivisible, then we must fear every fact which tends to prove it com-

plex. If we recognize that its survival does not depend on its simplicity, we shall not be afraid of any facts whatever that tend to show it is complex. Hence we may proceed on our investigation and let completely alone all the traditional and speculative theories of it. In education we cannot thus cut ourselves loose from tradition, but in deciding a matter of fact we may wholly ignore it.

We are now prepared to go more directly into the subject of the subconscious processes of the mind and to try to understand their relation to the processes which we more directly know. We shall come to the examination of the view of Mr. Myers and those who ascribe supernormal powers to them and examine their views separately, tho perhaps before we undertake the critical determination of their nature and the extent of our knowledge of them some general notion by way of definition will be necessary. Of course, the definition varies somewhat with the views taken of the subconscious by different writers, but not in any respect affecting the preliminary understanding of the problem before us. The conception of Mr. Myers and his sympathizers is much wider than the one entertained by students of abnormal psychology generally, but it comprises the latter. In both schools the terms define mental processes that lie outside the immediate ken of normal consciousness. That is, the general definition will satisfy the present discussion until we have advanced further into it. From this I shall distinguish secondary personality as an organized form of the subconscious. Usually where we discover isolated instances of the subconscious it does not impersonate or show the highly organized form of subliminal mental states that simulate a distinct person. They are sporadic and casual, as it were. But secondary personality resembles the primary personality or normal consciousness in all its characteristics and differs from it only in not being accessible to the direct inspection and memory of the normal consciousness. If it were the only manifestation of the individual mind in any special case we should take it for the normal, so completely simulative of it is secondary personality in its laws and actions. The only fact that would ever enable an outside observer to discover it would be either the

difference of adjustment with environment that it often shows, as compared with the normal, or the disavowal of all knowledge of it by the subject of it.

The Ansel Bourne case is a good illustration of what I here have in mind. It is outlined later (Cf. p. 87 ff.). This man, in his secondary state, kept a junk shop and was supposed by every one who dealt with him and by the host with whom he lived to be a normal man. But as soon as he recovered his normal personality, even the physician was decided on sending him to an insane asylum and only the suggestion of the physician's wife led to a telegram to the man that Mr. Bourne mentioned as his nephew, and he was then found to be in a normal condition instead of insane! Those who knew him had naturally enough to judge of him in relation to the behavior which he manifested while carrying on his business. This new condition showed no rational adaptation to the environment in which he had lived and in which he had correctly adjusted himself subconsciously all the while.

The "subconscious" and its congeners must be defined with relation to consciousness, as they are supposed to be distinguished from it by the prefix modifications. They will at least be to some extent the negative of it, in so far as distinguished from it, and can be made positive only by specifying the content that makes them so. But in no case can we even assign them an intelligible meaning without first knowing what we mean by "consciousness" from which we distinguish them, and right here begins a more confusing problem than we have been accustomed to consider. Nearly all writers assume that the meaning of "consciousness" is clear, and in ordinary untechnical conversation it is perhaps clear. But in scientific and philosophic parlance it is not clear enough to determine the exact deductions in all cases. This is not because it cannot be made clear for the definite area in which its several meanings apply, but because it has several different meanings which make it vary in compass rather than in specific differences. The negative of one of them would not be the same as the negative of the other, so that the am-

biguities of the term "subconsciousness" and of its congeners would be correspondingly embarrassing.

Definition of Consciousness.

I am not going here to undertake a technical definition of consciousness. It may be needed, but such a definition would have to be given, as Sir William Hamilton has remarked, at the end of our investigations rather than at the beginning of them. Besides it is probable that a technical account of it would be couched in terms that would be much more unintelligible than the simple term itself. Nor will it be easy to give any definite account of it, owing to the extremely indeterminate range of the phenomena to which common currency has applied it. For practical purposes the meaning of the term is perfectly clear. It denotes simply our waking state. But the scientific view desires to delimit it more carefully and then gets into difficulty by the endeavor to illustrate in detail its nature and limits. The common use of it is most abstract and means to denote only the most general function of self-knowledge. But the scientific conception wishes at the same time to define it by all its concrete contents. I shall have to pay some deference to this last demand.

The first thing which I must emphasize, however, is the fact that I shall not try to tell what the nature of consciousness is in any metaphysical sense. That is a problem, not the beginning of the solution of one. It is frequent to find it regarded by certain classes of thinkers, whether consciously stated or merely subsumed in their mode of discussion, as a mode of motion. If we could speak and think of it as a mode of motion with the differentia that it is cognitive as distinct from mechanical motion, we might have a metaphysical definition of it. But we have no assurance whatever in facts that it is a mode of motion. For all that I know it may be such. But I do not know and I do not care whether it be so or not. My mind is entirely open for any determination of its metaphysical nature, especially as I maintain our entire ignorance as to what it is in terms of any definition in kind. Nor is any

definition in kind necessary. All that we require is some clear delimitation of its contents, if we cannot decide its nature as an act. So I shall not find it important to discuss any of the conceptions of it affecting any metaphysical theory of its origin or nature.

Another important precaution is to note the fact that, in common parlance the term is defined much more by the objects or contents of it as an act than it is by the character of the act. While there can be no doubt that it must be conceived as some sort of action or activity, whether of matter or mind, of brain or soul, this is kept entirely in the background of common usage and the special facts which are its objects or contents determine for us how we shall think of it. This is the Socratic method of naming the instances in experience which represent consciousness, not naming the universal characteristic that constitutes it in general. Thus sensations, feelings, memories, desires, reflection on things, etc., would be the elements that explain what we mean by the term in common life. Perception of external things would classify a large number of such experiences. This method does not bring to the front the idea that its essential characteristic is some form of activity of a subject. That may be implied, but it is not asserted or emphasized. Perhaps the reason for thus evading a direct effort to describe it as an act is the liability of objection that this act is not immediately known and must be merely conjectured. Hence, to take the directly known facts telling what consciousness is, so far as we *know* it at all, is apparently the only method of stating indisputable facts and so avoiding metaphysics in the very facts that must be the basis of all metaphysics. At any rate the definition of consciousness is complicated with the problem of its essential characteristics in a number of states that differ greatly from each other.

When it comes to a more careful account of consciousness we have to recognize at least three different conceptions of it. They may differ only in the compass or extent of their application to experience, but still there is a great difference between them. The widest application of the term is that which makes it the *complement of all mental phenomena*. What the

nature of this complement is may be disregarded for the moment, but in general it would be the *knowing* characteristic that accompanies the intellectual, the emotional and the volitional functions of the subject, assuming that these three terms exhaust the forms of mental action. This is perhaps the conception which the general mind has of the act. The next and narrower meaning is that of Hamilton, namely, that it is the "*complement of the cognitive energies.*" This limits it to the knowledge of objects and does not make it an element of emotion, tho this may be supposed to accompany them. How this would prevent it from being a "complement" of them is not clear and perhaps Hamilton did not intend to restrict its import too much by limiting it to the "cognitive energies." However that may be, the expression has at least the appearance of doing so. The third meaning sees it as a *discriminating* act, and while this may tacitly recognize it as a complement of something, even of everything mentally, it does not emphasize the relative conception of it which implies other facts, but regards it as convertible with what we mean by self-consciousness, the act of recognizing all experiences as states of the self, discriminating the object from the subject, the things known from the thing knowing.

It is not easy to give a clear idea of the function for which consciousness stands. All mental states may be defined as functions of the ego, adopting this last term to avoid begging any questions as to what the thing is which we call the ego, whether soul or brain. But as we can never give the genus of which consciousness in general is the species other than as a function of something, we shall always have difficulty in assigning it clear distinction from other facts in nature. If we had a clear idea of mind as a subject of functions and properties, we might easily distinguish consciousness as a phenomenal mode from the phenomena of matter, but the controversy with materialism forbids our assuming too much at the outset and so requires us to limit its meaning to what the materialist will concede, and that is that it is, so far as known at all, the generic act or complement of thinking, feeling, and willing. Then, as it is so firmly associated with all of these

phenomena, we cannot separate it to distinguish its specific characteristics.

All this simply means that it is difficult to define consciousness in abstraction from the concrete instances of sensation, memory, reflection, emotion and volition, which illustrate it. If they are only states of consciousness and nothing more, then illustration exhausts its meaning, save that the objects of these several states discriminate them from each other. Thus sensation has for its object a present external stimulus. Memory has for its object a past experience. Reflection has for its object the comparison and articulation of several or many experiences, present or past or both together. But we may make consciousness the term representing the mental act which does all this, if we so desire, and undoubtedly we often or always regard consciousness as at least this, whatever more we desire to make it.

But it is right here that we meet the serious difficulty in defining accurately what we mean by the term, or the range of facts in the mental life comprised by it. The reason for this is that development of psychology has altered its meaning without altering the situations in which the term is usable. This has been brought about by the modern distinction between consciousness and self-consciousness. The former is usually the name for all the mental states as functions of mind, including thought, feeling and will. It is in this sense but a general term for the mind's activities. But the exigencies of certain philosophic theories brought a distinction between *having* mental states and *being aware* of them. The latter was the conception of self-consciousness in its broader sense, tho a narrower meaning of self-consciousness is that it denotes being aware of the self, ego, or subject as the center of reference for its activities. Whether we can draw any distinction between *having* mental states and *being aware* of them will depend upon the range of phenomena which we ascribe to mind at all. In ancient psychology, as in the Cartesian, the distinction was between physical and mental events, and the fundamental aspect of the mental was knowledge, with feeling and will recognized but not assigned a specific place in the classification of them. The distinction was between

mechanical and intelligent actions. But intelligent actions were not distinguished into the conscious and self-conscious, at least in the same clear way that we do it. Or if the distinction was drawn it was represented by different terms. The Latin *consci*us and *conscientia*, the French *conscience*, represented what we mean by both consciousness and self-consciousness, and also conscience, or the sense of right and wrong, tho this latter meant nothing more at first than self-consciousness of the action. Hence at first there was no distinction between the ideas of consciousness and self-consciousness. The *syneidesis* of Plato and the Neo-Platonists represented in their systems this same group of states and it remained for a later time with a different psychology to distinguish between the two ideas. This was probably brought about by two influences. The ancients did not know or recognize the existence of *reflex* actions, the apparently mechanical reactions against stimulus. They recognized actions that seemed to result in effects that were not due to chance and yet were not self-consciously performed, that is performed with a knowledge of the end in view. This field was assigned in modern times to reflex action and intelligent acts were connected with knowledge and self-consciousness. At the same time reflex actions were distinguished from mechanical actions in their apparent fitness for determining an end, tho not directed purposely to that end or result. But having assigned to reflex actions what the ancients assigned to knowledge without distinguishing it from self-knowledge, the modern mind had to conceive a closer connection between consciousness and self-consciousness. Where the ancients had the distinction between mechanical and intelligent actions, or functions, we have that between mechanical, reflex, conscious, and self-conscious. The ancient made the leap from the mechanical to the conscious, without distinguishing the reflex from the latter; we make the distinction between the reflex and the conscious, with tendencies to confuse the latter with the self-conscious when we do not narrow the latter term to consciousness of the ego or self. At the same time the terms are likely to carry with them more or less of their older connotation and associations. In any case the

terms often seem to run into each other, so that we shall be obliged to take this into account in our examination of the problem.

It may be contended that we cannot distinguish really between consciousness and self-consciousness. This was undoubtedly the position of ancient thought, and in the careful examination of our mental states it may seem to be the proper way to view the matter now. Thus, what would any mental state be of which we were not aware? Would a sensation be a sensation unless we were aware or conscious of it? We might not know that it was to be discriminated from other states, but to feel it is to be aware of it, and if we are not aware of it we can hardly call it a sensation. I do not mean that we must be aware that it is a sensation, as distinct from memory, in order to be aware of the fact of a state other than sensorial quietness. But I mean that we may be aware or conscious of a fact without determining its relation to other states. In other words we may be aware of something which is a sensation without being aware that it is a sensation and to be aware of the fact that it is a sensation, as distinct from other states, may be a different act, tho the two may be essentially alike at the same time. To me the difference is largely of range and discrimination and not of function. That is to say, for many, to be aware of a sensation, a memory, an emotion, an act of will, is not essentially different from being aware that they are these acts and the latter only carries distinction into its meaning, where the other implies it but does not directly indicate it in the form of expression.

I have a good deal of sympathy with this position that consciousness and self-consciousness are the same in meaning. The only way to distinguish between them is to make self-consciousness apply only to those particular occasions in which we think directly of the self or subject of the states. This position means to distinguish between being aware of a sensation and being aware that it is a function or phenomenon of a subject. There is a distinction here, but I think it is not one of great importance. It is not a distinction of kind between the mental acts of awareness, but only of the object or nature of the object in each case. The tendency of the

term self-consciousness to terminate in the meaning of self-esteem or some form of egoistic feeling rather shows that, unless so taken, it is not psychologically distinct in meaning from the ordinary application of the unqualified term consciousness. If any distinction of meaning be allowed besides the one I have indicated, it will be that self-consciousness implies a definite reference to a metaphysical subject, while consciousness does not imply such a thing in its object. As a phenomenon consciousness may imply a subject, but not as an act taking cognizance of an object. For its object may be nothing more than a phenomenon. A sensation, a memory, an emotion, a desire, a volition, etc., may be an object of consciousness without being a subject, tho as functions they may imply a subject. Self-consciousness names the subject, and hence the only difference between consciousness and self-consciousness is not in the perceptive or cognitive character of the acts, but in the greater definiteness of the reference of the one to its object as a subject, while the other does not imply that its object is a subject.

For this reason I shall not regard consciousness and self-consciousness as essentially different from each other. They shall be identical as mental phenomena for this discussion. I shall treat consciousness as a term which denotes awareness of a fact and this will include all that we mean by self-consciousness, except the reference to a subject and the egoistic feelings which are associated with one application of the latter. To take any other view of it is to involve us in the absurdity of using the terms sensation, memory, emotion, desire, volition, reasoning and other terms denoting mental states as if they did not imply the presence of consciousness. Whether we think of the self at the same time is unimportant. It is not the perpetual recognition that the states are our own that constitutes any special advance in the scale of existence or the nature of knowledge. The change of object is not the only evidence of progress or difference. It is the change of quality in function that determines this, and as functional activity self-consciousness is identical with consciousness. The consequence is that I shall not only make no distinction between them psychologically as functions affecting our prob-

lems, but shall regard them as identical and so shall use consciousness to mean the same that most people may mean by self-consciousness, or use self-consciousness to mean the same as the psychologists have meant by consciousness. In fact the term self-consciousness will not figure in the discussion, except in dealing with the situation produced by anæsthesia, but I mean to comprise it in the application of the term consciousness as determining the field of normal psychology.

But there is a distinction which we may have to recognize that has some importance, if only for preventing misunderstanding. It is this. One very prevalent meaning of the term is that of cognition or perceiving function. This is dominant in Hamilton's definition. He called it, as we have remarked, "the complement of the cognitive energies." This conceives it as a function of knowledge. The emphasis is not so much on the term "complement" as on the term "cognitive" and so the idea of knowledge prevails in this more limited application of it. The wider import intends to include the emotional and volitional functions which are not knowledge, tho accompanied by it. For us here we shall not limit the import of the term to the cognitive function as exhausting its complementary relations in the functions of knowledge. I may take consciousness, conceived as a complement, to be the cognitive accompaniment of all the mental functions, which could never be recognized as immediately known facts of experience without this accompaniment, but at the same time this fixity of relation to them makes it a term that denotes or implies that it is present whenever they exist. Hence it makes no difference whether we limit it to the cognitive complement of all directly known states or not; its relation to them uniformly will always make us regard them as interfused states of it, so that as a name for mental functions directly known it will be convertible with its concomitants. I do not mean that, wherever I employ the term consciousness I shall expect to find all the other elements of mind, but that wherever I refer to emotion, desire, volition, reasoning, etc., this complement will be implied. For instance, consciousness may be present and must be whenever we have

sensations, but emotion and will may not be present at the same time. But I may have emotion without sensation, and consciousness will be quite as much an accompaniment of that as of sensation. Thus it has an abstract extension which its species do not have, being alike the fundamental characteristic of all of them. They may be regarded as species of it, their difference being their essential nature and consciousness their complement.

In all this I have been trying to bring out the *range* of its meaning. I have not indicated exactly what that range is, but I have indicated with some definiteness the area over which the term has application, at least for the problems which will come before us. But in further determination of its meaning I wish to remark that, defined as it has been, it is the field for all ordinarily normal introspective psychology. The term normal is not always clearly coincident with what we mean by consciousness, since it may imply, in psychic research especially, a relation to the supernormal and so include even the abnormal as excluded by the supernormal. But what I mean by normal introspective psychology is the field of knowledge as defined by reflection upon all phenomena of mind that are represented by direct knowledge. The terms "normal psychology," without the qualification "introspective," may include the study of unconscious mental acts not within the immediate cognizance of consciousness. But this is not introspective, and hence I want to emphasize the correlation and co-extension of normal introspective psychology with the idea of consciousness. This will be important when we come to study the problems of explanation. Introspection is an outgrowth of the Cartesian position and that philosopher really regarded consciousness and self-consciousness as identical, unless for the distinctions which I have made and regarded as unimportant. But it defines the area of all that is directly known, and that must be the territory which shall define clearly for us the certitudes of our data. By this I mean that consciousness and normal introspective psychology must supply the data and area within which our standards of intelligibility and explanation must be found.

We may have more to say on this point, but as a part of the definition of our problem it requires mention here.

When it comes to a more technical definition of the range of consciousness, not expressed in terms of its contents, but in terms of its initium or its rise to its higher limit, if it has any, we go to an important item in the assignment of its boundaries. For we have to consider the boundaries of consciousness in any attempt to define the subconscious. The boundary which psychology has already determined, at least at its lower limit, with some degree of accuracy, if only relative, is the threshold or *limen* of consciousness. This is the point at which we become aware of stimulus or outside impressions on the sensorium. Stimuli that are too feeble to be felt are unknown to us, unless by inference. They lie outside the access of direct consciousness. The threshold or *limen* is the beginning of consciousness. It varies in different parts of the same sensorium and with different times and conditions. Sometimes a stimulus which we may denominate by X may succeed in reaching conscious perception or in producing a recognizable sensation. At another time it may be less, which we may represent by $X-1$, or at another it may be more which we may represent by $X+1$, and so on. Again, one sense may have a lower threshold than another. Thus vision will recognize finer stimuli than touch and has its own threshold. But all of them have it at some point and this will vary in multitudinous ways. Besides it is not a fixed point for stimuli. If the sensorium becomes familiar with a constant stimulus, the threshold is dulled or heightened, if we may speak of it in this way. It becomes so accustomed to the constant stimulus as no longer to be aware of it and it requires a new and increased stimulus to make the mind aware of it. This means that a new, tho temporary, threshold is established. Thus if the hand is partly submerged in cool water the sensation of cold will be quite distinct until the sensorium becomes adjusted to that temperature of the water, that is, as cool as it, when the hand is not aware of the stimulus, except at the line which separates the water from the air. Here the *limen* or threshold is altered and this represents a general law for the sensorium. But this elasticity

or alterability of the threshold is not an important fact in our problem here. I am but stating the fact to recognize it. The important thing is that there is a limen or threshold, however relative it may be, that marks the initium of consciousness. Above this point the whole phenomena of consciousness appear. What we have defined as the introspectively known mental states are those above this initium and they represent the whole area of sensation, perception, memory, judgment, reasoning, emotion, including pleasure and pain, desire, including the impulses, if we may regard tendencies to action as these, and every form of will or volition. These are directly known, as certitudes and as phenomena that are self-intelligible, so far as they are mere occurrences. Their ultimate meaning and nature may have to be investigated like any other phenomena, but as facts they are the best known facts in human experience and determine the methods by which we investigate and explain all else.

But what lies below and above consciousness? Is there anything below or above it? Must we think of consciousness as a point or a line, so that it will have a lower and an upper limit? Or is the lower and upper limit at the threshold? Or if not representable figuratively by a point or a line, can consciousness be represented by an area with distinct portions of it for its own variations of manifestation?

These questions will have to be answered as we proceed. In the first place, so far as direct consciousness is concerned, there is nothing below the limen or threshold and nothing trans-conscious as above any supposed upper limit. If there be anything below or above itself it is not directly or introspectively known. It must be inferred from phenomena that either come into this consciousness indirectly or are observed in the actions of others who are not in any way aware of them. In lying outside the threshold they are not immediately accessible and must be conjectured from their effects which may be observed either directly or indirectly, usually indirectly.

We are in the habit of calling that action which lies below the threshold the subconscious or subliminal, and Mr. Myers with his colleagues called that which lies above the

limen and within consciousness the supraliminal. Mental actions were thus divided into two fields, the subliminal and supraliminal, separated by the threshold. The subconscious, in spite of its lying outside the limits of consciousness, still denoted mental activities of some kind. The reason for this was very simple. They completely simulated normal consciousness in their intelligence and memory and motor action. The only difference was in the absence of normal sensation and memory which had no real or apparent access to them. Otherwise they might have been denominated by terms that excluded mental action from their composition.

The Cartesian philosophy divided all phenomena into two kinds, physical and mental. The physical were all conceived after the type of mechanical events, ultimately manifested in extension and motion. Mental phenomena were without extension and motion and were defined by consciousness in the sense which has been represented in this discussion. In this philosophy the phenomena which we now describe as unconscious, subconscious, or subliminal would be regarded as mechanical and so conceived as reflexes. Indeed some psychologists even to-day insist that they must be so regarded. If we think that the area of mental action is exhausted by introspective consciousness or the states of which it is the complement, then we must define the territory of the subconscious actions still called mental as non-mental and so coming under the laws of mechanics, reflexes simple or complex. But the dualistic philosophy of Descartes has long been abandoned and hence also the radicalness of the distinctions which it set up. Whether we must assume monism as the consequence is not a matter of importance here. Nor would I make it necessary to set aside dualism in some form, or even Professor James's pluralism. I am, in fact, not concerned whether any or all of them are true or false. I am only remarking that present day conceptions regard the dualism between mind and matter less as a dogma that can be undisputed than it was. The admission of reflex actions as distinct from the hypothetical neural and cerebral action, molecular phenomena of the nerves and brain, was a fact which assumed a difference which was not necessary on

a strictly Cartesian theory. It was therefore but a step to the admission of unconscious or subliminal mental actions, and these once granted we conceded the existence of a wider field for mind than the Cartesians assumed. This new point of view assumes that "mind" is not exhausted by consciousness or functions that result in consciousness. The consequences to speculative philosophy are great in this new point of view, but we have nothing at present to do with them. We are concerned only with the fact that psychology admits mental phenomena not accessible to immediate consciousness.

Now this field has to be inferred, as already explained, and so participates in the characteristics of conscious intelligence that it has a right to be regarded in that connection and at least to lie between what we regard as mechanical or physical and introspective consciousness. But this leads us to inquire what the subconscious is. How shall we define it? We have shown that it lies below the threshold, whatever it is, and now it is necessary to inquire what it is and what its area is.

The answer to the inquiries here cannot be made until we examine the views of Mr. Myers. It was he who developed the idea of the subliminal as affecting the problems of psychic research. It was, of course, recognized independently of him and had its definition for psychiatry and psychology. But its larger meaning as employed for psychic research problems was almost entirely a product of Mr. Myers's work. He it was who gave it the larger import which it has carried ever since and he at the same time gave it greater definiteness of meaning, tho enlarging its scope and application. Hence I cannot undertake my own account of the term without approaching it through an examination of the theory of Mr. Myers.

Myers's Theory of the Subliminal.

Mr. Myers does not start with the significance of normal consciousness for our problem. He wittingly or unwittingly concedes this to the materialist and seeks phenomena outside its range for the solution of his issue. In one respect this is

a natural course to take, as we must always find new facts to sustain a theory that the old facts do not sustain. But, while this is true enough, it is also imperative that the new facts be in some way related to the problem in the same manner as the old ones. It is this circumstance which Mr. Myers has neglected. The scholastic position had relied on the nature of normal consciousness to prove the existence of a soul and the materialist, without questioning the nature of the phenomena, disputed its evidential standard and simply called attention to the fact that we knew consciousness only in connection with physical structure and functions, and when this physical organism disappeared there was no further evidence of individual consciousness. The burden of proof thus was laid upon the spiritualist. Now, instead of seeking to find that evidence in the non-conscious, unconscious, subconscious or subliminal phenomena, it should be sought in the conscious and this is precisely what the evidence for personal identity means in communications with the dead. But Mr. Myers seeks in the newly discovered phenomena of subliminal events the evidence of survival. To make his point he undertakes to develop a theory of the subconscious with supposed capacities that are supposedly not explicable by organic functions of the body. He starts with the representation of normal consciousness as comparable with the spectrum, and the phenomena lying beyond the limits of either end of the spectrum constitute the field of the subconscious. He then proceeds to base his speculations upon the data of the subconscious and totally ignores the significance of the normal consciousness which is the only standard of truth we have. Let me first state his position in his own language. I quote from his *"Human Personality and Its Survival of Bodily Death"* (p. 17).

"The difference between the older and newer conceptions of the unifying principle or soul (if soul there be) in man, considered as manifesting through corporeal limitations, will thus resemble the difference between the older and newer conceptions of the way in which the sun reveals himself to our senses. Night

and storm-cloud and eclipse men have known from the earliest ages; but now they know that even at noonday the sunbeam which reaches them, when fanned out into a spectrum, is barred with belts and lines of varying darkness;—while they have learnt also that where at either end the spectrum fades out into what for us is blackness, there stretches onwards in reality an undiscovered illimitable ray.

"It will be convenient for future reference if I draw out this parallel somewhat more fully. I compare, then, man's gradual progress in self-knowledge to his gradual decipherment of the nature and meaning of the sunshine which reaches him as light and heat indiscernibly intermingled. So also Life and Consciousness,—the sense of a world within him and a world without—come to the child indiscernibly intermingled in a pervading glow. Optical analysis splits up the white ray into the various colored rays which compose it. Philosophical analysis in like manner splits up the vague consciousness of the child into many faculties;—into the various external senses, the various modes of thought within. This has been the task of descriptive and introspective psychology. Experimental psychology is adding a further refinement. In the sun's spectrum, and in stellar spectra, are many dark lines or bands, due to the absorption of certain rays by certain vapors in the atmosphere of sun or stars or earth. And similarly in the range of spectrum of our own sensation and faculty there are many inequalities—permanent and temporary—of brightness and definition. Our mental atmosphere is clouded by vapours and illumined by fires, and is clouded and illumined differently at different times. The psychologist who observes, say, how his reaction-times are modified by alcohol is like the physicist who observes what lines are darkened by the interposition of a special gas. Our knowledge of our conscious spectrum is thus becoming continually more accurate and detailed.

"But turning back once more to the physical side of our simile, we observe that our knowledge of the visible solar spectrum, however minute, is but an introduction to the knowledge which we hope ultimately to attain of the sun's rays. The limits of our spectrum do not inhere in the sun that shines, but in the eye that marks his shining. Beyond each end of that

prismatic ribbon are ether-waves of which our retina takes no cognisance. Beyond the red end come waves whose potency we still recognise, but as heat and not as light. Beyond the violet end are waves still more mysterious; whose very existence man for ages never suspected, and whose intimate potencies are still but obscurely known. Even thus, I venture to affirm, beyond each end of our conscious spectrum extends a range of faculty, exceeding the known range, but as yet indistinctly guessed. The artifices of the modern physicist have extended far in each direction the visible spectrum known to Newton. It is for the modern psychologist to discover artifices which may extend in each direction the conscious spectrum as known to Plato or to Kant. The phenomena cited in this work carry us, one may say, as far onwards as fluorescence carries us beyond the violet end. The 'X rays' of the psychical spectrum remain for a later age to discover.

"Our simile, indeed—be it once for all noted—is a most imperfect one. The range of human faculty cannot be truly expressed in any linear form. Even a three-dimensional scheme,—a radiation of faculties from a center of life,—would ill render its complexity. Yet something of clearness will be gained by even this rudimentary mental picture;—representing conscious human faculty as a linear spectrum whose red rays begin where voluntary muscular control and organic sensation begin, and whose violet rays fade away at the point at which man's highest strain of thought or imagination merges into reverie or ecstasy.

"At both ends of this spectrum I believe that our evidence indicates a momentous prolongation. Beyond the *red* end, of course, we already know that vital faculty of some kind must needs extend. We know that organic processes are constantly taking place within us which are not subject to our control, but which make the very foundation of our physical being. We know that the habitual limits of our voluntary action can be far extended under the influence of strong excitement. It need not surprise us to find that appropriate artifices—hypnotism or self-suggestion—can carry the power of our will over the organism to a yet further point.

"The faculties that lie beyond the *violet* end of our psychological spectrum will need more delicate exhibition and will com-

mand a less ready belief. The actinic energy which lies beyond the violet end of the solar spectrum is less obviously influential in our material world than is the dark heat which lies beyond the red end. Even so, one may say, the influence of the ultra-intellectual or supernormal faculties upon our welfare as terrene organisms is less marked in common life than the influence of the organic or subnormal faculties. Yet it is *that* prolongation of our spectrum upon which our gaze will need to be most strenuously fixed. It is *there* that we shall find our inquiry opening up a cosmic prospect, and inciting us upon an endless way."

This gives in outline the conception which Mr. Myers has in mind whenever he is thinking of the subliminal and it determines his whole discussion of its functions and the various phenomena which it is supposed to explain in some way. We must not forget that he frankly recognizes the limitations existing in the analogy of the spectrum and that he admits that the circular as well as the linear method of representing consciousness would be equally good and similarly exposed to misconception, if urged too literally in the effort to explain the processes involved. Whatever criticisms are advanced must take this admission into account. But with the conception that there is a lower and an upper limit to normal consciousness, he finds something beyond these that extends human capacities far beyond what we have hitherto supposed in our ordinary philosophy. With this extension he expects to explain secondary personality and its congeners in hysteria, sleep, genius, trance, and ecstasy, and perhaps various other manifestations of personality, normal and otherwise. Secondary personality and hysteria are "split off" forms of mental activity from the normal consciousness, representing some dissociation of function from the more healthy action of the mind. Sleep is a phenomenon representing the contact of the soul with a metetherial world in which it recuperates the lost energy of normal physical life. Genius is the uprush of subliminal faculty into the normal consciousness. Trance and ecstasy are conditions of contact with the metetherial world that bring back evidences of supernormal experiences.

His conception of normal personality includes both subliminal and supraliminal faculty, while the supernormal is covered by trance and ecstasy, but strangely coincides with subliminal faculty in some sense. The existence of this subliminal faculty and supernormal faculty as well is regarded by him as the evidence for the survival of human personality. He does not appeal primarily, if at all, to communication with discarnate consciousness as the evidence *par excellence*, but rather as a corollary to the existence of the discarnate as proved by subliminal and supernormal faculty.

Criticism of Mr. Myers's Theory.

I have endeavored to state his theory in Mr. Myers's own language or ideas. I have tried not to give it in any form distorted by views of my own. I have wanted to see just what his conceptions are before indicating the qualifications under which it shall seem to me to contain the truth. But in criticizing it I do not mean that it is so much my purpose to deny or refute it as it is to clarify some important confusions in it. While I do not agree with many fundamental points in it, I am sure that the attempt to correlate and synthesize various phenomena is worthy of all respect and contains enough truth to claim the indulgence of all critics.

The first criticism which I have to apply is that the term is too comprehensive in his usage for any definite purposes. In nearly all psychological writers "subliminal", "subconscious" and "secondary personality" denote some form of mental action and so are distinguished from the vital processes. But Mr. Myers comprehends the organic functions in the "subliminal." Then when he gets to all those phenomena which imply experiences that cannot be explained by normal consciousness he refers them to subliminal faculty. He divides human faculty into subliminal and supraliminal, the dividing line being the threshold of consciousness and supraliminal denoting the range of normal consciousness. Now this subliminal comprises the organic functions, the mental processes that are not recognizable by normal introspection, tho deriving their information from normal sense perception,

and the supernormal phenomena of telepathy, telæsthesia, mathematical prodigies and similar phenomena. These are differences entirely too great to be lumped together in such a manner.

As a matter of mere classification we cannot assign to the same genus phenomena so diverse as organic reflexes, unconscious mental action and supernormal revelations. They should be kept distinct, as they must have somewhat different causes, or connected with very different functions when we assume that their subject or basis is the same. Right here the real difficulty and confusion arise. We play fast and loose with the term *subliminal* in that we use it now to denote the unitary subject of diverse phenomena and now to denote the phenomena themselves. This may be a fault of language, a defect of it, but the problems are too important philosophically to allow ambiguous terms to play so important a role in our explanations. It is our reliance upon radical distinctions of phenomena that justifies seeking new causes, and if it were not we could not insist on excluding the supernormal from the normal. There is no greater distinction between supernormal phenomena and the normal than there is between the supernormal and organic functions. Hence if we are to refer telepathy, clairvoyance, telæsthesia, mathematical prodigies, sleep, genius and other unusual facts to the same functions as the vital forces, we may as well refer them to the same class as the normal: for they have more resemblances as intelligence with the normal than they have with organic functions.

Taking Mr. Myers's analogy of the spectrum, we have included in the *subliminal* both the upper and lower limits of the scale. In physics no one would identify the red and violet ends of the spectrum, and it is equally misleading to classify the supernormal with the lower end of the psychological spectrum. Granting that the organic functions are associated closely with the processes below consciousness and reflect the knowledge derived through sense perception, we have no reason to identify with them the information derived independently of normal sense perception. That is simply vitiating the use which we wish to make of them in establish-

ing new causes. It would be equally justifiable to associate them with the normal, already above the "subconscious" and nearer to their own end of the psychological spectrum: for there they get their direct connections, just as normal consciousness begins at the lower limit with the threshold that divides it from the "subconscious". The supernormal is conceived as transcending ordinary sense perception in the source of its information, the "subconscious" does not so transcend it, but is provably connected with the normal. The supernormal implies that we have to go outside the organism for our explanations: the "subconscious" implies that we remain within that organism for the explanation. This difference is so radical that we should never confuse the two functions, and yet this is precisely what Mr. Myers does in his whole treatment of the subject.

I am not going to question the possibility, that we may not usually recognize, that the organic functions are more closely related to the mental than our logical discussions may seem to imply, and the same may be true of the distinctions between the "subconscious" and the conscious and between the "subconscious" and the supernormal, on the one hand, and between the conscious and the supernormal on the other. There may be perfectly continuous connections between all of them, so far as this criticism is concerned. But all this does not relieve the situation in the least. In spite of all supposedly continuous connections, there are radical differences. The vital functions exhibit nothing like the adaptations of will or the memory of the "subconscious" and conscious functions. The supernormal manifests no such dependence on sense perception as is necessary to classify its phenomena with those of conscious and "subconscious" origin within the subject. These differences must be kept in mind, and yet they are not sufficiently kept in mind by Mr. Myers's theory. They are all lumped together as if there were but one limit to the conscious and that the lower threshold. Hence he is playing fast and loose between a twofold and a threefold division of phenomena. Now it is a division into subliminal and supraliminal with the "subliminal" deriving its information through supraliminal sources, and now into sub-

liminal and supraliminal with the "subliminal" deriving its information by processes transcending the supraliminal. The equivocation here is manifest, and when it goes with the implication that the subject is the source of both the "subliminal" and the supernormal there is no possibility of clear thinking on this problem.

Further discussion of this will be reserved for the reconstructive process later. I want now to turn to the use made of these marginal phenomena. They are employed to show the existence of a soul and its survival, on the supposition that they show the existence of facts which cannot be explained on the materialistic theory. But I mean to show that this theory, if it explains anything at all, can explain all forms of the "subliminal" as known to orthodox psychology and even Mr. Myers and his coadjutors explained telepathy, telæsthesia and other unusual phenomena by reference to the organic subject rather than by appealing to any outside agency. It may be that he is correct in suggesting that telepathy and allied phenomena are not explicable without supposing a soul, but that is the thing to be proved. The fact that they transcend normal sense perception does not suffice, in the eyes of physical science, to prove any other subject than the brain or organism, whether of the person himself or the brain of another acting on his. We have to isolate an individual soul to disprove the materialist's claims, and that forces us into mediumistic phenomena as the type of fact to settle that problem. Mr. Myers does not appeal to these. They seem to be subordinate to the conclusions established on the nature of telepathy, sleep, genius, trance, ecstasy and "subliminal" phenomena generally, corollaries, perhaps, of these more natural phenomena. With this I must differ very radically.

Take the fact of sleep. Mr. Myers thinks, as we have mentioned above, that sleep is a phase of personality that implies a metetherial connection instead of being, as the physiologist and psychologist have hitherto described it, a suspension of consciousness. He thinks that in sleep we go into the etherial or metetherial world and recuperate the energies that we lose in normal life and action. This is the theory of

the savage and Mr. Myers frankly recognizes the fact, and I certainly admire the acceptance of the accusation that his is a "paleolithic psychology". I think I even know the person who thought to discredit the position by that descriptive term. But I do not deem it any discredit to hold that doctrine. I am not going to dispute the hypothesis that sleep is exactly what Mr. Myers believes it to be. I agree that the psychology of the savage cannot be dismissed with a sneer, especially when the same authorities constantly use it to throw light upon more complex and highly developed faculties. The phenomena that occur in savage life deserve as careful observation and investigation as do those of civilized life. But it was simply because they could not be accepted until they were repeated in the experience of the civilized that we had to discard them in an evidential problem. The objection that I am making is, not that Mr. Myers is wrong in his conception of sleep, but that he uses his theory as evidence for another theory. If the theory were proved, inferences from it would be much more justifiable. But it is precisely this view of sleep that remains to be proved. I think it quite possible that Mr. Myers is correct in his conception of it, but I think so because I believe that we have prior proof of survival. I do not think that sleep implies this survival until we have learned the fact and find that sleep is one of the functions associated with the fact. Until we have independently proved survival, sleep must be regarded as a suspension of mental functions, or at least as a suspension of the introspective functions of consciousness. The materialistic view of it must prevail in science until materialism is wholly removed from the scientific and philosophic field. Mr. Myers was either not aware of or concealed the influence of other facts that had proved survival and then resorted to irrelevant data for his proof, making this concession to the respectability of any and every point of view but the correct one. The scientific man has refused to look the right facts in the face and for the sake of respectability has allowed the discussion to rage around any and all things but those which settled his problem. It was more agreeable to his prejudices to discuss debatable and irrelevant than undebatable prob-

lems. Mr. Myers fell into this trap and made his own position debatable. It is the existence of a metetherial world that has to be proved and sleep does not prove it. If it once be proved by other facts, we may well consider certain phenomena as showing that sleep is not what we once supposed it to be and the "paleolithic psychology" may come in for its reward. But until we have proved an etherial or metetherial, a spiritual world, if you prefer, sleep is merely a limitation of normal consciousness and no other use of it can be made in speculation.

The next topic for consideration is that of genius. This we have found to be, in the view of Mr. Myers, an uprush of subliminal knowledge into the supraliminal or normal consciousness. In common ideas, genius is an intelligence that differs from the normal only in the quantity of its capacity not in the quality of it. Mr. Myers seems to assume that it represents a qualitative difference and expects to account for it by an uprush supposedly not characteristic of the common mind. I said "seems to assume" because I think Mr. Myers does not really hold to the view apparent and has made statements that show his view to be quite different from what has usually been understood to be the fact. What we have to criticize is therefore not so much Mr. Myers's real as his apparent view, the conception which the public has acquired of his position.

The key to the study of his doctrine must be found in the idea of the *normal*. He recognizes two meanings to this term, one of the *healthy* and the other of the *average* mind. I throw the latter out of court because it is a mathematical conception. The idea of the average is attained by eliminating the quantitative difference between things and taking the common factor as representing the whole and in this way the exceptions are disregarded. The normal man is not the average man, unless normal and average are taken mathematically, and in fact the normal man can never escape the association of the healthy person which means something quite different from mathematical averages. I think it is the healthy man that Mr. Myers has in mind when conceiving the normal as the point of view for determining what he means by genius.

It may be difficult to determine exactly what we mean by the healthy minded man. I agree that we have no patent standard for that purpose and it is not necessary to insist upon a clear and infallible measure of that phenomenon. It is merely enough to recognize that we have some instances where such a person can be assumed or known. The point at which we begin to depart from the normal to the unusual may be an undiscoverable one, but we can recognize the extreme ends of the series. We can never tell just when a mountain is to be distinguished from a hill, but we can distinguish between certain mountains and certain hills. It is the same with genius and the normal man.

But while distinguishing genius from the normal mind, Mr. Myers also insists on distinguishing him from the abnormal mind. He refuses, and I think rightly, to accept the conception of Max Nordau that the genius is insane or to be classified with that type. No doubt many geniuses have manifested marks which are shown by the insane, if we have the right to apply the term genius to them at all. But this is only to raise the question whether we have any such criterion of genius as Nordau assumes. Is a man a genius simply because he shows remarkable ability in some one direction? However, assume that he is, are not genius and insanity two different things with the possibility of being associated together in the same person without our right to expect the other when either appears? I am inclined to think that the latter is the correct conception of the case and it is even possible that this was the view of Mr. Myers, only he did not express it in this exact manner. I think it was Mr. Myers's conception of it. He simply insisted that it should be distinguished alike from the normal and abnormal man, and explained the difference by the uprush from the subliminal, this uprush being different from that of the abnormal man. The uprush of the abnormal man was that of disintegrated personality, the dissociation of functions, while the uprush of genius was that of integrated function, the better synthesis or association of function than we find in the normal man.

Now it is not easy to differ and agree with this position at the same time, and yet this is precisely what we have here to

do. I do not care so much for the phrase "uprush of subliminal faculty", as that may be ambiguous, which might mean that it contains a truth and an error. But I must approach the problem from the view which the public—I mean the scientific public—has taken of this explanation of genius. It is that the subliminal uprush explaining genius is a peculiar and exceptional phenomenon. It is this conception to which I demur, but once made it has availed to distinguish the genius from the normal man, even tho it did not class him with the abnormal. When I say "distinguish" from the normal man, I mean that it has left the impression that genius is different in kind from the normal man and hence that this uprush of subliminal faculty does not characterize the normal man.

I think I can prove from Mr. Myers's own statements that his conception is after all only that of the common man, namely, that there is only a quantitative difference between genius and the normal mind. In his very definition of genius he admits this position. He says: "When I say: 'The differentia of genius lies in an increased control over subliminal mentation,' I express, I think, a well-evidenced thesis, and I suggest an important inference, namely, that the man of genius is for us the best type of the normal man, in so far as he effects a successful co-operation of an unusually large number of elements of his personality—reaching a stage of integration in advance of our own. Thus much I wish to say: but my thesis is not to be pushed further:—as though I claimed that all our best thought was subliminal, or that all that was subliminal was potentially 'inspiration'."

This is clear enough and in fact identifies the genius with the normal man in all but quantitative characteristics. If qualitatively distinguished at all it must be in the number of qualities, whose combination in others is either not so great or, when as great numerically, differs in the quantity of power connected therewith. But in the general discussion of genius Mr. Myers inevitably leaves on the reader the impression that he is pursuing a difference which many minds assume and which it is not the purpose of his theory to assume. He thus seems to give an explanation of genius by his sub-

liminal uprush which does not explain it more than it explains the normal man.

It is right here that I think the illusion of his theory arises. If the normal mind has no subliminal uprush at all we can easily see that the genius is qualitatively distinguished from him. But Mr. Myers has himself placed the subliminal at the basis of all our life and we must expect a subliminal "uprush" for the normal man as well as for the genius and the abnormal man. If that uprush occurs for the normal man, there is no distinction but that of quantity in some form between the normal man and the genius, and this is to indicate that a subliminal uprush, unless its quantity be defined, is not an explanation of genius, unless it is likewise an explanation of the normal mind. Relatively there is no more uprush in genius of the subliminal than in the normal mind. Consequently the appeal to the subliminal to explain it does not explain it more than it explains the minds of all of us.

I do not believe that "uprushes of the subliminal" explain anything except the abnormal phenomena of mind, and it may be that these uprushes are due to the lack of inhibition which occurs in the normal mind to prevent the evidence of disintegration. There may be "uprushes" of the kind in all mentation, but I do not think they explain anything. Unless they appear as consciousness, they may be cast out of the account as anything more than uniform and natural concomitants of the normal, made abnormal by the failure to inhibit or suppress them at the right place. I do not see that we should show so close a connection between genius and hysteria with its congeners as Mr. Myers assumes. There may at times be connections, but to my mind it is not of kinship but of the association of states not naturally belonging together. It may be that subliminal action is a necessary accompaniment of all normal mental action whatsoever, and if so the exceptional uprush is more likely to betoken the abnormal than the normal which Mr. Myers makes genius to be. In any case it is not different in kind from the normal which it has to be in order to make the appeal to a "subliminal uprush" significant. I do not think we have yet found

any distinctive mark of genius but that which we all suppose, namely, *more* of mental capacity than the ordinary mind, and that *more* has no criterion to assure us of its safe application in each individual. It is possible that we should have to resort to physiology to find the concomitant that should serve as the universal *objective* mark of it, and even then the explanation would not be complete. In many cases the only characteristic that separates it from the man who does not display genius is simply the infinite pains and concentration of the one and their absence in the other, tho this may not be the only condition which determines it. But however we try to define it or to assign its concomitant marks, "subliminal uprushes" do not seem to me to characterize it otherwise than as the same may characterize all mentation, and that is to confess failure to explain it, unless "subliminal uprush" involves knowledge from *outside* the subject whose subliminal acquires this access to outside stores. But it is precisely this view which Mr. Myers does not admit for genius, and I agree that we have no scientific evidence for such a view, tho we may some day have it after we understand the phenomena better. For me the explanation of genius must be the same explanation that we have for mind in general with the difference only of quantity or combination of elements making mind. Hence I would not appeal to genius as in any respect evidence of power for survival. That idea is only a survival of the ancient aristocratic theory of immortality which was based on the *excellence*, not the *nature* of mind, on the *quantity* of intelligence, not the *fact* of it. If the fact of it does not exclude materialism, the quantity of it cannot.

I am not going to propose any theory of genius. My position does not require this. I think it but a manifestation of mind superior to ordinary persons precisely as a giant is superior to a dwarf. I do not think we require an explanation of the one more than the other. It only happens that genius applies to mind and not to body. We wonder at it and admire it more than we do giants only because the age exalts mental as distinct from bodily qualities. No doubt there is the combination of qualities that constitute the difference between the ordinary man and the genius as well as quantitative

differences in the same capacities, but this is the only difference for which there is any evidence and we do not require subliminal uprushes to account for this difference.

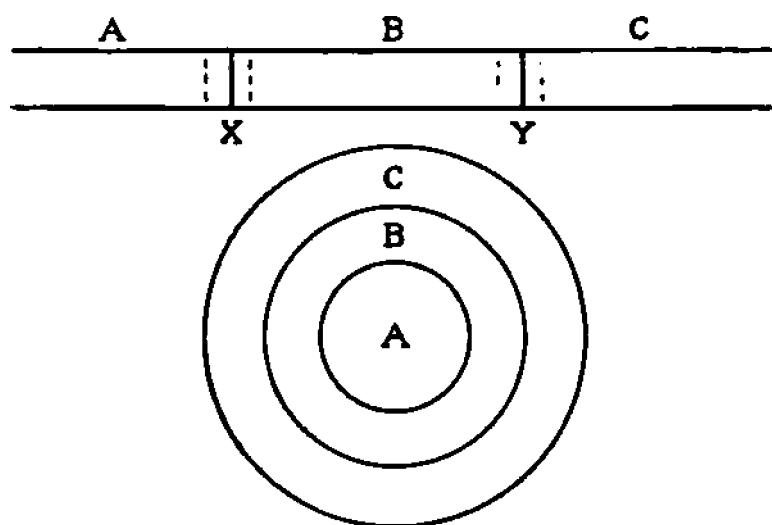
It is not necessary to examine Mr. Myers's views on dis-integrations of personality, hypnotism, motor and sensory automatism, as they are not concerned in any of the animadversions I have considered, and besides there is no essential reason for differing with them. I must repeat, however, that the differences between us are possibly due more to the differences in point of view than to any other consideration, with the possible exception of genius, in which the difference is probably more radical. The main criticism, however, is directed to his conception of the range of subliminal functions as included in that term and to the use made of his theory as evidence for survival. Let me proceed then to a reconstructive view which may do more justice to the ideas of Mr. Myers while it evades the objections which I have presented to his.

Reconstructive Conception of the Subliminal.

I shall start with the assumption that mental phenomena⁷ are representable by the spectrum analogy or the circle, accepting either conception of Mr. Myers. What I want to do is to construct a view which will render the relations between normal consciousness and other real or supposed mental functions clearer than Mr. Myers's scheme and this without disputing the essential correctness of his view. I shall represent the case by the linear and the circular scheme.

Let B represent the spectrum as known, whether applied to the physical spectrum of science or the mental spectrum of Mr. Myers. A will then represent the subliminal and C the supernormal. X will represent the limen or threshold of consciousness lying between the subliminal and the normal consciousness. It is represented as variable by the dotted lines which show that it may not be a fixed point in the spectrum. Y represents the upper threshold, if there be any. I do not assume that there must necessarily be such a threshold. I am simply according it an imaginary point as a *limiting* conception (Grenzbegriff), as the Kantians call the *Ding an*

sich representing the limits of knowledge. I do not assume that there must be necessarily an upper limit or threshold for consciousness, as we have proved a lower one for it. But it is possible, and if the supernormal be a fact distinct in nature from both the subconscious and normal consciousness it will be conceivable to represent the relation as I have done, if for no other purpose than to enforce the distinction which is not clear in Mr. Myers's scheme. He does recognize a lower and an upper threshold, but the upper does not properly figure



in the final discussion of his doctrine. So I shall here call X the lower threshold or *limen* and Y the upper threshold or *terminus*. The *limen* or X is the beginning, and the *terminus* or Y is the end of normal consciousness. We are sure of X by virtue of having proved the existence of imperceptible stimuli at that end, but we are not sure of Y or a *terminus* by virtue of any stimuli not perceived at such an end. It is a purely conjectural fact, even tho the supernormal be not conjectural but assured. For the sake of clearness in distinctions, however, between the subliminal and the supraliminal, on the one hand, and between the supraliminal or normal and

the supernormal, on the other, I conceive such a terminus acting as an upper threshold.

When Mr. Myers comes to work out his scheme he practically ignores Y or the terminus of the present illustration. His phraseology is adjusted to the assumption that the lower threshold is the main position of significance. Hence he represents human faculty as divided between subliminal and supraliminal functions, the limen or threshold being the dividing line or point. He ignores the terminus and C by including C in A, the subliminal, and the supraliminal is all that is above X, the threshold. The subliminal includes the functions or knowledge that come both by way of supraliminal or normal experience and by way of supernormal faculty. Now I have already shown what I feel to be a mistake of classification in thus incorporating the supernormal with the subliminal which may be abnormal or involve definite relations with the normal. Hence it would seem necessary to employ a terminology which will recognize this liability to confusion and I wish to do this. All that Mr. Myers definitely takes account of is A and B, in so far as they are distinguished from each other, while he intends that C shall be distinguished from B, and possibly from A, tho he actually includes it in A. As I have remarked his clear distinction is between the subliminal and the supraliminal, with the subliminal including organic functions, unconscious mental states and supernormal knowledge, while the supraliminal includes only normal consciousness.

Now let me employ a terminology that shall express the complicated relations involved in this scheme, and let me also say that it does not differ so much in fact from the conceptions latent in the system of Mr. Myers as it differs in the effort at clearness of representation. For my own representation "subliminal" may have any meaning, wide or narrow, before the lower threshold, only it shall exclude the supernormal from its functions. That is, "subliminal" shall be limited to A and exclude C, whatever extension we may wish to give it or exclude from it in reference to the organic functions of the body. I prefer to confine it to the unconscious mental activities, but I shall not insist on this as neces-

sary. Then the supraliminal will represent, literally and etymologically, a wider conception than the normal consciousness and so denote all that lies above the lower threshold X. It becomes a negative conception and denotes the normal consciousness and all that may lie above it. We might call it *transliminal* if we wished to confine supraliminal to the normal consciousness. The twofold division, then, conceived from the point of view of X or the lower threshold would be the subliminal, all below, and the transliminal or supraliminal, all above the lower limits of consciousness.

Then assuming the upper threshold or terminus as the dividing line between normal consciousness and some super-consciousness or supernormal phenomena, we should again have a twofold division, the subterminal and the transterminal facts of experience. The subterminal would include the subliminal and that part of the transliminal or supraliminal which lies below Y or terminus, the upper threshold. The transterminal would denote all that lies above this terminus Y and so indicate the field of the supernormal. Now we need a name for that part of the scale which is denoted by B and which comprises a part of the transliminal and a part of the subterminal, or that part of the transliminal or supraliminal which lies between A and C. As it is definitely and consciously associated with the limen or liminal state, instead of using the negative concept supraliminal for the normal, as usually employed, I shall coin the term *colliminal*, denoting all that is associated with the liminal field of consciousness. It is the field denoted by Mr. Myers's supraliminal. I may then employ the term supra-colliminal or transterminal to characterize the field of the supernormal.

We have then three terms covering three distinct fields of phenomena, the subliminal covering all below the threshold X, the colliminal covering the area of normal consciousness between the lower threshold X and the upper threshold Y, and the supra-colliminal covering all above the upper threshold Y and also denominated transterminal. The same areas can be designated by subnormal, normal, and supernormal which are perhaps the best untechnical terms for the same facts. I have chosen the others, however, as a

concession to a terminology already in existence and well understood, tho I shall use the latter set interchangeably with them. I shall not impose upon scientific usage any new and unwieldy terminology in this field, farther than to discuss the conception of Mr. Myers as predetermined by his analogy of the spectrum. All that I shall endeavor to do with it is to make clear the distinctions implied by his conception and analogy and then proceed to discuss the facts in the light of what seems to me to be a more accurate account of them. In the meantime, however, the spectrum analogy forces us to make clear the radical difference between subliminal processes or facts that are more or less identical with normal processes and supernormal processes that imply independent sources of knowledge, and this can be done only by carrying out that analogy to its full implications. I have indicated this in the terms and distinctions implied by subliminal, collimal, and supra-collimal phenomena.

This scheme limits the use of the term "subliminal" to the facts lying below the limits of consciousness but yet derived by the same processes, namely, sense stimuli. It has no touch of the supernormal in its phenomena. It may include as much as you please lying below the assigned limit, the threshold X, but it cannot incorporate anything lying beyond the upper limit or terminus Y. The collimal is convertible with Mr. Myers's use of the term supraliminal and covers normal consciousness, all that we are directly and introspectively aware of, whether of sensations or mental states. The supra-collimal is the superconscious, the transcendental mental states, the transterminal phenomena, if such there be at all. They imply extraorganic stimuli of a supersensible type, while the subliminal and collimal imply stimuli, whether of extraorganic or an intraorganic type, of a subsensible character for one and a sensible character for the other.

It will be apparent that Mr. Myers's conception plays fast and loose between two extremes. He has unmistakable evidence for mental functions organic to the subject and occupied with stimuli and phenomena allied to normal life. The data of the subconscious life, as so defined, are derived

through sensory channels and not transcendently. But supernormal phenomena do not claim such a source. Telepathy, telæsthesia, mediumistic phenomena have an extraneous origin that is wholly distinct from the origin of the ordinarily subconscious facts. The only point in common with the supernormal, or of the supernormal with the subconscious, as usually conceived, is the absence of normal consciousness in their origin. That is not sufficient for determining their source. What Mr. Myers and those who agree with him should have seen is that evidence is required to prove that the source is as claimed. It was easy enough to assure us that the source was not the same as in normal consciousness, but this is not sufficient ground to identify the source with the subliminal as the agent in the ordinary subconscious phenomena. What Mr. Myers and all others accepting his view of the subliminal do is to adduce the ordinary evidence for a subliminal or subconscious and then explain by the same function facts which cannot be classified with that evidence at all. Besides this they have confused the subconscious as a functional agent with the phenomena that show distinct characteristics: or to express it otherwise, they have confused the subliminal as a *source* and as a *medium*, assuming it to be a source where it may be only a medium or organ for the transmission of influences. It can hardly be both the source and the transmitter of the supernormal.

The confusion on these matters rises from the habit of distinguishing between the normal consciousness and the subconscious on the ground of differences in adjustment to environment and not following this principle when dealing with the supernormal. The distinction drawn between the supernormal and both the normal and the subliminal is in *contents* of knowledge, and these contents are taken as the *evidence* of the difference, while the difference between the normal and the subliminal is supposed to be, or allowed to be supposed to be, a difference of function. In this way the mind comes to believe that the subliminal represents different functions from the normal because its content of thought is inconsistent with rational adaptation to the present environment, and the same with the supernormal. Hence while

drawing our distinction in contents we carry, or tend to carry, with it a distinction of function which may not be true at all. But if we make environment or stimulus the basis of the distinction, the unity of the mind will become clear and the problem resolve itself into a much simpler one.

Now having made my distinctions by a technical terminology to show the distinct phenomena which we have to explain, and all to define the situation in terms of the analogy of the spectrum upon which Mr. Myers constructs his scheme, let me take up the problem from what I think a more correct way of viewing it. I deem the analogy of the spectrum misleading and in saying this I am not saying anything which Mr. Myers would not admit. He does in fact admit it. He was quite conscious of the limitations which this analogy had in defining the facts. He was pressing, however, a figurative conception which undoubtedly has its truth and value for bringing out clearly certain features of the phenomena. But when the analogy is invoked to explain more than the most elementary resemblances it fails and causes confusion. It might well serve for a representation of the true state of things if we had no reason to consider the upper threshold or the supernormal beyond it. If we meant to define only the subconscious and conscious by it, limiting the subliminal to what is below the threshold there would be no difficulty in carrying out the analogy. But it is because there is so wide a difference between the ordinary subconscious and the superconscious that we find it failing us when we try to refer the subliminal and the supernormal, or at least phenomena that are not explicable by normal experience, to the same source, so that we find ourselves involved in equivocations of a very serious type.

Definition of the Subconscious.

In undertaking a definition of the subconscious or subliminal I am not forgetful that no complete definition of any field of this kind can be made until we are at the end of our investigations, and certain it is that we know too little at present of the subconscious to claim any such amount of in-

formation as would make any definition more than very general. In the first place, the scope of the phenomena to which it applies is not determined. I have already alluded to the fact that some include in it the functions of organic life, like circulation, respiration, digestion, secretion, etc. These are not mental phenomena and yet many writers refer them to the subconscious agencies of the soul. These are the organic reflexes. Whether they should be included in this general term I shall not undertake to say. It makes no difference to the problem before us, tho I should prefer, for the sake of clearness, to limit it to mental functions not manifested in normal consciousness. But I shall waive that preference, and leave to each person the determination of his own view in that matter.

The first circumstance in the definition is the fact that the conception is primarily negative. It must be wholly determined by its relation to normal consciousness. If we strictly limit the meaning of normal consciousness, all that we can say of the subliminal or subconscious is that it is not this, that it is not consciousness, meaning by the latter the normal and self-consciousness previously defined. In this view, strictly construed, the subliminal would have none of the characteristics of normal intelligence. They might be anything, cerebral or mental, if mental there could be beyond normal consciousness. If we took the Cartesian position that all phenomena were divisible into physical and mental, with extension and motion the essential properties of matter without any accompaniment of consciousness, and the essential functions of mind being consciousness without any accompaniment of motion and extension, excluding even unconscious mental processes, the meaning of subconscious would be clear. It would be convertible with some sort of physical phenomena, and that is the view held by many physiologists, especially the materialistic type which regards even normal consciousness as a function of the brain. But there is no disposition in the present day to take so restricted a conception of either mind or matter. The refinements of matter have taken the human mind into such supersensible fields that the old lines of demarcation no longer exist. The boun-

daries between the two worlds tend to merge into each other. On the other hand, the phenomena which are classified as subliminal so lie on the margin of the physical that they constitute a sort of link between the two territories. That state of mind has to be reckoned with in our definitions. We have possibly to admit functions which are neither material nor mental in the old Cartesian sense of those terms, but which may be either, according to the problems we have to solve. But in any case the first conception of the subconscious must be negative. It may not always remain without positive determinations, but it must be excluded from the conscious as that is strictly defined and made clear.

One particular reason for this is the fact that normal consciousness must be the criterion of intelligibility in everything. The facts that we know best and by which we have to make everything else intelligible are normal experience, and this is true even when we have to represent things as the negative of this experience. I do not mean that we have to explain everything in *terms* of consciousness. I do not press subjective idealism to that extent. I mean that conscious experience is the agent in rendering phenomena intelligible. It is not necessary that facts should all take the form and contents of mental states in order to be understood, but normal mental states must be the court of judgment regarding all facts and they will be intelligible only when they conform to the experiences which come to that tribunal. It is normal consciousness that determines how all facts shall be viewed and in what relations they are to be understood. We must explain all facts in accordance with the standards which that court determines, and in so far as those facts are not expressible in terms of this conscious experience they remain as problems and partake in a negative characteristic. The subconscious is one field thus subordinate to the normal. It is perhaps more so than even physical facts. The latter, physical facts, give us direct data in sense perception, the former, subconscious phenomena as known, are data in some form of sense perception, but usually not our own and so not introspective, and are largely inferrible rather than direct. That is to say, their mental characteristic is inferred

rather than immediately known. In so far as they are conceived as mental they have positive characteristics, and are negative only in so far as they are excluded from the direct knowledge of normal experience.

I have suggested that subliminal phenomena and functions may have positive characteristics as well as negative. The latter are determined only by their relation to the normal, that of exclusion from them. But they are not wholly excluded. They possess characteristics of an intrinsic nature and these are their mental aspects. They are mental activities and this implies that mind may be more than consciousness, as normally defined and restricted after the Cartesian view. It may have attributes or functions that are not introspective as we know it directly. The subliminal functions seem to determine this feature of it. They seem to have all the characteristics of normal consciousness except sensibility and introspection. All the phenomena of intelligence, memory and reaction to external stimulus seem to manifest themselves in it, and even a more or less perfect adjustment to the external world, except that no consciousness of their presence is apparent to the normal individual. Hence we are obliged to conceive this subconscious as closely connected with even our normal idea of the mind. What then is the distinction?

The answer to this question will come by reverting to the view of Mr. Myers again. In his view of it, as we have seen, he laid stress on two things. The first was the significance of the threshold, and the second was the extraordinary character of its powers. In regard to the first of these he thought one of the most important facts in modern psychology was the discovery and determination of the threshold or limen. His discussion of the subliminal is carried on from that point of view. It is true that subconscious action has its range defined by what occurs below the threshold, but this does not determine its character. It is the latter that is the important thing. Besides, he goes on deliberately to extend the meaning of the subliminal to include, not only the ordinary subconscious phenomena represented by stimuli too feeble to be cognized normally, but also the "extra-marginal" phenomena that lie at least on the borders of the supernormal and

are not traceable to feeble stimuli of any kind. The threshold thus becomes the distinctive mark of the limits between the normal and all that lies outside of it. He then goes on to merge into the subliminal all sorts of superior faculties and makes it wider in its functional meaning than the normal consciousness. This latter he makes but a small part of our real mental nature, the subliminal exhibiting a wider range of meaning and action. The normal consciousness is but a small part of this more comprehensive aspect of our nature.

But I am going to controvert this position at its inception. To me it is not the threshold that is the most significant thing, but *anæsthesia, the suspension or displacement of sensibility*. The two phenomena have a certain relation to each other. The threshold marks the point where sensibility begins, but it does not describe the phenomena indicated by the fact of anæsthesia. In studying the subliminal we are not so much interested in where consciousness begins as what marks its suspension. It was Karl du Prel that called attention to this phenomenon and its special significance to psychic research. Anæsthesia, of course, was known before and independently of that author, but, so far as I know, he was the first to emphasize its relation to psychic phenomena. Normal and experimental psychology have laid the stress on the threshold, and this not to determine the nature and range of the subliminal, but to mark the range of the supraliminal. Anæsthesia is the mark of abnormal conditions and might be called the counterpart of the threshold. It is the phenomenon which terminates normal sensibility and often normal consciousness. The subconscious activities continue in the midst of this anæsthesia or the displacement of sensibility. The threshold and its colliminal states are eradicated or suspended. The subject is normally unaware of anything which he ordinarily recognizes. His normal consciousness is no more, so to speak. But the best way to express this is to say that the subject is not conscious of his body and the physical world. He is not aware of any other world, so far as introspective self-consciousness is concerned, as that is suspended.

I have identified the normal consciousness with self-consciousness and here I may define it in its relation to æsthesia

as *physical consciousness*. I do not mean by this unfortunate expression that the consciousness is physical, but that it is of the physical. I would prefer to call it sensory consciousness, as the physical world, bodily and extrabodily, is the object of sense perception, and when anæsthesia or the displacement of sensibility occurs the physical world is *non est*, or non-existent, for consciousness. Hence anæsthesia is the mark of its disappearance to the mind.

Just what the suspension of sensibility means we do not know. That is, what the process is that brings it about is unknown. But its main characteristic, when it is present, is the absence of any knowledge of external stimulus. I mean, of course, normal knowledge of it. It seems to remain true that stimulus can, in some cases at least, still be appreciated by the subconscious and owing probably to organic habits the reactions are properly co-ordinated with it. But the normal consciousness of an external world, including the body of the subject, is absent. What I have called the sensory or physical consciousness is suspended. That is about all we know about it. The whole area of this consciousness, Myers's spectrum, is wiped out at the threshold.

The great significance of this phenomenon is its explanation, if explanation we call it, of several factors in the mental life. The first is *sleep*, the second *alternating and multiple personality*, and the third is *amnesia in old age*. There may be a number of other states which are connected with it, but there is not the clear evidence of this as yet. Indeed we cannot dogmatize about the fixity of the relation between anæsthesia and the phenomena which I have mentioned. I am here stating only an empirical relation of a more or less uniform character and the connection between hitherto widely separated facts to show the possibilities of anæsthesia as an important fact in ascertaining the nature and limitations of consciousness. But there may be various other phenomena in the production of which anæsthesia is an important fact. It is quite possible that we shall ultimately discover that all amnesia is in some way connected with anæsthesia of some kind. We know that anæsthesia varies in locality and degree in the human body and there is no fixed area for its occurrence. It

is also a very frequent phenomenon in mediumistic performances, always in the trance conditions of those affairs. The evidence is not complete that anæsthesia and amnesia are so closely connected as to suggest a causal relation, but they are so often associated in this manner as to suggest it and certainly to indicate that they are both intimately related in some way to the same cause, if that is not anæsthesia. But this is a question which we can neither settle here nor take for settled. We must remain content with pointing to the facts which closely associate them in very critical cases. It is amnesia more than anæsthesia that serves as the criterion of secondary personality, and if it were not that this amnesia is so generally associated with anæsthesia we should probably not discover so easily the existence of subconscious personality. It is the failure to remember what goes on when anæsthesia occurs that brings out the existence of mental states which the anæsthesia seems to have initiated. Hence, in the study of the subliminal, both anæsthesia and amnesia are important phenomena and as anæsthesia seems to be the first, initiating cause or symptom, it must serve as more or less a criterion of the range of subliminal action and of its relation to normal consciousness.

I have not defined what is meant by "personality" in this discussion and it will not be necessary to give an elaborate account of it. I have already discussed it at some length elsewhere and shall refer readers to that for a fuller account than I shall give here. Cf. *Journal Am. S. P. R.*, Vol. II, pp. 257-272, and *Proceedings Am. S. P. R.*, Vol. IV, pp. 152-162. All that I need remark here is that personality describes a coherent mass of mental states extending over the whole area of sense and reflection, with a memory connection and self-conscious unity which enables us to say that they are the experiences of the same "person" or subject. Hence "personality" is a name for the stream or synthesis of mental events that constitute a "person". It may be primary or secondary. It is primary when the mental states are accessible to the normal and introspective consciousness. It is secondary when the subconscious states are organized into the complete semblance of a normal group of states. The

subconscious states do not always represent a "personality" as that is defined. They may be sporadic and disjointed, as they appear either to an external observer or to the normal consciousness of the subject. But when organized by association and selection the phenomena will seem to represent another person than the normal one, and will appear to be as distinct as if two physical bodies had been concerned. That is why the group is called "secondary personality" while we recognize that it is manifested in the same physical organism. It represents the highly organized form of subconscious and is possibly the fundamental condition for anything like systematic supernormal phenomena. But this is no part of its definition and no part of it as a characteristic of subliminal facts as distinct from the normal. What we wish to indicate here is only the relation of it as a group of phenomena to the organized mental states of normal consciousness. It represents a form of mental activity which cannot be superficially interpreted as many laymen assume, namely, as foreign intelligence, tho it has all the cleavage with the normal life that a foreign personality would have. But its contents are so definitely domestic, so to speak, that we have regarded it as a barrier to the hypothesis of supernormal information, even tho it be associated with conditions that may be precursors or instruments of foreign intrusions.

We may get a clue here to the inception and development of secondary personality. Of course, secondary personality is always understood to be a phenomenon of the subconscious, "split off" functions of the mind, etc. But we have not hitherto found what it is that causes this "split off" condition. I think it possible that we may find it in the influences aroused or suspended between the normal and the ordinary subconscious action.

Subconscious action is not always an abnormal phenomenon. We are often inclined to think so from the fact that well developed cases of secondary personality are abnormal. But psychiatry uniformly holds to the view that secondary personality is only a maladjustment of normal functions, and this view is based upon the uniform existence of subconscious action parallel and simultaneous with normal func-

tions. We discover the anomalous relation between them only when they are not rightly adjusted. Max Dessoir's comparison of mental action, conscious and subconscious, to the field of vision brings this out clearly. The center of the field, which is the focus of attention, is the point of clearest consciousness. As we proceed to the circumference, or margin of it, the consciousness becomes less clear until we become wholly unaware of what goes on. When attention is strongly concentrated, even that part of the field which might otherwise be aware of stimulus may become subconscious by virtue of inhibited function, so that at some point the mind is not consciously aware of the stimulus, but subconsciously takes account of it. The cleavage, however, becomes more distinct in hysteria, as we have seen in the limitation of the field (*rétrécissement du champ visuel*). There we find distinct evidence that the stimulus is appreciated but not by the visual functions. The subject may write out automatically what the stimulus is, or report it orally under hypnosis.

Now in normal conditions the adjustment between the conscious and the subconscious is such that the subconscious will not invade the normal. The inhibitions are adapted to the regulation of their action. They act in harmony and one does not intrude on the domain of the other. But with anæsthesia or any other source of cleavage the subconscious will come forward and act independently of the normal and be what Dr. Prince calls a "co-consciousness", so to speak. Hence it is possible that secondary and multiple personality are diseases of the inhibitions which are the regulators and adjusters of normal life. This assumes that the conscious and the subconscious in normal life are completely adjusted to a rational end, the normal consciousness determining that and the subconscious falling into line by means of the inhibitions and not invading normal territory. But the moment that cleavage arrives the subconscious begins to disturb and invade the domain of normal life. The inhibitions may not do their proper work.

I have said that amnesia is the primary criterion of the existence of secondary personality or subliminal states, and that

it is often so closely connected with anæsthesia that we require to investigate that connection and determine the extent of it. We cannot here undertake that problem, but we may narrate some cases in which it seems to be proved as a fact. I refer, of course, to cases in which amnesia is connected with anæsthesia. That is, cases in which the inability to remember is directly connected with insensibility.

It is, of course, a very familiar phenomenon in hypnosis and all cases of trance, whatever that state is. But the best illustration in a single instance will be found in limitation of the field of vision. There are numerous cases in which an object placed in the indirect field of vision is not seen and is not remembered by the normal consciousness. This occurs in hysterics, and hypnosis will show that in the hypnotic state the object was subliminally seen and known. But the normal consciousness did not perceive or remember it. Investigation shows that the object's image fell on that part of the retina which was anæsthetic, normally anæsthetic, and if you like, subliminally æsthetic, but not normally remembered tho subliminally remembered. This, of course, is to distinguish between normal and subconscious sensibility and memory, but when speaking from the point of view of the normal the distinction does not have to be made. Hence we can say for that field that the sensibility and memory of the object on an anæsthetic zone do not exist, and hence memory and sensibility are directly associated.*

* An interesting phenomenon in psychic research is made clear by this relation of sensibility to memory and the tendencies to normal obliviscence of all "messages" that do not come through sensory action of the ordinary kind. It has been a very noticeable fact in my observation and the reports of many persons about their psychic experiences that they cannot remember them easily. In some cases they are forgotten almost before they can tell them. In this respect they are like our dreams which usually are not remembered unless we instantly seize them by attention on awakening. I have often remarked in the subliminal recovery of Mrs. Chenoweth that she will forget the previous sentence as she starts to utter another. This is always on the borderland of the normal consciousness. Now, just as in dreams, the thoughts are in the subconscious and not related to the normal consciousness by way of sensory stimulus and hence, assuming Pierre Janet's axiom, it is natural for obliviscence to set in. Of course, the subliminal retains

This is so general that Dr. Pierre Janet summarizes the facts in the brief statement: "No sensibility, no memory; diminished sensibility, diminished memory."

The paradox in the phenomena is the necessity of admitting that the mind is simultaneously sensible and insensible of the same fact. But this might be explained by distinguishing between peripheral and internal sensibility, if that can be evidentially sustained. That is, by supposing that the anæsthesia may be superficial and affecting only the tactual or external surface of the sensorium while the nerves distributed throughout the body and internal to the periphery may still remain sensitive and hence perceptive of stimulus. This, of course, is conjectural. But it finds an analogy in partial anæsthesia in any particular area of the sensorium. For instance, in the retrenchment of the field of vision where a part of the retina remains sensitive while a part is insensible. It is the same with anæsthetic zones in the tactual area. And again this partial dissociation is illustrated in the anæsthesia of one sense while another remains æsthetic. Consequently we may suppose the deeper biological senses to remain æsthetic when the peripheral senses become anæsthetic, and if we can ever get evidence of this the hypothesis would be proved. In the meantime we have only the analogies above mentioned to support its possibility.

There are phenomena that seem to indicate that memory and sensibility are not so closely or uniformly associated as the hypothesis assumes. For instance, the phenomena of retrograde and anterograde amnesia show it. A shock will

the memory probably clearly enough, but the normal consciousness not having the normal stimulus and hence having been more or less anæsthetic in the semi-trance condition or sleep, there is no basis for normal memory to depend upon. The quick retirement of the mental state into oblivion is due to the amount of anæsthesia present and thus to the natural cleavage between the subconscious and the normal consciousness.

This phenomenon also tends to prove that the subliminal is the vehicle for all messages transmitted from the outside and that the stimuli are not sensory, or at least not normal sensory stimuli, as they are neither perceived nor remembered as such. They show the characteristics of dreams and mental states subject to anæsthesia.

often give rise to amnesia. For instance, a fall or a blow on the head, or an injury. This amnesia may take either of two forms, the retrograde or the anterograde. Retrograde amnesia is the forgetting of events before the shock, and anterograde amnesia the forgetting of events after the shock. The cause of this is not yet known. But if dissociation may invade the normal relation between anæsthesia and amnesia it may account for the exception, tho it does not sustain the view that sensibility and memory are always connected. However, I do not intend to attempt any solution of this question. I merely wish to recognize the variability of a phenomenon which is undoubtedly significant in the problem of secondary personality.

It may turn out to be as true about the fundamental characteristic of secondary personality. In the well defined cases amnesia is the fundamental fact which determines the cleavage between the different personalities. It may not be the characteristic which determines its existence, but it is certainly the one which is necessary as evidence of it. In other words, amnesia may always be the *ratio cognoscendi* of secondary personality and not at all its *ratio essendi*. This would mean that there may be forms of secondary personality whose existence we can not prove because of the absence of proof. If then amnesia is only an associate of secondary personality, and usable as evidence only where it exists, we may well imagine a similar relation to anæsthesia, tho it be only general. It may be that anæsthesia will always or even necessarily give rise to some amnesia, tho it may not determine the amount of it, owing possibly to the dissociation that may invade the area of anæsthesia.

That amnesia is only the *ratio cognoscendi* of secondary personality, and not its *ratio essendi* is evident from the following facts. Secondary personality is discoverable only from some maladjustment of mind or body, or both, to normal environment. The subject behaves mentally or physically, or both, in a way that does not fit the existing normal stimuli. He forgets things that he would not normally forget, and this in an instant of time. A person awakened out of hypnosis may not remember the things that occurred three seconds before.

The amnesia is that of the normal consciousness. That is, normal consciousness does not know or remember what took place under anæsthesia. But nothing is clearer than the fact that secondary personality or the subconscious has a memory of its own perfectly coterminous at times with normal insensibility and amnesia of the facts. Hence amnesia cannot be the *ratio essendi* of secondary personality, but only its *ratio cognoscendi*. That is, amnesia does not *define* or *constitute* secondary personality, but is the *evidence* of it.

I may take some illustrations of anæsthesia in connection with alterations of personality, tho we cannot be assured either that this is the primary determinant of them or that it will be the same for all cases, or that a change of personality necessitates a given type of anæsthesia. But the relation between anæsthesia and alteration of personality in certain cases justifies observation along these lines while it indicates that the displacement or suspension of sensibility is more important in the problem than the threshold.

The first case of alternating anæsthesia coinciding with a change of personality is the case of Miss Burton (*Proceedings Am. S. P. R.*, Vol. V). I there called attention to the fact that at times she was anæsthetic all over the body, so far as it could be tested, except above the larynx. It was in this condition that she did her clairvoyant work. In this condition she could talk and see and in fact did not know that she was anæsthetic at all on any part of the body. But if, while describing visions, a jerk of the hand occurred, she was found anæsthetic above the larynx, as well as all over the body, and was incapable of uttering a sound or of seeing anything. The alteration of sensibility was here the mark of another personality, as we found the jerk of the hand to be this instead of being an indication of the desire to do something with it. Then apparently the automatic writing was accompanied by a different sensibility from that of the usual lethargic trance. It could never take place at once. Some little time had always to lapse before the hand could write when writing was asked for. It might be as insensible as you please before, but under Dan's writing—and he was the only personality that usually wrote—it showed signs of some sort of sensibility,

tho normally Miss Burton knew nothing about it. As I remarked in the discussion, this clairvoyant condition was exceedingly unstable and easily ran into the deep trance. It was apparently marked always by the extension of insensibility, suggesting that, in her case, the vocal system could not act unless accompanied by some form or degree of sensibility. It must be remembered too that normally Miss Burton never knew or remembered anything about this sensibility above the larynx when she was clairvoyant. We may express this by saying that it was normal anæsthesia but subliminal æsthesia, whatever that may mean. It could be expressed in terms of the sensibility of controls and anæsthesia always of Miss Burton. But that we are not prepared to prove. The primary point is that variations of anæsthesia and sensibility marked a change of personality in the case, whether we ascribe the personality to her own mind or to foreign agencies. There was no opportunity to determine whether this variation extended to other than the tactual senses, with indefinite combinations, as the circumstances did not permit the study of this problem. But it is one that offers a clear field for variations of personality coincidentally with variations of anæsthesia and its combination with different senses, as well as variations of area in the same sense.

I know another case of some interest in this connection. There have been three personalities in it. It is a case almost identical with that of Dr. Prince. But I can speak of only two personalities here, as I saw the case personally but once. There were two of the personalities under my observation. They are called Margaret and Sleeping Margaret. Margaret has her eyes open and can see perfectly well, so to speak, tho the normal consciousness has no knowledge of what goes on in this personality. I tested Margaret for anæsthesia and she was insensible on all parts of the body. I mean tactually, of course. Her eyes could see, and if I touched her at any point that she could *see* me touching her she remonstrated, not as one feeling, but as one seeing. When she could not see me she did not know that I had touched her. Then to convert her into Sleeping Margaret all one had to do was to ask her to close her eyes and go to

sleep. She obeyed and conversation showed that Sleeping Margaret knew all about Margaret, but Margaret knew nothing whatever of Sleeping Margaret. It was evident, however, that Margaret was still an active personality, but she could not express herself. Sleeping Margaret told what she thought or wanted to say, especially if Margaret tried to speak or do something. In other words Margaret still was a conscious personality, but could not move or speak. Sleeping Margaret did this and knew what Margaret thought and wanted to do, but Margaret knew nothing about Sleeping Margaret. When Sleeping Margaret came on the stage I tested her for anæsthesia and found her anæsthetic everywhere, including vision because the eyes were closed, except from the wrist to the ends of the fingers. On both hands from the wrist as indicated Sleeping Margaret was sensitive. After waiting awhile I put my finger to her eye and opened the lid. Instantly she was Margaret and she was anæsthetic from the wrist to the ends of the fingers as well as in the rest of the body. It would seem that the difference between Margaret and Sleeping Margaret is the fact that Margaret is visually sensitive and tactually anæsthetic, while Sleeping Margaret is visually anæsthetic and tactually æsthetic from the wrist to the end of the fingers, tho otherwise tactually anæsthetic. The change of anæsthesia marks the change of personality.

It is apparent that there can be no end of the combinations either areal or with the separate senses to affect alterations of personality, and it would be worth while to investigate this more carefully than it seems to have been done. These variations of anæsthesia have often enough been remarked and described, but I have not seen their relation to personality remarked, and I am not sure that this relation should be confidently affirmed as a rule. I have simply remarked it in the two cases with which I am most familiar.

Dr. Morton Prince has remarked some interesting phenomena in the case which he has made celebrated, tho he has not correlated his observations with the alteration of personality. This may not be so manifest in the case of Miss Beauchamp, but it is there. I quote his statements.

"Sally has a peculiar form of *anæsthesia*. With her eyes closed she can feel nothing. The tactile, pain, thermic, and muscular senses are involved. You may stroke, prick, or burn any part of her skin and she does not feel it. You may place a limb in any posture without her being able to recognize the position which it has assumed. But let her open her eyes and look at what you are doing, let her join the visual sense with the tactile or other senses, and the lost sensations at once return. The association of the visual perceptions with these sensations brings the latter into the field of her personal consciousness. The same thing is true of auditory perceptions. If Sally hears a sound associated with an object, she can feel the object. For instance, place a bunch of keys in her hand and she does not know what she holds. Now jingle the keys and she can at once feel them, as is shown by her being able to recognize the different parts of their forms.

* * * *

"Curiously Sally does not have, as we should expect, limitation of the field of vision unless she is 'squeezed'; then there is moderate limitation. Nor is there impairment of the special senses.

"This peculiar *anæsthesia* is not as bizarre as may appear at first sight, altho I do not happen to have run across any references to it in the literature showing that it has been previously observed. Yet it is analogous to a form of hysterical blindness when monocular. Such a subject, as pointed out and proved by Parinaud, Pitres, Charcot, and other French observers, as well as by myself, cannot see with the blind eye, if the other is closed. But as soon as the opposite eye is opened sight returns at once to the affected eye, that is, as soon as the images of the affected eye are associated with those of the sound eye. (The recognition of this peculiarity of the *amblyopia* of some hysterics is important, as such subjects are often charged with *malingering*.) Another analogous phenomenon is what is known as Laségue's Symptom. A hysteric who with his eyes closed has muscular weakness (or *paresis*) of a degree which will prevent him from recording more than a few degrees on the dynamometer, will, if his eyes

are open (and he has visual perception of his hand), have an increase of power of grasp that will record 80° or 90°. The association of the visual images has the effect of restoring to the personal consciousness the kinæsthetic images necessary for muscular movements.

* * * *

"Sally's anæsthesia extends to the somatic feelings. She is never hungry or thirsty. If she eats she does so as a matter of form or social requirement. There is also an entire absence of bodily discomforts. This anæsthesia probably explains in large part Sally's *freedom from ill health*. She does not know the meaning of fatigue, of pain, of ill health. She is always well. It is probably, in part at least, in consequence of this anæsthesia that Sally does not share the pain or other physical ailments of Miss Beauchamp, or of any of the personalities. Let Miss Beauchamp be suffering from abdominal pain, or headache, or physical exhaustion, and let her change to Sally and at once all these symptoms disappear. Sally knows of the symptoms of the other personalities only through their thoughts or their actions. She does not feel the symptoms themselves. The same is true of the sense of muscular fatigue. Sally can walk miles without being conscious of the physiological effect. Curiously enough, however, Miss Beauchamp may afterwards suffer from the fatigue effects of Sally's exertions.

"What is true of Sally in these respects as an alternating personality is also true of her as a subconsciousness. *Subconsciously, Sally is always anæsthetic*. If Miss Beauchamp's eyes are closed and any portion of the skin is touched or pricked, or if a limb is placed in any posture, subconscious Sally is unconscious of the tactile pain or muscular sensations, altho the other personalities are not anæsthetic, but perceive each sensation perfectly."

Now it would seem that there is no change of personality with the variations of sensibility connected with Sally. Sally is always conscious and knows all the other personalities. The variation of sensibility with the opening and closing of her eyes does not seem to involve an alteration of personality.

But it should be noticed that the other personalities are suppressed when this area of sensibility is extended. Sally had a long struggle to "open her eyes" and in doing so simply extended the area of her personality and in the same degree displaced the others. When they obtained their sensibility Sally was correspondingly "squeezed." Consequently the relation of sensibility to personality seems to be favored by these resemblances to Margaret and Sleeping Margaret. The whole case may be coincidental with the area of sensibility. Usually we can test this distinctly only in the field of touch, but the thermal, the motor or kinæsthetic and deeper sensorium may be variously involved. If so slight an alteration of sensibility as the area from the wrists to the ends of the fingers, associated with the closing of the eyes, will determine the difference between Margaret and Sleeping Margaret, a difference between different areas of the same sense or different senses might determine the difference between Sally and the other personalities, and this may be caused by sensory anæsthesia at points in the sensorium not accessible to a test of any kind. In any case the degree of synthesis is correlated with the area of sensibility in any particular sense or with the number of senses concerned. The variations of this synthesis, due to variations of anæsthesia, may be the index of the varying personalities.

All this, however, is framework in the definition of the subconscious. It does not make clear what that definition is. In defining it, however, I am not trying to give what is called a logical conception of its genus and differentia, which are what is regarded as a technical definition of it. That may come at the end of the inquiry. At present we are trying to define its area and the criteria of its existence. We found that anæsthesia or the suspension of sensibility was the primary mark of it and that amnesia is the primary mark or evidence of the cleavage between the primary and secondary personality initiated by anæsthesia. Now we have to come to instances in which this anæsthesia and amnesia may be studied to understand more clearly the relation between the normal consciousness and the subliminal.

I can make the significance of these illustrations intelli-

gible, however, only by introducing them by a more definite idea of what we shall regard as the area of subliminal functions. We found in the study of Mr. Myers's view and that of others, who extended subliminal functions to include supernormal powers, that they treated the range of its work as extending beyond that of normal consciousness and to that extent they implied that it had functions of which the normal mind did not seem to be capable. Remarkable mathematical calculations, the effusions of genius, telæsthesia, telepathy, clairvoyance and other powers were especially characteristic of it as well as the memory of all that the normal sensibility had received, even tho the normal consciousness could not command that hidden knowledge when it desired. The threshold divided them into two separate fields and anæsthesia and amnesia accompanied this distinction. The subliminal was supposed to represent a wider field of knowledge than the normal consciousness, which was supposed to be only a part of a larger whole of mental action and a very small part of that whole. The distinction between the normal and the supernormal gave rise to the idea that the functions of the subliminal and of the normal were different and as the subnormal and the supernormal were not properly kept apart in that scheme the same difference of function was taught or implied by the doctrine. A distinct and qualitative cleavage was set up between the two fields on the basis that a qualitative difference of contents or knowledge implied a difference in the functional activities made the vehicle of receiving or conveying it. This might very well be maintained as long as the supernormal and the subnormal were assigned to the same functions. But what I am going to insist upon here is not only a radical distinction between the subnormal and the supernormal, the subsensible and the supersensible, but also the identification of the normal and the subliminal in respect of function and knowledge.

To state the matter laconically, I may define the subconscious as the mental functions *minus* sensation and the conscious as mental functions *plus* sensation. To express the same idea in metaphysical terms, the subconscious may be defined as the mind exercising its normal functions *minus*

sensation, and the normal consciousness as the mind exercising its normal functions including sensation. In this latter view the mind is conceived as the *subject*, not the phenomenal manifestations of mind. The mind or subject is the thing, whether spirit or matter or other substances or energy or reality, that acts or functions as conscious or subconscious action. The empiricist or phenomenalist would make the term "mind" synonymous with mental states or phenomena. So far as my present problem is concerned it is not necessary either to agree or to differ with the metaphysical or phenomenal schools. I merely want here to define my terms consistently with either or both of them. The thing to be emphasized is that the only difference between the conscious and the subconscious "mind" or states is the relation to the physical world. In normal consciousness we are aware in terms of conscious sensation of the stimulus; that is, of the existence and perhaps action of the external world on the sensorium. In subconscious action we are not aware of this relation, tho we may respond to its stimulus or action upon us precisely as if we were normally conscious of its action. Some like to speak of the subconscious perception or response to it as if it too involved "sensation". It would, of course, be a mere matter of definition to decide whether we meant to apply the term sensation to the sensory-motor reactions of the subconscious. If we wish to conceive sensation as a reflex action in response to stimulus and thus regard the reaction as the essential element of it there would be no objection, but it excludes the characteristic of awareness which goes usually to define our meaning of the term "sensation". I prefer for the sake of clearness to regard "sensation" as denoting the sensory aspect of the response to stimulus and to regard the motor associates as something else. This enables us to keep up a clear distinction between the sensory-motor reflexes and subconscious responses, tho the latter be quite as teleological as the normal. However this may be, it is necessary to make and keep clear the distinction between what we regard as "sensation" in normal consciousness where we are introspectively aware of it, and the behavior of the mind in subconscious action where we are not introspectively aware of

the stimulus. It avoids ambiguity to refuse the application of the term "sensation" to both of them.

With these explanations, I think we may make the distinction between the conscious and the subconscious perfectly clear while insisting that they refer essentially to the same thing. The difference is simply between the number of functions connoted by them. They denote precisely the same functions in both cases, *minus* normal sensation in the subconscious and *plus* sensation in the conscious, assuming that the term "sensation" is limited to the normal sensory reflex in response to stimulus. The evidence of subconscious appreciation of stimulus will be a motor reflex which is non-sensory.

The essential identity of functions between the normal consciousness and the subconscious, which I here defend, is in agreement with the conception of their relation which Dr. Boris Sidis advocates. This might not be apparent at first, because Dr. Sidis speaks of a "subconscious consciousness", and in opposing that school which regards the subconscious as mechanical in nature and not involving intelligence of any kind, he insists that, if we regard the subconscious reactions and behavior of the "mind" as merely nervous registration or mechanical reflexes, we must regard normal consciousness as the same kind, for its behavior shows no more, and the subconscious shows no less evidence of intelligence. With this view I fully agree tho I have chosen here not to describe the subconscious as conscious, since I did not wish to emphasize their identity in that particular way. The two terms are so nearly the same that we should not get the benefit of their difference so clearly as when using the term "intelligence" for their common element or characteristic. On the other hand, the terms of Dr. Sidis have the merit of calling attention to that identity, while my own terms call attention to their difference, and I emphasize in other ways their essential identity. But I want here to remark my agreement with the view of Dr. Sidis on this point, whatever the language employed to express the relation between the two fields. We may differ about the proprieties of language

in the case, but not in the meaning of the doctrine expressed.*

It is apparent in this conception of the subconscious or subliminal that we should not run into those ideas which imply its separation from the normal subject of mental states. That is, we should not encourage or even tolerate those views of secondary personality and the subliminal which separate them as independent realities from the subject of normal consciousness. All those theories which assume or assert its wonderful powers will either fall to the ground or be put to the demand for evidence that such powers can be ascribed to it. The usual conceptions of secondary personality and the subliminal at least suggest a cleavage which is the same as between two distinct and separate persons, when the fact is that psychiatry takes no such view. There has been too much of a tendency to let the public suppose that

* A fact which speaks strongly for the essential identity of the conscious and subconscious functions of the mind is the agreement of students that hypnotic subjects who are perfectly moral in their normal state will not carry out immoral post-hypnotic suggestions. This view of psychologists assumes that the subconscious is the same in nature as the normal consciousness and that the difference is only anaesthesia and normal amnesia.

From this fact also and the assumed identity in kind of the normal and subnormal state, we may raise the question whether the student of abnormal psychology has the right to say that the subconscious plays tricks when the normal consciousness would not do it. Dr. Prince in his case makes Sally a tricky personality and assumes also that she is a secondary, tho co-conscious, personality, and other students constantly claim the same of secondary personalities. If they are to insist on this they will have to modify the claims made about criminal post-hypnotic suggestions made to normally moral subjects, while if this be true they will have to modify their resort to tricky subliminals for eliminating the influence of foreign agencies through the organism. The case of Miss Burton showed, on examination, the same exemption from real trickery. Superficially the phenomena presented the appearance of subconscious trickery, but a careful investigation of them showed that they were automatic and systematically sincere, unless we excepted the Black Cloud personality. But in that instance, the spiritistic interpretation would consist with all the facts and also with the general doctrine that the subconscious is identical in character with the normal mind, as is supposed in the belief that criminal suggestions will not be carried out by the subconscious, if the normal life is not criminally inclined. Cf. *Proceedings Am. S. P. R.*, Vol. V.

the subconscious was another person than the one we circumscribe by the body and its functions, or the soul and its functions. When implying the distinction and separation we leave upon the public mind impression or right to infer that, while secondary personality or the subconscious is not a spirit, the reality indicated by it is for all practical purposes a spirit of some kind either non-human or not known as human. The student of psychology, it goes without saying, does not favor any such view, but his mode of discussion tends to impress the public mind with the belief that he does believe this. Hence the necessity of making clear that the cleavage which he assumes is not one of totally different kinds of reality, each from the other, but a distinction only of differences in the synthesis of functions, the two being essentially the same in kind.

This position involves a radical change from the usual conception. It indicates a close connection instead of a distinction or radical difference between them. The conception which I propose to maintain regarding the subliminal or subconscious is that the normal and the subliminal functions are exactly the same *minus sensibility*. This view makes normal consciousness the wider in respect of its data of knowledge, instead of making it a smaller part of a larger whole. But here again we have to meet an important distinction. I have identified the normal and subliminal mind in respect of their functions, meaning that the same faculties exactly characterize them and the same sources of information. I do not distinguish them in kind, even tho I may distinguish between the knowledge that is accessible to memory in them. The fact that had so radically distinguished them was the association of all sorts of supernormal knowledge with subliminal faculties, and as this knowledge was unquestionably derived by processes that are supersensible or not familiar to ordinary experience it was natural to ascribe other powers to it. But the association of two wholly distinct forms of knowledge with the same agency, one part of that knowledge admittedly derived by normal sense perception and the other part by supernormal means, was at least a paradoxical conception of the subject. But as I have tried to

show that we have no reason to refer both the subnormal and the supernormal to the same processes, if we do not refer the normal to them, I have insisted on keeping the subnormal distinct from the supernormal. But I must remind the reader that this distinction is one of data rather than of agency. That is, I am trying to regard the functions of this agent as the same while I distinguish between their phenomena.

I have therefore to face the confusion which was attributable to Mr. Myers's view. Mr. Myers saw or regarded a unity which is desirable and yet stated it in a manner to confuse the differences which were manifest. He was entirely right in his aim, tho it was probably an unconscious one, or apparently so from the nature of his discussion. But he did not seem to discover how he could maintain that unity and yet assert the distinction which I wish to insist upon here. I have defined the subliminal as the same set of functions as we know in normal consciousness with only the limitation that sensibility is removed and with it sense memory. In other words, the subconscious, so far as it represents mind, is the same mind exactly that is conscious when sensibility is not suspended. The same mental actions take place in it that take place in the normal life minus the consciousness of the body and the external world. Its functions are the same and have the same limitations as the normal consciousness, and perhaps even more of them, as its knowledge of the external world is more restricted or subject to the character of mal-adjustment. Mr. Myers would probably have admitted this as either identical with his intended view or as within it. But that is not the impression which most people have of his conception. The supernormal faculties ascribed to it and the cleavage asserted or implied on the basis of the threshold, anæsthesia, and amnesia either made his doctrine different or concealed what is possible in connection with it. In any case he does not appear to have made clear the relation between distinctions of knowledge and identity of function by which that knowledge is obtained. Besides, he did not reckon sufficiently with the identity of the knowledge ascribed to the subconscious and that which was derived

through normal channels. In the last analysis, his primary fault was in connecting the subliminal with the normal in a part of its knowledge, while he distinguished them and identified the subliminal and the supernormal faculties tho he made their information radically different in kind. He had every reason for distinguishing the supra-colliminal, as I have called it, from the subliminal quite as radically as he distinguished the supra-colliminal from the normal. All this can be done in terms of the knowledge possessed, but this does not carry with it a difference of faculty, unless the distinction of knowledge in kind is great enough qualitatively to justify it. But it is precisely the identity of normal and subliminal sources of at least a part of the knowledge possessed by both that requires us to assume the same functions and sources. Hence we must identify the subliminal and the normal in the functions involved. Then we must carry that identification of function into the supernormal, to get any unity in the mind, if reasons can be found for so doing and this in spite of the difference in contents of knowledge. But whether this can be done for supernormal knowledge or not, it must be considered again when we can take up the phenomena that are related to it. But the nature of subconscious knowledge unmistakably connects it with the functions of normal experience, in the narrower meaning of the subliminal in which we have here taken the term, even tho we admit or assert an important distinction defined by anæsthesia and amnesia.

The conception which I am here taking of the subconscious involves an identification and a distinction at the same time. The identification is in the functional activities that characterize them and the difference is in the range of their application. In the subliminal properly considered the knowledge is derived through the normal channels of sense perception, tho the action of those channels may not be normal, but it is also not supernormal. It represents an activity which is minus the consciousness of its relation to the external world, at least minus that consciousness of it which we have to call normal and which is our only measure of what goes on at all in the world. The illustration of the

circle or concentric rings and areas of mental activity will best represent this. The inner area represents the same functions that are active in normal consciousness, but their area is more circumscribed. Their data are largely memories of what has been normally acquired and when sense perception occurs at all it is probably in some form of dissociated consciousness or hysteria, or cataleptic trances, all of them, however, cases where the whole area of the sensorium is not anæsthetic in the proper sense of the term and to the full extent of its possibilities. What its threshold is we do not know and hence its range of perception is not known, but it is less than the normal consciousness so far as it must be measured by its relation to the normal channels of sense. In all the phenomena which it manifests in proof of its existence it does not indicate any evidence for supernormal information. The character of this knowledge conforms to that of normal consciousness and is circumscribed by the fact of anæsthesia and amnesia, both, however, not directly known to the subject himself, so that it is only a conjecturable phenomenon to the mind itself, or taken on the authority of external observers. In other words its certitude is hypothetical and speculative, increasing with the increase of knowledge. But it is in all cases limited in character and source to the normal types of information.

All this means that the subliminal is limited in its nature and functions and that, as a set of functions analogous or identical with the normal life minus sensibility it has no such extension of powers as Mr. Myers and his colleagues ascribed to it. So far as we know it at all, it is discoverable and its characters determined only in abnormal mental conditions. Its phenomena are chaotic and disjointed, the result of dissociation and disintegration. The syntheses of normal life are severed into their elements in various degrees of partial synthesis or total analysis. The mental life is like a dream in which only a part of the total of experience gets into normal consciousness, the dissociated part remaining in the caves and labyrinths of the subconsciousness. In normal life we may suppose that subliminal and normal activities remain coincidental, so that the evidence of the subliminal

does not appear, but in the dissociations of consciousness parts of the total get expression without carrying with them the total of the normal life, or to express the same truth in another way, the phenomena which normal life would inhibit are not inhibited or suppressed in dissociated and subconscious phenomena, but get expression parallel with the normal, or co-existently with it. It will be apparent, therefore, that all these conceptions of it are expressions of its limitations rather than extensions of its powers.

Now one of the things ascribed to the subliminal by some advocates of its remarkable powers is the astonishing nature of its memory. We are constantly told that it remembers everything that ever gets into the range of sense perception, whether normal or subnormal. Instances are cited in the support of this contention. We have only to consult the ordinary psychologies to illustrate this claim. Carpenter's *Mental Physiology* is full of them. Mr. Myers's work has illustrations of it, and so have all works narrating facts for assigning limits to the claims of the supernormal. I shall not burden the reader with any large number of incidents. But I may refer to a few of them as illustrations of what I mean.

Carpenter tells us a story of a lady dying and leaning over her infant in arms, and that some twenty years later when this infant had become a mature woman she happened to be in the same house and the same room, without knowing it or that her mother had died there, and had the feeling of remembering a woman leaning over and kissing her in the corner of this particular room. She was afterward told that her mother died in that room in that corner and that in her dying moments she had so leaned over and kissed her, the historical fact never having been told her. This is given as evidence that the memory is very remarkable, and even extends into the earliest events of infancy.

Now, if any one had tried to explain this incident by communication from the dead, Dr. Carpenter would have raised a question of fact. He would have insisted that the lady must have heard sometime about the incident and that this was an imperfect memory of it. But he here swallows a miracle of

memory where it is quite as easy to swallow a miracle of spirit, or rather something that would not be miraculous at all if transmitted from spirit, as we constantly obtain similar phenomena in mediumistic cases where the information is unquestionably supernormal. But, in the interest of magnifying the powers of memory, people accept the superficial character of the incidents and refer them to marvellous memories, when scepticism of the legitimate sort would raise the same doubt about the facts whether explained by the memory of the living or the transmitted memory of spirits. It is indeed easier to believe that the lady who is said to have had this experience had been told of the facts at some time in her early life, with even the name of the house, and then recalled only a part of the whole in this act of memory with amnesic or aphasic influences to withhold the rest of it, than to suppose that the memory had extended to the early period of infancy, tho I am not going to dispute the possibility of this latter. It is only a question of the evidence, and the probabilities from experience are in favor of the former hypothesis involving some disintegration of memory. That would commend itself more readily than either a miraculous memory or the influence of spirits, unless the evidence were incontrovertible for the absence of previous knowledge of the facts, and I should then find it more consistent with what I know of supernormal incidents of the kind than with the extension of memory to such early infancy, recognizing, however, that the latter possibility vitiates any assumed evidence in the case of the former hypothesis.

I shall give another instance of weak memory on the part of the subliminal. Mrs. Balmar, with whom I had experimented, had read my *Science and a Future Life* and was perfectly familiar with the name of my father. In spite of this it took two years for the subliminal to give it correctly in the automatic writing purporting to come from my father. She was normally conscious also in the writing. She gave the name Henry and James several times tho she knew the correct name well enough.

Again there was a long effort to get the name of my Uncle Carruthers through Mrs. Piper, and Rector, the control.

always failed, making egregious mistakes, tho at times more or less suggesting approximations to it. Finally G. P. got it through several times in the subliminal recovery from the trance, so that we must suppose that the subconscious had it. A day or two afterward Rector tried to give it and totally failed, doing no better than before, and admitting that he could not give that name rightly (*Proceedings Am. S. P. R.*, Vol. IV, p. 337). Usually, I might say always, when Rector gets a name at all he remembers it perfectly, and if we assume him to be a subliminal personality of Mrs. Piper and G. P. one also, with constant connections between the two, we should have obtained it easily.

The reply to this, of course, would be that, in alternating personality amnesia always occurs or is to be expected between two different personalities, as G. P. and Rector may be supposed to be. This is true enough, but it does not help the claims of so large a memory for the subliminal. It rather shows that it is perfectly finite and subject to exactly the limitations of the normal mind in the clues and associations which govern it. In fact, it is precisely this limitation which I think we shall always find manifested in subconscious action. We assume its larger powers because it remembers things, at times, which the normal consciousness does not even recognize. But this may be due simply to the fact that an associative clue comes to the subconscious that does not appear to the normal. And in fact also the normal often recalls what the subliminal does not. Witness the amnesia of Mrs. Balmar in reference to my father's name. In waking life we often fail totally to recall the simplest names or things with which we are perfectly familiar until the mental states which inhibit the recall are away and the right clue comes. It is the same with the subconscious. Whatever appearance of superiority it may have to the normal memory may be due solely to the absence of the normal inhibitions which characterize the restraints upon normal memory. But whenever any group of ideas in the subliminal come forward to inhibit recall, limitations like those of the normal consciousness will manifest themselves. Any man who takes the view of Mr. Myers, that the subliminal is the basis of our real life and

more comprehensive in its knowledge, will have to admit that the limitations of recall in these temporary amnesias are due to the subliminal rather than to the normal consciousness: for as long as he makes the subliminal the reservoir of experience and the basis of our normal reactions in mental and motor functions he must perforce assign the difficulties of association and recall to it or to its inability to push up to the normal consciousness what it has in command. It is not the normal but the subconscious process that fails to recall, according to this theory. But if we assume that the normal is the real basis of the subnormal, we may then attribute the limitations to normal consciousness and so understand the limitations of the subliminal.

If any one shows the influence of subliminal action on her mediumistic work it is Mrs. Chenoweth. Her trance work, whether of Starlight or the automatic trance, is full of it. Everything takes the coloring of her ideas and forms of expression, and it makes no difference what personality purports to communicate. Here is a remarkable instance of its limitations.

I was having a series of experiments with a gentleman and the name of the communicator had not been given in any of the subliminal or automatic work. One day, before a sitting, she told me that the night previous and before she went to sleep she got a certain name and with it the impression that it was connected with the sittings. I recognized the name as the one I wanted and said nothing. During the automatic writing G. P., who was controlling, indicated that the communicator would rest a moment and that he would speak of something else. As soon as he got through with this I asked who had given the light, Mrs. C., the name the night before, without mentioning what name it was. He replied in the writing that he did not know any name was given and asked what it was. I refused to tell him and parried the query by asking him to give it. He got it wholly wrong at first, and without saying it was wrong I simply spelled what he gave and he denied that this was correct and managed after some difficulty to give it correctly. Here at first this personality was wholly ignorant of what the name was and

denied having given it, attributing it to "that little witch Starlight," the usual control of the lighter trance of Mrs. C. Mrs. C.'s normal consciousness knew it perfectly and had told it to me an hour before, and here I directly indicated what I wanted and the control knew nothing about it. The subliminal could not have been very wonderful to have shown this sort of amnesia and then, when it did remember it, to have so much difficulty in giving it when its practice is always to give names easily when it once has them.

There is another pretty illustration of limited memory on the part of what we should most naturally suppose to be subliminal knowledge. Some several years ago in New York I received an alleged message from some one connected with my family about a glass ship under a cover. I was never able to identify it. Last year I received a message from a Carrie whom I could not identify. In the fall of 1911 I asked the controls to identify her carefully, and my wife came to clear the matter up and again allusion was made to the glass ship and indication made that it was of the kind that glass blowers make. I at once saw its meaning and yesterday [Nov. 20th, 1912] at a sitting asked that my wife tell the relationship of the Carrie to her. To-day, in the subliminal stage of the trance, I was told that she was a sister, which was true [half-sister] and that she had died first, which was also true. I mentioned that I could not verify the glass ship. Mrs. C. did not know what this meant and asked if she had ever seen this for me. I told her that she had done so in the deeper trance and then she asked if it was the kind that glass blowers make. I replied in the affirmative. But here was an incident that had passed through her subliminal, by hypothesis, but possibly like the dreams which the normal consciousness cannot remember. In any case the subliminal either never got the information or it was not remembered if it did. The former alternative is so much in favor of outside agencies and the latter of limited memory.

Another and similar instance is interesting. I had gotten the word *immortality* in the subliminal stage of the trance and about a half-hour later the control asked if I had ever gotten the word "*immortality*" in connection with the com-

municator and I remarked that I had done so in the subliminal stage of the trance, and the control at once avowed ignorance of the fact, tho the communicator was the same in both instances. We may say it is, like the other instances, a case of split personality in which amnesia exists in reference to other personalities than the one in control, but as remarked it shows limitations of memory, nevertheless. But in this mediumistic case we must remember that there are traces of the same subliminal action in all of the personalities. The language, style and other characteristics exhibit the mould of the medium's own mind, and coming, as everything does, through this mould it would be natural to expect a memory of such incidents when so closely connected and having an interest for the situation, if it be really the same mind that is concerned, but the facts show amnesia exactly such as would take place if independent minds were the source of the incidents.

Instances like the one just mentioned suggest a comparison with our dreams as a way of illustrating and proving the limitations of the subconscious in regard to memory. We are all familiar with the ready obliviscence of our dreams when we wake, unless we immediately turn the attention upon them. The rapidity with which the mind acts, the transition from anæsthesia to æsthesia, and the failure to give attention, all combined cause an incident to vanish quickly and we have no memory of it. The trance of the medium is like the dream life, with some dissociation of its mental action from the things that are being transmitted through the automatic machinery of the organism. These messages are rapid flashes of consciousness and often a moving picture or panorama of far more than attention can fix in the passage, so that with the slightest dissociation of the normal or subliminal consciousness from this stream there would be little memory of it. The incident might be noted on the instant but totally forgotten the next, rapidity of action preventing the proper fixation of the incident in attention to hold it or to link it with some sensory or other datum that will provide it an associative clue. I have seen this phenomenon in the trance and the above illustration is an instance of it. The message

passing is not caught by attention or held by it as the dream image is lost in the process of waking without giving attention to the dying stream of the dream life.

Another illustration of limited capacity for the subconscious comes from more recent experiment. I had taken my son to a sitting with Mrs. Chenoweth. She did not see him in her normal state either before or after the trance and he did not utter a sound in the séance room until after his name and relation were given by his mother purporting to communicate. On the hypothesis that the subconscious has semi-infinite memory we should expect it to have this knowledge of him ever after the indication of it in the communication. But in the subliminal recovery of the normal state he was alluded to as my "friend", the term which I had used and always use when arranging with the normal consciousness for the presence of a sitter with me. In this state the psychic showed no knowledge of who the sitter was, no such remarkable memory as certain critics like to assume without adequate evidence. The subconscious seemed to be practically nil in its capacities, or limited precisely as it should be according to the really correct theory of dissociation.

The next incident shows the same fact with a connection between the deeper trance and the subliminal recovery, a connection which the previous incident does not betray. Before the sitting Mrs. Chenoweth and I had been talking about the strike on the Elevated Railway and President Bancroft of this railway was the subject of some mention. It happened that the communicator's name was also Bancroft. As Mrs. Chenoweth recovered normal consciousness and while she was still in the subliminal stage, she asked me if the spirits had not been talking about the strike. I replied in the negative and she then wanted to know why she heard the name Bancroft, if we had not been talking about the strike. But she had not the slightest knowledge of the real subject of the communications just a few moments prior to this remark. Here we have the chasm between the deeper automatic trance and the subliminal recovery apparently bridged for the name but not for the topic of communication. The latter was wholly forgotten or unknown. It is even pos-

sible that the cleavage was not overcome by the name. As we often get supernormal incidents in this subliminal stage, it is possible, perhaps probable, that the name actually came through without any association with the subject of communication and having gotten through aroused associations with the subject matter of conversation prior to the sitting. However this may be, there is no large capacity for the subconscious, but rather the contrary evinced by it.

Now if these are purely subconscious phenomena the subliminal is finite as indicated. If they are spiritistic they are natural and coincide with our ideas of a limited subconscious.

One of the best illustrations of the limitations of the subconscious is that of Ansel Bourne, reported by Dr. Richard Hodgson in the *Proceedings* of the English Society for Psychical Research. A brief outline of it will be necessary to make it intelligible.

Ansel Bourne was a lay minister in the Wesleyan Church and disappeared from his home on January 17th, 1887, and could not be found. On the 14th of March, 1887, he awakened in bed in Norristown, Pa., eight weeks after his disappearance, to find himself in a strange place. To a physician who was called in, on the ground that he had lost his mind, he stated that he was from New England and wanted to know how he had come where he was then. He had been living in this place, Norristown, Pa., keeping a junk shop for most of the time during his absence, as A. J. Brown. He had gone first to Pawtucket after leaving Providence, R. I., and then to Boston, to New York, Philadelphia, and finally to Norristown to set up in business. When he awakened from A. J. Brown to his normal state as Ansel Bourne his mind was a complete blank in regard to the eight weeks of his absence or life as A. J. Brown. He had no memory of these weeks whatever. Prof. James and Dr. Hodgson, when they heard of the case, induced the man to submit to hypnosis and by this means they restored enough of the A. J. Brown state to get a fair history of the main events during those eight weeks. When hypnotized he became A. J. Brown and knew nothing about Ansel Bourne, except that he thought

he had heard of him. But of his past life previous to leaving Providence he knew nothing. He did not get the place of his birth correctly. He gave it as Newton, N. H., when it was New York City, N. Y. He got the date correctly and gave it for the personality of A. J. Brown when it applied in fact to Ansel Bourne. The cleavage between the Bourne and the Brown personality was so distinct and so pervasive that there was no recollection whatever of his past save two or three incidents and these very fragmentary. He remembered that he had been married, but could tell no details. In fact, his statement here might have been an inference as much as anything else. But the infinite memory which is so often ascribed to the subliminal was not manifested here. In fact, the obliviscence seems to have been well-nigh universal for the past life. The phenomenon in this, as in all similar cases of secondary or multiple personality, resembles the cleavage between the normal and subconscious life of mediumistic cases. The normal life seems to affect the subliminal productions of mediums very little, and indeed any critic of the facts from the standpoint of secondary personality must give up this view of infinite subliminal resources in order to enforce any resemblance between them. If he makes them unique in powers and resources he must deny them the cleavage between the normal and the secondary state that he finds in multiple personality, as the condition of purchasing any advantage from the hypothesis of remarkable memories. To insist on the comparison is to assume or assert that the subliminal memory has no such resources as even the normal self.

Now as to the memory of Ansel Bourne's secondary state, that too showed remarkable limitations, either such or more than such as we observe in normal conditions. He remembered mere fragments of the eight weeks he was in the Brown personality. He did not remember the name of the person with whom he lived in Norristown while he kept his junk shop. He did not remember correctly the name and address of the people he boarded with in Philadelphia. Event after event was jumbled and obscure, and where information was desired on many points he had to confess that he

could not recall them or that things were "all mixed up." The subliminal personality showed exactly the same kind of limitations as the normal consciousness and apparently to a larger degree.

The fact seems to be that we ascribe remarkable memories to subconscious conditions on no other grounds than that this state recalls things which the normal memory either does not recall or does not always remember when recalled. But we forget the principle that determines this recall. It is the associational clue that determines it and this clue does not happen to arise in normal consciousness in a manner to serve as a stimulus to the recall of the proper event. That is, the synthesis is only a little different for the subliminal state, and this brings forward the clue which acts on the memory to revive a past event. I recall in my dreams things which I cannot recall normally, and this is because the present mental states and sensations act as inhibitions on the recall of past events which might otherwise be easily revived. Interest is the primary principle of memory for normal life and it acts both as a segregative and a congregative influence, segregative to inhibit irrelevant associations and congregative to sustain the recall of facts important in adjustment to present environment. When the present sensations are removed by some form of dissociation or anæsthesia, the suspension or modification of sensibility, the clues have more power and we recall things as we would in our dreams. But we are just as limited in the recall as in the normal life. Obliviscence may be as general as in normal states, and sometimes is. Secondary personality manifests this on a large scale.

The primary difficulty with those who exalt the memory of subliminal conditions grows out of the equivocal meaning of the term "memory". This term does duty for two wholly different facts, perhaps three. They are retention and recall, or to put them in three forms, retention, reproduction and recognition. It is probable enough that we retain all impressions but that we do not recall everything. Then we may recall much without recognizing it as a past in our experience. The finitude of memory is apparent in the last two

processes, whatever we maintain regarding the first. Recall or reproduction depends on the associative stimulus and this is different for the primary and secondary states. The fact that it is not the same for the two states is not evidence for the infinitude of memory as reproductive action. Then recognition may be still more limited than reproduction or recall. Many things come into consciousness without the sense of their past. This is dominantly true in the use of language and all such memories. The recognition is more finite than reproduction and reproduction is more finite than retention, there being no measure of the last but the imagination. Hence it is only because the term "memory" is employed to cover the idea of retention which is so large that it carries with it the implication of such large resources, while the narrower import implied in limited reproduction and recognition indicates its limitations. It is the latter phenomena that are the important ones in the economy of psychology and philosophy, as well as in practical life. Retention is not a determinable fact except as measured by the other two, and we have no proof that it is greater than either or both of them. Their limitation is apparent the moment that we recognize the law of their action and that is the dependence on associative clues or stimulus, this being different for the secondary from that in the primary condition, tho they may interfuse.

The Ansel Bourne case is no exception in this matter. It was still more manifest in that of the Rev. Mr. Hanna. He forgot even the meaning of his sensations. His memory could not recall the simplest incidents necessary to protect his physical life. He was, as Dr. Sidis says, an infant again. He could recall literally nothing. The cleavage between normal life and the subconscious state was absolute.

The important fact, however, to keep in mind here is the circumstance that the phenomena of secondary personality and subconscious life are all in favor of a limited influence for the normal memories on the secondary condition. The appeal to subconscious memories in the explanation of mediumistic phenomena is a two edged sword. It carries with it the implication of limitations which the critic does not wish rec-

ognized, and he must either abandon it or admit that mediumship is not in that class of phenomena.

There is a phenomenon which has some interest in determining the nature and possibly the limited character of the subconscious. It is alluded to by writers on certain abnormal conditions or those of dream life. Mr. J. Arthur Hill, in his little book, *Religion and Modern Psychology*, calls attention to two illustrations of it and I quote them here. The first one is from Dr. Holmes, representing his experience under the influence of nitrous oxide.

"The veil of eternity was lifted. The one great truth, that which underlies all human experience, and is the key to all the mysteries that philosophy has sought in vain to solve, flashed upon me in a sudden revelation. Henceforth all was clear: a few words had lifted my intelligence to the level of the knowledge of the cherubim. As my natural condition returned, I remembered my resolution, and staggering to my desk, I wrote, in ill-shaped, straggling characters, the all embracing truth still glimmering in my consciousness. The words were (children may smile; the wise will ponder): 'A strong smell of turpentine prevails throughout.'"

Edward Carpenter in his *Art of Creation* tells a similar experience of a friend.

"An acquaintance of mine, who was accustomed to keep a pencil and paper by his bedside for such occasions, told me that he once woke in the night feeling himself drenched with a sense of seraphic joy and satisfaction, while at the same time a lovely stanza which he had just dreamed lingered in his mind. Quickly he wrote it down, and immediately fell asleep again. In the morning, waking, after a while he be-thought himself of the precious experience, and turning to look at the words, which he doubted not would make his name immortal, he read:—

'Walker with one eye,
Walker with two,
Something to live for,
And nothing to do.'

Professor James mentions a number of cases in his *Varie-*

ties of Religious Experience. Of them generally he remarks, when nitrous oxide is concerned: "Depth beyond depth of truth seems revealed to the inhaler. This truth fades out, however, or escapes, at the moment of coming to; and if any words remain over in which it seemed to clothe itself, they prove to be the veriest nonsense. Nevertheless, the sense of profound meaning having been there persists; and I know more than one person who is persuaded that in the nitrous oxide trance we have a genuine metaphysical revelation."

The experiences of Dr. Holmes and the friend of Carpenter are not to be taken so seriously as they might have been had they been described accurately. The men had too much sense of humor to tell the exact facts. We can never trust such narratives. To bring out the nonsense they magnify the exalted ideas which terminate in the nonsense and it leaves a sense of poverty where the experience is first described as ineffable. There is no chance of getting a scientific conception of the facts from such accounts. They have to be reconstructed from better incidents. The writers try to make us believe that the real thing which had created so much exaltation was the fragment of knowledge which emerged in the normal consciousness, and hence that the rest was illusion. But this is concentrating attention on the intellectual element to the neglect of the emotional. It is quite possible or probable that the sense of enlightenment in the experience is only the emotional accompaniment of the meagre intellectual content. Professor James calls attention to the experience of Amiel told in his *Journal*. His "prodigious reveries" in the presence of mountains or when gazing into the skies were simply highly wrought emotional reactions in the presence of power, the actual knowledge not being greater than with any ordinary person. We may, therefore, suppose in the case of Dr. Holmes and the friend of Carpenter that the emotional element of the dream consciousness suggested the idea of great illumination when it was not illumination that was involved but intense pleasure. This is very frequent in common life. A song that awakens no interest in one place or mood may excite extraordinary pleasure in another.

But I am not concerned with the explanation of these experiences so much as with their relation to the problem of subliminal capacities. The first point to be remarked is that we cannot minimize them, as do the authors, without implying that the subconscious is by no means the large thing that our ordinary theories assert. If the content of the subconscious is what these writers imply or assert it is a very inane affair and has no large capacities or illuminating experiences. The desire to explain away unusual experiences by enlarging the powers of the subliminal is directly contradicted by these experiences, if they accurately measure the capacities of the subliminal. We cannot play fast and loose with these functions. If we ascribe them enormous powers in order to escape the admission of the supernormal we must accept the possibility that, in these "mystical" experiences, we may have a larger content than emerges in normal consciousness and that the inane fragments we get are dissociated matter that has no intelligible relation to the content that lies in the subliminal and that managed to excite emotions which succeeded in penetrating the veil between the subliminal and the normal. On the other hand, if we define the nature of the subconscious by the meagre character of its effusions in the examples quoted, we at once dismiss the theories of its unusual capacities and the contents of such experiences are to be dismissed as illusions and wholly unlike remarkable mental experiences, unless we deny the right to gauge them by the material that emerges in normal consciousness. It is quite possible that the material which comes to the normal state is a dissociated and irrelevant fragment of the total contents of the subconscious, and if we suppose this, we may have to compare the dream and other subliminal conditions to those trance cases in which transmitted messages from the outside do not come through in their entire integrity. In hypnosis in order to get certain hypnotic states through to normal consciousness we have to make a post-hypnotic suggestion. What goes on to make the transmission possible in such cases we do not know. It is the same with clairvoyant incidents in the dream life, whether they represent apparitions of the dead or certain physical knowledge. If we can assume that the

subliminal is always the rapport of the soul with the etherial world and that the connection between it and the normal physical life is rarely a clear one, we may suppose that the transcendent knowledge which the "mystic" feels may be real, tho either not transmissible to the normal life or not intelligible to it when transmitted, unless in some way convertible into sensory terms. If this subliminal life in contact with an etherial reality be intensely emotional in its character, we may well understand why it is associated with a sense of illumination when the normal incidents are dissociated from it and yet when aroused by the emotional stimulus the normal incidents may appear as the real cause of the emotion. The infrequency of bridging the chasm between the normal and the trance states may be the reason for the contrast in contents when the bridge happens to be formed or apparently formed in occasional emergencies. It is the anæsthesia of the dream condition that deprives normal consciousness of its insight into the facts. At times there may remain some local or partial æsthesia that evokes the fragmentary and nonsensical data on which we lay the stress in interpreting the facts, the real mental states lying out of reach in the subconscious. In the case of Sally Beauchamp the subliminal seemed to be quite a rational affair when reported intact by Sally and was very different from the dream life reported by one of the alternating personalities, say B I. It might be the same with the subliminals of Dr. Holmes and Dr. Carpenter's friend, could we get at them. We could then better decide whether the stimulus was sensible or supersensible, physical or etherial, normal or transcendental. No individual instance of it can determine what really goes on, and if the stimulus be transcendental or etherial we may well imagine that the facts are more serious and important than they seem. But they would not be subliminal in the sense in which we ordinarily conceive that term, namely, as subjective creation out of the sensory stimuli in a state of anæsthesia. We must first know the contents of these anæsthetic states to determine their origin. The remnant or the dissociated matter, possibly not even instigated by causes of the states defining the apparent illum-

ination, is no criterion of what goes on if we are to assume large capacities for the subconscious, and we can emphasize it only on condition that we give up the assumption that the subconscious is even as rational or possesses as large a compass as the normal consciousness. The analogies which these experiences have with trance phenomena where we unquestionably have transcendental stimuli suggests that we may have to look in that direction for an explanation, while we account for the apparent limitation of the matter to nonsense by dissociation and the necessary partial sensibility for getting any knowledge at all through to indicate that there is a wider compass of expression than the purely sensory.

There is another illustration of this limitation on a large scale. The sceptic assumes that the subconscious is the fabricator of all the personalities that manifest themselves in mediumistic phenomena. There ought to be a mnemonic connection between them, if they are not independent personalities. Shakespeare remembers the personalities he creates and is the unity of all of them. They are integrally connected in so far as memory is concerned. They are not independent personalities in so far as his own mind is concerned. Now in all my mediumistic experiments the personalities claiming to be spirits show no such memory connected with each other as would be expected in case the facts were subconscious. The same incidents are never repeated, or if occasionally a similar incident is connected with different personalities it is with variations to suit the realities of actual life. They do not manifest a mnemonic connection with each other. I have never seen any confusion in this respect, unless I may except one incident and that was shown to have a coincidental character perfectly consistent with the reality of the claims. But what I always find is that any given personality purporting to communicate will disavow, emphatically disavow, the knowledge of incidents that did not belong to him in life and that have come through this same supposed subliminal. I have no doubt that the subconscious is more or less affected by every message that comes through it or that is expressed by it, but it never shows the memory of it that should be shown by a subliminal characterized as our

sceptics of spirits characterize it. Rather it seems to follow the law of all such phenomena, namely, that the impression is so evanescent* that the subconsciousness, as in our dream life when unattended at once, has no memory of them at all. It is perfectly finite and behaves just as finite memories should behave. Each personality disclaims the memory of incidents that other personalities claimed. I repeat that there is no use to appeal to the hypothesis or fact of alternating personalities with a mnemonic cleavage between them, such as we find in such cases, since this very cleavage is evidence of limitation, and in the course of the history of any special psychic the number of sitters and alleged communicators is so great that we cannot well conceive so many secondary personalities which shall be coincident at the same time with the incidents of the real personalities involved.

I mean by this last statement just this. A hundred personalities appear with a psychic, in the course of a given period of time, claiming to be spirits and telling incidents of which a large number appear as evidential. Now the subconscious through which these messages are supposed to come does not confuse them. These communicators keep their own individuality distinct and will deny knowing or communicating various incidents that others may have told, if the sitter brings them up, but admit others which they themselves claim as their own, no matter how long before they may have been told. The individual memory is clear and intact, but the collective memory is nothing for them. The law is that of finite memories and individuals.

The apparent objection to this is the fact that the control, who will be assumed to be a secondary personality of the medium where his or her identity has not been proved, does show a memory connection between the different personalities and hence may be supposed to illustrate this unity and large memory. But the first reply to this objection is that this control makes no such claims unless he is the one through whom the message or incident has been sent. If the communicator has done it directly the control knows no more about it than any other communicator. The second reply is that this control will as readily disclaim incidents which were

not associated with his agency as any other communicator, as observed in one of the incidents above. Perhaps a third reply would be that this control does not show any memory of what is transmitted when any communicator communicates either directly or through another control. This is to say that the law of memory for such phenomena conforms to that of independent personalities and the control has no knowledge where he has not been himself the medium of transmission. The only escape from this view of the case will be to multiply the personalities into which the subconscious can be divided and to make the cleavage conform to the requirements of the situation. That can be done and is at least a plausible retort and may have more strength than is implied by this term. But careful examination of the facts, with their complexity, conforming to the idea of independent personality, will show that this view of independent personality has a more intelligible conception of the facts than has that of multiple personality. It may be that we cannot prove it other than by this clearer adaptation of the hypothesis, at least for our present knowledge. But if the individual will critically examine the data I am sure that he will admit its entire applicability to the case even in the non-evidential matter and will find no other fitting hypothesis whatever for the evidential incidents.

There is one set of facts which supports the view that the memory of the subliminal is very extensive. I have briefly alluded to it above. I recur to it again to recognize it in this connection and to show that it cannot be ignored by any advocate of its limitations. It is that the subconscious often recalls and states fully what the normal consciousness will not even recognize when told. This phenomenon, however, does not prove the degree of extension given to memory, tho it does show it to be larger than the study of normal consciousness would seem to imply. However, when we take account of the inhibitions to association that prevail in the complexity of normal consciousness and the freedom of the subliminal from these inhibitions, we may well understand the superiority of the subconscious at times over the normal mind, but even then we sometimes find that the sublim-

inal does not remember what the normal consciousness does remember and, as indicated above, it would appear that it is subject to the same laws of recall, the association clues being different and involving complexes that have no power in the normal state. At least this is one of the possibilities to be reckoned with in the study of the problem.

In conformity with this view is the alteration of memory by the variations of anæsthesia. If the alteration of personality is affected in any way by the variation of anæsthesia and if we find, as we do, the cleavage of memory with alteration of personality, we have a fact decidedly in favor of the limitation of memory while it explains at the same time the apparent superiority of the subliminal memory to that of the normal. It shows how the association clues will be altered and hence the incentives and inhibitions will vary, the memories varying with them and only occasionally bringing evidence of the limitations which I have here suggested. Accepting this suggestion of the case it will be apparent that the comparison should not be made with the normal consciousness alone but with other subconscious personalities and with the various groups of memories in the same subliminal personality, just as we determine the limits of normal memory, not by comparing its products with other personalities, but by comparing them with the various groups in its own existence.

The Law of Stimulation.

I have tried to show that there are facts which indicate more limitations to subconscious action than the usual theory implies when it is trying to give an explanation of things really or apparently supernormal. I do not mean here to be dogmatic in thus limiting the subliminal, as my primary contention is that we do not yet know much about it. The usual psychiatrist and psychopathologist exaggerates the case by always calling our attention to wonderful powers in the subliminal and he never says much about our real ignorance of them. He does not tell us what is the fact, namely, that this enlargement of its functions is an *hypothesis*, not always a

proved fact. He is taking a perfectly legitimate course for curtailing the claims which many as hastily make for the supernormal, but he as constantly forgets that we may be as ignorant of one as of the other. Hence I have been calling attention to facts which point to a limitation of the subliminal as much as any of the magnifying extensions of this subconscious curtail the supernormal. This ascription to the subliminal of a memory much like that of normal consciousness, and often only apparently wider in its range of power, is a limitation which comports much more with what we know of mind generally in the only field which must supply our explanations, and that is normal consciousness. The usual method of exaggerating the powers of the subliminal to escape views which are more consistent with normal consciousness and its limitations is only exchanging one supernormal for another, and introduces as much mystery into the case as any supernormal is supposed to do. Now what I wish to do is to show that a certain fundamental law of mind affords additional evidence of this limitation. I refer to the law of stimulation. We may have to qualify the evidential importance of this law, but it nevertheless affords a fact which at least imposes caution on those who so readily invent or extend subliminal powers.

The present age is saturated with the conception of self-activity of the mind, and when it wants to get an explanation that will not require it to suppose foreign influences it talks freely about "faculties" of all sorts and assumes that the mind can originate all sorts of ideas and information, taking little or no account of the law of stimulation and the limits which it imposes on self-determination. To understand this tendency in the present age we have to look at the development of this view or way of looking at facts, and it will be found not to be confined to psychological science. It has seriously affected physical science, as we shall see.

In physical science we have to consider the facts of inertia, gravitation, chemical affinity, and the catalytic processes. In psychology we have to consider sensation, the will, internal activity, and the old ideas of Fate. I begin

with the ancient ideas which affected the philosophical systems of the time.

The Greeks did not have any clearly defined doctrine of inertia. They fluctuated between inertia and self-activity for matter. They had no theory of gravitation, and finding that some matter remained at rest and some of it appeared to move of itself, they had no means of asserting that matter was universally and essentially inert. They thought and acted as if it were inert in many instances, and in other instances, without raising the question of consistency, thought and acted as if it were self-active. But Christianity changed all this. Its philosophy made inertia an essential property of matter and sought the cause of motion in spirit independent of matter. Spirit was essentially self-active. The world was divided between two types of reality, matter and mind. The former was inert and the latter self-active. Philosophic thought was ruled by these assumptions for many centuries and until the revival of science. When this came it sought a modification of the ancient view in gravitation and chemical affinity. Prior to these theories various conceptions of divine action were necessary to account for the behavior of the heavenly bodies and the organization of all compounds, organic and inorganic. But when physical science came it changed all this. Gravitation was used to explain the collocation of the heavenly bodies and their relation to each other while performing their motions. Chemical affinity was used to explain the formation of various compounds. But in putting these forces forward to explain the collocation of celestial bodies, on the one hand, and of atoms, on the other, science tried to keep its concepts consistent with the accepted doctrine of inertia. While matter was still assumed to be incapable of moving itself, incapable of self-activity as applied to its own motion, it might be capable of influencing the motion of other bodies. Hence in gravitation and chemical affinity, while a body could not move itself it might affect the motion of another body. The earth cannot initiate its own motion, but it can exercise an influence on the motion of the moon, and *vice versa*. It is the same with the atoms in chemical compounds. In all this the law of inertia is sup-

posedly secure and universal in so far as the subject is concerned, but side by side with it is a self-activity affecting other bodies but not the subject of it.

But the later doctrine of ether in physics and catalytic agents in chemistry has modified all this. Instead of putting gravity in the matter moved we now look upon it as a force originating in the ether, a strain of that agency, if you like to call it so, and whether intelligible under that term or not. Matter thus becomes wholly inert again and does not exercise any self-activity on other matter. The force which disposes it in the stellar space is found outside it in a reality that has no material properties. But whether having material properties or not, the force does not supposedly originate in matter, and we return more or less to the Christian doctrine of inertia as the essential and universal property of matter. It is the same with chemical affinity. That set up inherent powers of initiating motion and composition, not motion of the atom or subject acting, but of atoms acted upon. But chemistry has come upon the fact that at least many bodies are not themselves the agents in the composition effected. We find often, if not universally, that compounds will not originate unless some other body is present that does not itself enter into the composition. For instance, take the case of limestone in blast furnaces, or a spark in the formation of water from oxygen and hydrogen. In the blast furnace the separation of the iron and the union of the other elements necessary to effect that separation will not occur unless the lime is present, and oxygen and hydrogen will not unite unless a spark enters to effect it. This law of catalysis is said to be as general as chemical action and it implies at least some limitation upon the idea of chemical affinity. It means that this supposed law of self-activity does not depend solely upon the atom that is concerned in the union. Its affinity is nothing, unless a catalytic agent is present. This again is a return to the idea of inertia on a larger scale than had previously been supposed.

All this means in physical science that the law of inertia holds on a very large scale and in fact seems to have no exception. As long as the force of gravity was ascribed to mat-

ter and affinity to the atom, we assumed some form of self-activity in matter itself and limited inertia until we had no clear boundary between it and self-activity. But the later view returns to the more clearly defined conception of inertia and tends to make it the universal and essential property of matter. A limit is assigned to the invention of powers and forces in the subject to explain facts.

In the field of mind the Greeks did not recognize the presence of freedom and self-activity to the full extent. Indeed they so generally admitted the place of "Fate" in the government of things as to make the individual and his action nothing, and conceiving mind, as they usually did, as a fine form of matter, they were more or less at the mercy of the assumptions and implications associated with the material world. None of them ever reached the position of idealism except Plato and the Stoics to some extent. All other philosophers got only a slight way beyond the popular consciousness. The individual was the passive instrument in the hand of nature, the playground of the gods and the caprices which dominated their character and power. Self-activity Plato admitted, and others who reflected at all on things, and as remarked they even ascribed it to matter in certain forms and conditions, but nowhere was the idea worked out clearly and unequivocally. All knowledge came through the senses and these were the recipients, not the makers of knowledge. They were the passive receivers of impressions from without. In its crudest form, this doctrine was embodied in the Empedoclean idea of eidola or corpuscles thrown off from bodies to impinge on the senses and to produce sensations. This was exchanged for motion later. But throughout Greek thought the mind's knowledge depended on sense perception, even when reason was exalted as the source of valid knowledge. Reason interpreted and revised the work of sense, or might even contradict it, but sense was the medium or door through which knowledge entered. Knowledge did not spring from reason alone, full blown, like Minerva from the head of Jupiter, but came through the channels of sense to reason which was the authority. It was not a spontaneous creation of reason. Mind was the subject of outside in-

fluences, even tho these were only matter. But Christianity changed all this. Mind became the great center of self-activity and matter was inert, as we have seen. While it made little or nothing at first of philosophic ideas affecting the origin of knowledge, the distinction between sense and reason, tho recognized in its philosophy, did not turn upon the question of the passive and the active functions of mind, but upon the kind of knowledge that was valuable, and this was spiritual knowledge, carnal knowledge coming from the senses. But the primary conception which governed its thought was the radical distinction between matter and mind, the former being inert and the latter self-active. This distinction became an important factor later in psychology and epistemology.

The first place in which it becomes crucial is in the philosophy of Locke. He rejected the "innate ideas" of previous thinkers, as he understood them, and made the senses the only source of all our real knowledge. The understanding or reason simply combined sensations into "complex ideas" which were not "real", that is, did not represent correctly the nature and relations of the external world. Sense perception or sensation was all that gave us true ideas of things. The senses were passive recipients of impressions. The understanding was active, but it was active only on the material of sense. This developed into the scepticism of Hume which it is not important to consider here. On the other hand, the philosophy of Descartes had developed into the pantheism of Spinoza, and to counteract this Leibnitz set up his theory of the monads with their self-activity and exclusion of outside influences. His was the most thorough-going idealism ever set up. The mind or subject had no windows through which to admit the external world. No influence (*influxus physicus*) could enter the mind from the physical world. This was construed to mean that no causal action upon the mind by matter was possible. Physical and mental phenomena were parallel with each other, exercising no causal influence on each other, as that was construed in the science of the time. He admitted what he called "occasional causes" acting on the mind, but this meant that no

transmission of external motion to the mind took place, and motion was the physicists' conception of causality. In spite of this qualification of his doctrine, his system was understood wholly to deny the causal relation between matter and mind and emphasized the notion of spontaneity or self-activity for the mind. There was no passive reception of impressions from without, at least as transmitted force involving identity of the outside and inside—action of object and subject. This coincided with the growing disposition to ascribe inner forces to matter and at the same time kept up the orthodox distinction between matter and mind. The materialist at least implied that material and mental causation were the same in kind, and that the mind was the recipient of outside impressions just as physical bodies were. Leibnitz sought to refute this philosophy. He cut the Gordian knot in a manner to destroy all equivocation or compromise in his view. Self-activity of the mind was exalted beyond all limit or comparison. It was the center and originator of all its phenomena, even the occasional causes were admitted. The only trouble in his system was that his occasional causes were never clearly defined or developed and probably contained all that was true in the materialistic theory. But he so emphasized spontaneity that passivity became a practical non-unity in the system.

Kant modified this view. In respect of sensation he returned to the conception of materialism and the doctrine of Locke. He admitted that the external world could reach the mind through sense perception, but he affirmed the activity of the understanding. The receptivity of sense and the spontaneity of the understanding were the fundamental conceptions of his psychology. He retained the Leibnitzian doctrine of self-activity for the understanding and the will, but assumed or asserted that there were windows to the soul in the admissions of influence from without through the senses. Matter had a causal access to the mind, whichever meaning be given to the idea of causality. He did not raise the question or discuss the two kinds of causes which must be considered in considering that problem and that will determine the limitations of its truth. He simply wished to modify the

thoroughgoing idealism of Leibnitz and did so by making sense perception or sensation passive or receptive. All knowledge came through the senses tho it did not all consist of sensation. The spontaneity of the understanding accounted for the constructive systems of thought whose elements or material came from sensation: the external world gained access to the mind by causal action on sense. Stimulation was necessary to knowledge.

Hamilton, like Kant, joined the passive and active functions of the mind, but made no special point of the fact. He merely represents the accepted doctrine of psychology. Leibnitz had so exalted the self-activity of mind as to appear to make knowledge of the external world impossible, while the facts of the case brought all psychology, after Locke and Kant, to the position that causal action on the subject was necessary to knowledge. Whatever self-activity the mind exhibited was confined to the causal action of the will and the internal combinations of thought and imagination.

This history coincides with the development of ideas in physical science. This had always conceded inertia as fundamental, after the time of Greek philosophy, and never assumed any self-activity in it except in chemical affinity and gravitation. In these it had applied to matter some of the predicates of mind, even if they were only the power of reaction against external impact. The active and passive sides of matter were admitted and extended with the invention of new forces. From Locke and Kant the passive and active sides of mind were admitted, and the effect of this was to give a free field to the psychologist whenever he came across new phenomena in mind. He had only to invent a new "faculty" or to ascribe new functions to the subject to "explain" his new wonders. He did not look for stimulus or external causation for explanation. The inner activity of the mind sufficed to eliminate the admission of external causes. While he may have admitted external causation as the prior instigation of events, he did not rely upon this as so important in the explanation. The internal activity was the resource for escaping the admission of new causes or as a subterfuge to conceal their existence. Nevertheless the psychologist would

not return to the doctrine of Leibnitz. Spontaneity in Leibnitz was the escape from materialism, and it now becomes the defense of it, and science could do this consistently enough when so many internal forces were put into matter as an explanation of facts. Now what is the present status of things?

Sensation is to-day the primary incident in knowledge, regardless of what may be ascribed to the inner states of the mind, and it is universally conceded to be the result of stimulus, that is, external causation. There is no exception to this law. All knowledge of the external world in normal experience is the result of sensation and external causation, or objects acting on the sensorium. The only apparent exception to this law is hallucination. For a long time hallucinations were supposed to be pure and spontaneous productions of the mind and without external stimulus of any kind. But more recent psychology has shown that hallucinations are the product of stimulation quite as much as sensations, only the stimuli are secondary instead of primary. By this I mean that the stimulus to hallucinations is not correlated with the sensory centers as in normal sensation. For instance, in the sensation of vision the stimulus must be on the retina: in hearing, on the tympanum: in touch, on the point affected. But in hallucination the stimulus may be on the tympanum and the reaction in the field of vision. In an abnormal condition of the sensorium or some part of it, a stimulus, conscious or unconscious, may give rise to a sensory reaction at some other center, and we may see visions when the causal action is in hearing, or hear sounds when this action is in vision. Other points may be the source of the stimulus, so that the whole organism may be the subject of centers that may give rise to hallucinations, when they seem to be purely spontaneous. The law of stimulation thus has to be extended to what had seemed to be exempt from it.

The same will hold true of dreams. They have been assumed to be the product of the mind and without stimulus. But we now have reason to believe that the law of stimulus applies as fully here as in normal life, and we come to think it not so only from not being aware of the stimulus while we are aware of the dream experience. It is the same here as

in hallucinations, and in fact dreams are a species of hallucinations. We are not aware of the secondary stimulus in hallucinations any more than we are in dreams, and we should perhaps never be able to discover the nature of dreams but for our ability to compare them afterward with normal sense perceptions, which we cannot always do in hallucinations. But we have found that dreams are definitely correlated with external stimulus, it may not always be external to the body, but is always external to the center concerned in the reaction. But action external to the point of reaction is always assumed now in psychology as the condition of any mental phenomena.

When it comes to supernormal phenomena the whole field of telepathy concedes or assumes this view, namely, that external causation is necessary to account for the phenomena. No one invents "faculties" for the purpose. It is only when you advance the idea of spirits to account for certain phenomena, in perfect accordance with the law of external stimulus, that men resort to all sorts of subterfuges involving subjective "faculties" and "powers", to escape their supposition. But I am anticipating. The main point is to note that at least telepathy is conceived as consonant with the law of stimulation and assumes that its cause is external to the subject and does not depend on peculiar "faculties". It remains to ascertain whether the other types of supernormal phenomena are subject to the same law of external stimulus. When the advocate of telepathy explains spiritistic, or at least apparently spiritistic, phenomena by telepathy he concedes the principle of external stimulus, and only disputes the form of its application. The same would be true of a spiritistic explanation of clairvoyance, clairsaudience, apparitions, dowsing and other phenomena. But the law of external stimulus is admitted and applied, and that is the main point to be made in understanding the origin and process of all knowledge or mental events, whether normal, abnormal, or supernormal.

Interaction is a far wider law of evolution than spontaneity as we know it in human life. Such spontaneity as we know may itself be the efficiently caused event of external

stimulus, tho it is not the transmitted antecedent, and involves any form of free adjustment we please to assume. There might be no occasion for action but for stimulus, but when stimulus does act the reaction represents spontaneous adjustment tho efficiently caused action, if any such way of representing it be received as not a contradiction of spontaneity altogether, as perhaps many thinkers would claim. If the expression "spontaneous" is not accurate in the situation, I can only describe the situation negatively as not transmitted action, and represent it on the positive side as the subjective response to stimulus, affecting the character of the phenomenon, where transmission would keep it identical in nature with the antecedent.

This law, however, has to be held consistently with a measure of the mind's own action. That action may be only reactive, and not spontaneously creative or active. It is subject to stimuli, tho its mode of action be determined by its own nature and not by the nature of the object or of the stimulus. It is possible that the same law holds good of matter, namely, that, while it is inert in so far as initiating even its own actions is concerned, it is active in the sense that its reactions are affected in their nature by the subject itself. That is, matter is active and passive also, tho not capable of initiating its actions, but only of determining their nature. Accepting this as true or possible, we have an analogy with the mind. Psychologists agree that the mind has its active side as well as its passive side, and the active may involve larger powers in this respect than ordinary matter. In fact, we may here be in the realm of monism which supposes that all energy is of one kind, and if so and if the mind is only a form of matter—for which there is no *a priori* objection—we should expect to find in matter some analogies with mental functions. In the ordinary physical world no matter acts without external causation. In the realm of mind no sensation occurs without external stimulus, which is physical causation. In the physical world matter reacts according to its own kind. In the mental sphere the reaction accords with the nature of the mind and its experience. We may then expect the same general law to prevail in its states universally

and that inherent "faculties" will mean nothing apart from stimulus.

The important thing about this law of stimulation is its place in limiting the functions of the subconscious, as well as the conscious, in fact, all the operations of the human mind, normal, abnormal and supernormal; subliminal, collimal and supra-collimal. Whatever powers we ascribe to mind, it is limited by the law of stimulus which is external to it. The spontaneity is not internally creative as is so constantly implied by the language about its "faculties". One of the illusions so constant in the talk about the subliminal and the subconscious as explanatory agents is that the appeal to them does not distinguish between *origin* in the subconscious and *expression* by it of foreign stimulus. This subliminal is not conceived as a *medium* of transmission, with all the coloring effects which its own nature and reactions must express. When a man offers spirits as an explanation of certain phenomena, we deny this and substitute the subconscious for these external agents, and the hypothesis carries with it the idea that the phenomena do not *originate* with outside forces or agencies, but with the subliminal, as we deny the former and assert the latter. We inevitably assume that the phenomena derive their existence from the subconscious, and if accompanied or anteceded by any stimulus at all, it is from the bodily side of the subject or the external material world. But we do not often think of this stimulus, if ever, and get into the habit of thinking that we start and end with spontaneous actions of the subconscious. That we should not hastily accept spirits is to be granted and, if the facts are not the right kind of evidence, to be insisted on. We cannot assume spirits unless the evidence points that way and this, too, even if it be possible to explain the facts by such causes. Hence I am not here defending a spiritistic theory. I am using it merely to help in the analysis of the psychological habits of our minds. We simply think that, if the origin or center of causal action is not in spirits, it is in the subconscious, and neglect the law of stimulus whether from matter or spirit, and fall into the habit of assuming what requires proof quite as much in one view as the other. When we are

discrediting evidence of spirits it is well enough to exalt subliminal functions, but even then we must not forget that it is quite possible to have foreign stimulus, whether of spirits or ordinary matter, and yet to have no expression of either source in the actual evidence. Spirits might act on the subconscious and its reactions partake of nothing but its own nature and the experiences obtained in a normal way. It is that fact which makes it so imperative to investigate the problem of origin when we admit that the subconscious may be an agent that manifests no evidence of the real source or stimulus that initiates its action.

This law of stimulus can be expressed in a larger way. It is found in the most influential law of evolution, that is, the law of environment. It is now accepted quite generally that environment has more to do with the development of the individual than any other factor and that subjective spontaneities are more or less subject to it. Spontaneities there are, but they must be adjusted to environment which is the all powerful factor in creating occasions and directions in which spontaneities must act. The law of inertia would prevail but for that of environment. Adjustment to environment is the great law and condition for developing the individual and, if he does not consciously adjust himself to it, he must do so unconsciously or perish from not being fit to survive. Environment is stimulus, causal action from without. The acting environment may itself be modified by the reaction of the subject, so that there may be causal commerce between the two realities, as we find in all physical things. But the subject has no reason or inclination to act unless environment or external stimulus makes it necessary for self-preservation. Action is adjustment to it. It seems to be the law of both mind and matter. Hence we should expect stimulation to be the requisite of all mental states and not spontaneously subjective, or the expression of subjective faculties unrelated to stimulus. We must remember this in subliminal functions as well as supraliminal or normal functions.

Nothing is clearer than the universal application of this law to normal sensation and psychologists agree that all knowledge of the external world is initiated by external stim-

ulus, no matter what spontaneities we ascribe to the "understanding" or interpreting functions. These latter apply their action to data derived from sense and, so far as we know, the internal states, however reflective and self-active, would not manifest themselves but for external stimulus at the outset. The only apparent exception to all this is the fact of hallucinations and these we found to be, along with dreams, the effect of external tho secondary stimuli. The only question that remains is whether the subconscious is subject to the same law of stimulation.

Dreams are subliminal affairs in their origin, and some of them happen to emerge into the margin of normal consciousness, and some never so emerge, but remain below the threshold. The case of Dr. Morton Prince illustrated this clearly. Sally insisted that one of the other personalities did not tell all of her dreams and said that she could see no difference between those she told and those she did not tell. Hallucinations have a subliminal origin even when they come into consciousness as products. They are due to stimuli on the subliminal. Telepathic phenomena, the first grade of the super-normal, conform strictly to the law of stimulus and do not otherwise manifest evidence of themselves. The forms of clairvoyance and clairsaudience show that they are probably subject to the same conditions. Spiritistic phenomena at least superficially illustrate the same fact and so do apparitions, no matter what explanation you give either type.

All this indicates the first great limitation imposed on the subconscious. It is possible that no one will question this. But I must call attention to the first corollary of the fact. It is that selective telepathy, of which so many talk and which they assume without evidence, is not possible, according to this law of stimulus, unless we suppose that the stimulus is more comprehensive than is usually assumed. That the mind of the telepathic subject, the person getting the information, should spontaneously reach out and select facts from other minds without stimulus from them creates doubt about itself from its real or apparent exception to the law of stimulus. We should have to assume that all thoughts, conscious or unconscious, are exercising an influence on all minds at the

same time and that the medium has only to select the relevant part of these thoughts to make her points. This way of stating it has not been ventured upon even by the believers in universal telepathy, tho they tacitly assume this when proposing it to explain away certain facts. They simply neglect the law of stimulus, and so disregard what is implied in their assumption. They give no evidence for the selective process and make no allowance for the law of stimulus, to say nothing of the evasions involved in disregarding the fact that the general law of nature is that causes and effects are manifested together and coincidentally, but they can not assume this without either limiting the causal action to present action or making the subconscious, as the reservoir of the past, active in the same way that the normal consciousness is, and for that they present no evidence whatever.

I pass this by, however, as incidental and designed only to point out the law of stimulation as affecting all the telepathy of which we know anything, scientific or otherwise. The primary point is to insist on the limitation of the subliminal in its action to the law of stimulus, whether we make it subnormal or supernormal in its data.

The next point which I wish to emphasize is the nature of this stimulus. Here we shall have to keep in mind the narrower definition which we have given to the subliminal. In so far as it is to be defined by the contents of its information we have distinguished it from the supraliminal and from the supra-colliminal. The ordinary knowledge of the subliminal is derived, all of it, through the normal channels of sense and by the same means and the same law of stimulation. The impressions may be too weak to be appreciated by normal sensory processes, but whether so or not they are nevertheless received through the same physical channels, and the only question would be whether the supernormal comes through the same channels. Of this latter problem again. We only state it here. All agree that the data of subconscious knowledge are derived through sense perception and in accordance with the law of stimulus.

It is at this point that we have to identify the normal and the subliminal. I do not identify the facts of knowledge, but

the subject of it. The supraliminal and the subliminal minds are one and the same thing. They have exactly the same functions and the same powers in kind, tho we may have to distinguish between them in degree of receptivity. Here it is that we shall seem to part company with Mr. Myers. In fact, however, the difference between our views on this point is not so great as may appear on the surface. I think Mr. Myers did not mean to deny this identification of the supraliminal and subliminal, normal consciousness and subconsciousness. He did not discuss the difference between unifying the subject of all mental phenomena and distinguishing between the contents of its phenomena. His distinction, along with that of all other writers, between normal and subconscious knowledge derived through the ordinary channels of sense, on the one hand, and between both these and supernormal knowledge, on the other, seemed to carry with it distinction of "faculty" or function, and hence without specifically stating and defining the point made here, he seemed to make it appear that the same mental functions were not occupied in all three types of knowledge. But I think it was his conception of the soul that it was the same subject that was concerned in all of the phenomena, and I have endeavored here to make this whole matter clearer by insisting that the distinction is between *data* and not *function* in the problem. The functions of the mind are the same in all these manifestations. The subject of the subliminal functions is the same as of the others, the normal and the supernormal. The environment or the stimulus may differ but the action is the same for all relations, the stimulus simply being different in kind or degree. Mr. Myers I think would accept this as either his intention or as consistent with his view in *Human Personality* and other writings. Hence I am not proposing anything radically opposed to him, but different at least in the impression that it is calculated to produce. His view, as well as that of others, tended to separate the subliminal and normal mind in a way that the facts do not justify, and my effort is to emphasize this unity and identity in the interest of a more scientific conception of the problem and of the limitations that can be proved to apply to the phenomena.

We can, perhaps, best return to the phenomena of anæsthesia or the suspension of sensibility as the one which helps us to prove the contention here made. I have called attention to the fact that the identity of the stimulus, possibly in degree, and certainly in kind, for both normal and subconscious mental states tends to prove the same subject for both of them. I wish here to present the fact of suspension or displacement of sensibility as further proof. I have hitherto represented this displacement merely as the negation of sensation or consciousness of sense impression. I want now to speak and think of sensation as the *index of rapport* with the external or physical world, so far as known by normal consciousness. The displacement or suspension of it, or anæsthesia, is then but the alteration or suspension of that rapport, with the qualification always that it is merely the displacement of normal rapport. We have found that even in anæsthetic conditions the mind may be aware of the stimulus, tho not normally conscious of it. The experiments proving this are too numerous to treat it as a matter of doubt or speculation. But I shall illustrate. Dr. Pierre Janet gives many instances in which an anæsthetic person will not recognize a stimulus normally, but under hypnosis will describe the stimulus as accurately as the normal consciousness could do. A hysteric afflicted with limitation of the field of vision (*rétrécissement du champ visuel*) will not perceive an object whose image falls on the anæsthetic part of the retina, but will automatically write out the name of the object or state what it is, when hypnotized. I have myself seen a boy apparently normally conscious fail to feel a touch on the hand, his eyes being closed and turned away, and then write out automatically when his eyes were open that his hand had been touched. The Burton case constantly showed appreciation of stimulus of which the normal consciousness knew nothing, and its subconscious memories showed that the stores of knowledge which had been accumulated by the normal mind were constantly accessible to the subliminal and, in fact, constituted its source of power to some extent, tho much was done that could not be so accounted for. Passing this by, however, this phenomenon of subconscious perception, occur-

ring in thousands of instances, proves that the same receptive organism is concerned with both normal and subliminal knowledge. Anæsthesia or suspension of sensibility does but modify the nature of the rapport with the physical world. Sensory activity of the normal kind is displaced and rapport with a different set of stimuli established. According to the depth of this anæsthesia will the environment be affected. Sleep only removes motor action and its rapport to prevent all expression in the motor system of the stimuli which continue to affect the sensorium. Old age simply illustrates the persistent weakening of sensory responses and represents some form of partial anæsthesia. Trance is a form of this displacement which retains motor activity for the expression of what comes into the mind whether normally or supernormally. Death is but the permanent suspension of sensibility and the alteration of the organism so that sensibility cannot be resumed.

Considering anæsthesia as the alteration of rapport with the external world normally appreciated, we simply raise the question whether there may not be other environment with which rapport may be established by this displacement of sensibility. We certainly have this different environment in subconscious states, tho it be the same real world as evidenced in stimuli which normal consciousness does not perceive. What the nature of those stimuli may be is not a present subject of interest. They are certainly connected with the same world as normal sensation. But in telepathy and all supernormal phenomena we seem to come into contact with another world altogether. We are apt to suppose this radical difference from the supposedly radical difference between supernormal and other phenomena. But I am quite willing, for my part, to assume that it is the same world in a form not appreciable by normal sensory functions or even by the subconscious functions, as known in abnormal psychology. The difference between its stimuli and those of the subconscious and normal reactions may not be greater than between these two well known functions. It is not necessary as yet to decide such a question. The primary point to remark in favor of their general identity is the fact that all supernormal

knowledge takes the *form* of the normal. Apparitions, telepathy, mediumistic facts as represented duplicate the sensory phenomena completely, whether they be due to the limitations of the human mind or not. We have found that all supernormal conforms to the law of stimulus, and we must expect that its relation to the normal world of sense perception will involve some features of identity, even tho they may not be greater than that involved in the relation of ice to water, or water to steam, or of any solid to a liquid or gaseous state of the same substance.

Now as anæsthesia or the suspension of sensibility is an index of a change of rapport we may expect that it involves rapport with the environment or stimulus not accessible to normal consciousness, and we have the way prepared for understanding what goes on in supernormal phenomena. We have the same mind existing in different relations and capable of receiving impressions from different conditions of environment. The various states of its actions are correlated with the various forms and conditions of suspended sensibility. We may conceive this as defined by three general conditions. (1) The various phenomena of dissociation which represent various forms of anæsthesia, partial or total, but which are bounded by the exclusion of the supernormal. (2) The response of the subconscious to stimuli of the ordinary kind in sense perception and recognizable at least by a foreign observer, and bounded by both the normal and the supernormal. (3) The perception of supernormal facts which represent agencies foreign to the normal actions of sense, even tho we conceive them as mediated through the normal channels.

Let us then conceive rapport as the characteristic which determines the relation of the soul to its environment or stimulus. In normal life, then, the soul is definitely insulated. If I may import the analogy of electricity, the normal man, with the retention of normal sensibility, is insulated from the transcendental world completely. In fact his subconscious and normal functions may not be distinguished at all, but be coterminous. Only dissociation will give the appearance of a distinction. In this normal condition a man will not appreciate transcendental stimuli. He can appreci-

ate only the physical world of sense. The supersensible world will be *non-est* to him. But in dissociation and the suspension of sensibility we find him breaking down that insulation and beginning to open the way to the partial release of the soul from its physical restraints. The invasions of anæsthesia mark this change and the removal of insulation opening the subject up to another world of stimuli. Trance is the door to this world. It is but the deeper suspension of sensibility, with the retention of motor functions for the expression either of foreign information or of subliminal stores. The result will not be witnessed by the subject but by foreign observers. When the dissociation of normal consciousness from the subconscious can go far enough without the trance, the same information may be carried through and terminate either in the normal consciousness or be received by an outside observer. There is no definite limitation of the conditions in which this same result may be obtained. But the trance will be defined simply by the retention of motor functions while the sensory are suspended. Sleep will simply be the same state plus the suspension of motor activity. That is, sleep will be related to trance in respect of motor action exactly as sleep and normal life are related with respect to sensory action. In normal life sensory action is present: in sleep it is absent. In trance motor action is present: in sleep it is absent. Here Mr. Myers's theory of sleep may come in as involving the release of the soul from the body, if we may use that expression, and its living in the metetherial environment. "Release", however, may seem to imply a spatial separation and I do not think it is necessary to maintain that position. I should prefer to express it in terms of *rapport*. Normal life is *rapport* with the physical world of sense, and the non-appreciation of supersensible stimulus. Sleep would be *rapport* with the metetherial or spiritual world and the non-appreciation of the physical. Trance would be the intermediate state in which *rapport* with both worlds would prevail and cause the intermingling of their stimuli. It is the condition for commerce between them and partakes of the limitations of all such intermediations.

It is not *faculty* but *rapport* that explains the differences

of phenomena. In so far as the facts manifest knowledge, the same general functions, and therefore faculties, are involved, so that source and causes should be the direction in which explanation should be sought. Mere *faculties* would leave causes out and imply spontaneous and subjective action without causes adequate to explain the occurrence of events. But *rapport*, when the phenomena are supernormal, involves, not new faculties, but new causes. Even in normal phenomena faculties play only the part of functions subject to the law of external stimulus, and, as we have shown, the whole law of stimulation applies to the supernormal as well as the normal and the abnormal. Hence the principal factor in making the facts intelligible will be *rapport* which only indicates the special conditions under which the supernormal will occur, faculty being only a subterfuge to conceal ignorance.

This view is not presented as representing any basis of proof for a transcendental world, but only as a corollary or result of having obtained evidence that the physical world of normal sense perception does not exhaust the possibilities of existence. The nature of the materialistic theory is such that we must first prove a spiritual existence before we can construct a theory of the soul and its relation to environment. We must have facts that cannot be explained by our normal sensory experience and that involve supernormal information transmitted from the supersensible world and that are yet verifiable in this existence. The whole case thus rests on the transmission of human memories of deceased persons under conditions that exclude previous knowledge by the medium through whom they come and that are numerous enough to exclude chance and guessing, and that represent an organic or collective unity illustrating personal identity. I regard such facts as numerous enough to justify the belief in survival and it is not the place here to take them up or even illustrate them, in as much as the library of the Societies' publications supplies the material for this conclusion. The proof is thus independent of all theories of the subliminal, of sleep, of genius, or of supernormal "faculties" generally. These are to be studied as consequences of the proof

and are not proof themselves. Once concede the existence of a soul and it follows that it sustains certain relations to its environment, and, if we can find that the normal physical environment is not the only source of stimuli, we have to study the various conditions under which its existence and actions subsist. The displacement of sensibility is the first step in altering that relation and in preparing the way for a more permanent relation to the transcendental world. Its gradual growth is in the phenomena of old age. In such cases it is a normal growth and not the sudden invasion which we observe in cases of abrupt dissociation. In old age we find that early memories are often clear while there is complete amnesia for the events of the present and we find accompanying it the dulling of sensation which is the growth of anæsthesia. It is more than probable that the activities of the mind are just as clear as they are in subliminal personalities, but that there is no more normal consciousness or memory of them than there is in sleep, trance and hypnosis. In this view old age is not the elanguescence of consciousness that some suppose. It is but the suspension of normal sensibility and the approach of the individual to the metetherial environment which is his destiny.

In this connection it may be important to remove the natural prejudice which exists against the possibility of a transcendental world. The nature of our sensory experience and the needs of our normal physical life concentrate attention on the *uniformities* of this experience. The most universal and most uniform of our experiences are the simple sense reactions, our sensations. Tactual, visual, auditory, olfactory, thermal, taste, pleasure and pain sensations are the simplest forms of mental experience and the most universal to men. Even within their limits there are variations both of threshold and kind. Instance color-blindness, which shows that not all men are exactly alike in visual reactions against stimulus. Similar variability no doubt exists in the other senses. But they are all alike in the general reaction of these senses. Even the color-blind see, so that we can rely upon this uniformity to classify certain individuals together in the scale of being. For each individual his sensory reactions are the

measure of his relation to stimulus or environment, and the most uniform of them are those by which he will undertake to estimate the nature of reality, especially for determining his present adjustment. But when he comes to form some idea of the cosmos as a whole his first natural tendency is to rely upon the most uniform of his experiences as the standard of determination, and this will be his normal sensations. These certainly do constitute the most general basis for human relations to rest upon, and any new conception of them must make itself intelligible to the majority before it can have the stability of a conviction. This is the principle of determining the nature of reality by abstracting from the simple and uniform experiences of normal sense perception, which also forms the mark of distinction between the untutored and the educated mind. The latter discovers whole systems of reality which do not conform in many of their aspects to the simplest sensory standard, that of touch and sight, tho the facts on which their ideas are based appeal in some manner to sense perception, but not in a manner for the untutored mind to comprehend at once by his simpler standard.

I can make all this clearer by an illustration. Let me take the three orthodox states of matter, solid, liquid, and gaseous. Solid matter is the state in which men usually conceive it. This form of it is the one that appeals most uniformly to sense perception. In this form it may affect all our senses, and if we fear any illusion in our perceptions of it we have only to correct our judgments by an appeal to another sense, where the probabilities of simultaneous illusion are very small. Solid matter and the uniformities of experience are more nearly correlated than in any other form of it, so that we acquire the more or less fixed habit of using that condition of it and our sensory reactions with it as the normal standard of reality. For our practical every-day life this is correct enough and if we take nothing else into account this standard will not be impeached. Perhaps a reason for this is that tactual experience is so intimately related to our welfare. The real dangers to life come from tactual relations in our environment. Vision, hearing and smell do not so often offer dangerous stimulus. Taste offers dangers

enough, but it affects us only when our appetites are concerned and we have other protections in the case. But the tactual sensorium, associated with the thermal and pleasure and pain sensations, is the important field in which our welfare is vitally concerned, and hence its relation to our environment, or the relation of environment to us. The constancy of it and of our dependence on right adjustment to it in order to secure safety and development make it the factor most uniformly and most vitally affecting our existence. The sense of touch thus becomes in the struggle for survival the most important criterion of truth for us, at least for what we call the "practical" side of life. It requires another point of view to appreciate any other standard. But the "practical" question aside for a moment, to estimate the situation by the mere law of complexity and frequency of sensations as affecting our conception of reality. Perhaps the law of complexity is the primary one. Whenever we doubt a given sensation or its meaning we defer to another sense for testing its reliability. If I fear that a sound or a visual experience is an illusion, I try to see if I can confirm its meaning by touch or other sensory experience. If the inferred object can be touched, I assume that hearing and vision are not deceived. I am, of course, here assuming our normal and developed experience. The infant's experiences may not involve, at first, so much complexity and I shall not enter into an examination of how this procedure is developed. I have done this at length elsewhere (*Problems of Philosophy*, Chapter V, pp. 107-187). In mature experience, which represents the stage of development in which the individual is most dependent upon himself for survival and so upon his correct judgment of his environment, the criterion of certitude and reality is the complexity of the sensations that serve as testimony to what the stimulus is with which we have to deal in assuming that any reality other than subjective experience is present, and as protection of the body is so important a condition in our development touch becomes the primary criterion of the reality which affects us so closely. The solid condition of matter becomes the one to which we constantly revert for either the normal condition

of it or the one that concerns us most. If I see what I take to be a horse I have only to turn my eyes away, and if I still see the horse I at once infer that it is an illusion of some kind, as normal experience has taught me that *real* horses are not movable in this manner. But if I find that the horse does not move in the field of vision with the motion of the eyes I take this fact to be so much evidence for its reality. The constancy of the relation of the image of the horse to other objects which do not change with the horse and the possibility of verifying the sensation of sight by that of touch strengthens the judgment of reality in the case. If the entire scene moved with the movement of the eyes, the whole vision would have to be treated as an illusion or hallucination. But the constancy of its locality with the change of position in the sensorium and the persistence of the same sensations in time, with other changes in sense experience, will give us a stable criterion of what the environment or stimulus is. Solid objects thus become the realities that affect us most constantly and in the largest number of ways, and so, with visual, tactual, auditory and other verifying sensations to guide us, solidity is the condition of matter which serves as the most reliable standard of reality, at least for "practical" life, and at least represents the law of habit in the mind which has to be considered whenever we study the evidence for any other condition of reality. The evidence decreases in proportion to the diminution of its complexity, the degree of synthesis of sensory elements. Number, constancy, relative localization, persistence in time, etc., all affect our judgment of reality, and as these elements decrease in number or other characteristics the certitude decreases, at least for the general mind.

As the above observations show, the solid condition of matter offers the most general criterion of belief and reality. The liquid state decreases the evidence in a small measure. Vision and hearing are not wholly cut off from this field of experience, but they are more limited than in that of solid matter. It is when we come to the gaseous condition of matter that the decrease in evidence is the greatest. The sense of touch is almost wholly excluded from this field. The

air can affect touch only in the wind or in the motion of the sensorium itself, which would be practically the same thing as the wind. Almost all other gases make no impression on touch and none of them on vision. If we had to rely on vision for knowing the existence of the air we should perhaps never discover it, certainly never, if normal experience in that field be the judge. Besides the gases do not appeal to hearing. Some of them, perhaps a large number of them affect taste, but many do not, and the same with smell. Hence here is a condition of matter which usually requires scientific tests for establishing its existence. It is but a step into the ether where no sensory experience whatever will directly establish its existence. In some way all external existence must make itself known through the senses, but not necessarily in a direct manner. Solid and liquid objects may do it directly in some form of sensation involving them as immediate stimuli. The same will be true of some gases, but most of the latter do not affect the normal senses and have to produce effects indirectly from which we infer their character instead of perceiving it. When it comes to the ether, nothing but indirect evidence of its existence is possible. It may give rise to phenomena in the physical world which affect the senses and from which we may infer its existence, but it does not directly affect the sensorium of sense perception. It will be the same with all immaterial realities. Spirit, if it exists, does not affect sense perception. This is true for both its embodied and its disembodied existence. The evidence for it decreases in potentialities just in proportion to the infrequency with which it can indirectly produce effects in the material world. Apparently it cannot produce any direct effects, but even supposing that it can, they are so rare that the normal standards of reality do not apply and it has to be left to the more obscure methods of science to determine when that evidence exists.

The study of physical science shows us graded stages of reality, or such different kinds or conditions of the same reality that it is only a question of evidence to determine any given type of it. The ether takes us beyond sensible evidence and is a form of supersensible reality, to say nothing of the

atoms which are supposedly still physical, tho supersensible. The only question that remains is whether there is any transcendental and supersensible reality and the evidence of that must be indirect effects in the world of sensibility. Whatever directly affects the senses is not regarded as transcendental, but material. If we desire to regard the physical world as transcendental to the body we may do so, but that point of view is not especially a consideration here. We concede that the external world will not be transcendental in any sense affecting a supersensible reality, which is the thing sought.

Now the first step in the direction of a transcendental and supersensible external world is the recognition of subconscious or subliminal perceptions. I do not mean to say or imply that subliminal perceptions are of a supersensible world in the full sense of that term, especially in the limited sense of it, as non-physical or apparently so, but that the first step is the admission of the fact that subliminal reactions involve perceptions which normal sense perception does not reveal. It matters not whether we regard them as above or below the normal threshold. The primary point is that the subject is capable of perceptions not realized by normal perception and it will only be a question of evidence to show the nature of the stimuli that give rise to them. We found that anæsthesia does not eliminate perception. It only eliminates normal sensations and the mind is still aware of something, or, if not properly *aware* of it, acts as if it were so. The same appreciation of stimuli takes place as in the normal life, tho the subject has no normal consciousness of them. This is indication of stimuli that normal life does not reveal. Telepathy and telæsthesia go a step farther and perhaps more than a step. So do apparitions and mediumistic phenomena. They reveal a world of supersensible stimuli that are not explicable by any hypothesis of the normal type. No one will question this, tho many may question the right to call it spiritual. The believer in telepathy, telæsthesia and other supernormal processes of the obscure sort will not accept spir- itistic stimulus, but whatever theory or explanation be

adopted, it is not sensible stimulus and is in no respect normal.

The only question that will remain is whether we can ascribe all these types of phenomena to subliminal action as that is known by the psychiatrist. That is, shall we ascribe the supernormal to subliminal action in the same sense as we ascribe the subnormal to it in deliria, hallucinations and other incidents affected by subliminal or subconscious stimulus? Here we come again into contact with the conception of Mr. Myers. We found him conceiving the subliminal as equally the subject of supernormal and of subnormal phenomena. From the point of view which I have taken in identifying normal and all other phenomena with the same subject there can be no objection to this identification of the subconscious with the subject of the supernormal and the subnormal. This, of course, I do. I have made the mind the subject, the unified subject, of the normal, the subnormal and the supernormal, and I distinguish only the types of stimuli involved in exciting its various states. Normal sensibility marks its rapport with the physical world as an object of sense perception consciously determined. Anæsthesia or the suspension of sensibility marks a change of that rapport and balances the mind between the normal and the supernormal. The properly subliminal thus still represents rapport with the physical world through the ordinary channels of sense, but not through normal perception. The stimulus is much the same as in normal life, but the perception is without introspective consciousness of the normal type. In the supernormal we transcend the senses altogether in any function that we recognize either in the conscious or the subconscious as we know them normally. But we have the law of stimulus quite as mandatory as in the explanation of any other phenomena. However, the primary point to be kept in mind is that the law of stimulation and the fact of super-sensible information make some sort of transcendental world apparent, and the law of evidence as defined makes it difficult to obtain the proof, as all indications must be indirect effects in the world of sense perception.

If we divide mental functions only into the conscious and

subconscious, or the supraliminal and subliminal, as defined by Mr. Myers, we should have the "subliminal" doing service for both the subnormal and the supernormal, a position to which there is no objection provided we mean only the subject of these phenomena. But if we suppose it carries with it the assumption that the stimuli are the same the position must be questioned. We may identify the subject of the subnormal and the supernormal, but we cannot identify the stimuli. The distinction between telepathy and ordinary subjective phenomena decides that question beyond controversy. It was the fault of Mr. Myers's view that he did not make the distinction clear. I think he felt the distinction, but his nomenclature and discussion did not emphasize it and the general mind has become saturated with the notion that the difference between ordinary subconscious phenomena and the phenomena of telepathy, telæsthesia and other supernormal facts is not great, when they are separated by a far wider distinction than the subnormal and the normal, both of which have the same sources or channels. We have to make a very radical distinction between normal and subnormal, between supraliminal and subliminal processes, even tho we recognize identity of function, and that distinction is based upon the various factors that prevent the subliminal from being normally recognizable, whether from defects of sensibility or of memory, or both. But both have a definite relation to normal stimuli, the external physical world, and through the ordinary sensory channels, tho not functioning normally. The supernormal presents no evidence of such agency. The cleavage between it and the subliminal is greater than between the subliminal or subnormal and the normal. It generally goes so far as to show no natural associations with the subject's own states to make it feel them as its own. They seem foreign and to have had a foreign origin. Often they are so interfused with the subject's own feelings and states that they are not distinguishable, even when the subject is convinced that they have a foreign initiation. But as often or more frequently the subject is perfectly conscious of their non-affinity with its own states and of a foreign source as distinct and clear as it has of the material

world, a feeling that has its value even tho we ally it with the same feeling in hallucination.

Now the fundamental characteristic of the supernormal is that it represents a supersensible world, no matter what nature we give that world, whether physical or superphysical. The normal and subnormal phenomena represent a sensible or physical world. So much is clear and indisputable. But we go a step further. The supernormal represents a mental world in all its phenomena, unless we except telæsthesia, or the perception of physical phenomena at a distance and under circumstances that exclude sense stimulus. But telepathy, clairaudience, clairvoyance, apparitions, and mediumistic phenomena claiming to be communication with the dead are all mental facts, even tho we ultimately assume or reduce them to be supersensible forms of physical energy that cannot impress our normal senses. This resolution of them cannot be disputed by those who reduce them to telepathy between the living, and I do not require to go beyond that view of them to describe them as originating causally in an extra-mental world. I assume nothing more in so describing them. If we ever transcend the living mental world, as well as the physical, we introduce that of discarnate spirits. Whether that shall be done or not depends on the evidence and other considerations than merely supernormal characteristics as expressed in the admitted fact of telepathy. But going no farther than telepathy, we have a transcendental mental world required to account for the coincidences so described and it is non-physical in any recognized sense of the term physical as conceived by ordinary physical science. The only question about any other world than living mind will rest on the issue whether telepathy has been transcended in the explanation of the facts, or whether any facts exist which telepathy will not classify or explain. But the external world in the case is mental wherever that term is applied and is not physical as represented by sense perception, whether normal or subnormal.

The important thing to be kept in mind in this subject is that, when we explain a group of facts by the action of spirits, it does not follow either that we know how they do it or

that they are responsible for the form and contents of the matter so explained. In normal experience, when we explain anything, we are tolerably familiar with a whole group of associated conditions and facts. They are a part of the causal series. Thus when I say that gravitation produces a curve in a projectile thrown from a gun I have in mind a number of facts besides the projectile and gravitation. There is the earth and all the complex machinery and conditions in the gun as well as the man who sets off the explosive. Gravitation would not do anything to the projectile but for this group of associated facts. Hence when we say spirits are the causes of any set of phenomena many think of them as acting exactly as the living person does and that the whole group of phenomena is directly produced by them. They form the same conception of the situation that they would take of ordinary incidents. But this is a mistake, unless it be tacitly or overtly conceded that the subject of the phenomena is the main contributing cause. All that we can observe, at least superficially, is a group of unusual phenomena and in seeking a cause we assume that it is as direct as in normal life, when the fact may be that a whole series of concealed causes may be operative and spirits may have no other function than an initiative or instigating cause. They may do nothing more than the gunner who pulls the trigger in the hurling of a projectile. He can do nothing else. The other phenomena have other causes and he is but one in the series. So with spirits when we refer to them. They may have a small part in the total of phenomena associated with any particular one. If any abnormal condition exists in connection with the machinery through which they have to act there is likely to be a correspondingly distorted result. They may not be able to transmit their ideas, tho they may set-agoing the mind of the medium through which they endeavor to act. That is to say, spirits may often initiate a series of phenomena and yet have nothing to do with their contents. A man may pull the trigger of a gun until he is tired and nothing occur unless the power and the projectile are there, as well as other conditions in the gun. Also when all the conditions are present except pulling the trigger, nothing will

occur. Unless spirits can find a passive instrument for transmission they can but set agoing a number of associated causes which will produce all sorts of effects not directly traceable to the initiating cause. The contents of what follows will be the expression of the nature of the subject or subjects acted on. In normal life messages, for instance, are comparatively intact and only in the most extraordinarily abnormal cases do we find such distorted relations as we have to recognize in spirit communications. We know nothing as yet of the complex conditions under which the supernormal occurs. There is probably a whole series of concealed or occult conditions between the instigating agency of a spirit and the final outcome which comes under our observation. Hence in supposing spirits as a cause in any special case we must not carry with the hypothesis the assumption that the relation of the spirit to the final effect is completely analogous to the causal relations of the normal mind to its products, tho even then there may be this analogy that there are occult physical causes between consciousness and the final facts which come under our sensory observation. But in spiritistic phenomena there are the added complications of the mind through which messages must be transmitted, and those complications are as great, if not greater, than those in the organism.

The simple consequence, then, is that, when we set off spirits as causes, we cannot carry with the hypothesis, as a necessary part of its meaning, the idea that we are dealing with transmitted messages after the manner of a passive instrument which simply receives and transmits. We may have nothing but an agent pulling a trigger which releases other forces for work. There are no doubt cases in which effective transmission takes place, but it is probable that the larger proportion of the instances with which we have to deal are cases in which spirits simply initiate action and the mind of the subject supplies the form and content of what is delivered.

I shall not go into the argument in detail to prove a spiritual or discarnate world of reality to explain certain facts. I shall only call attention to a general fact which supports it. This fact is the collective and organic unity of all the facts in

human experience representing the personal identity of deceased human beings. The special cases recorded by the societies for psychical research are only instances in which the evidence has reliable credentials. They simply render more than probable the larger experience of the race. Now one argument of invulnerable force in favor of a spiritistic hypothesis in this mass of facts, tho it is only *ad hominem*, is the fact that we cannot discredit this mass of evidence for personal identity without giving up the personal identity of the agent in the supposedly telepathic phenomena that are not evidence of spirit action. There has been a large group of people, nearly all laymen, who have extended telepathy to explain mediumistic phenomena, and this either because they are not satisfied with the evidence for the identity of the discarnate, or because they are afraid to admit such a view. But if the facts do not prove the personal identity of the discarnate it is clear that the evidence for the identity of the living agent in the supposed telepathy is not nearly so great. In fact there is only one group of facts in which there is any evidence whatever for the personal identity of the living telepathic agent, and that is where the supposed agent attests his own thoughts coincidentally with that of the percipient. In cases of apparitions of the dying and all cases where there is no such testimony, there is no evidence whatever of the identity of the agent. In apparitions of the dying it is merely assumed without evidence that the dying person was thinking of the percipient. But this is an hypothesis and an hypothesis cannot be used for evidence. In all such cases there is no evidence whatever for the personal identity of the agent. In cases where the supposed agent attests thoughts of his own that are coincident with those of the percipient there is no such collective evidence as in the organic unity of mediumistic phenomena pointing to the dead. If we used only a small percentage of the objections employed against the testimony in apparitions given to prove their veridical nature, or in mediumistic phenomena to disqualify their character, we should have to be very sceptical of the testimony of the supposed agent in telepathy. I say nothing of the limitations which actually apply to telepathy as

evidentially supported. But I assume here its largest possible application, tho I do not admit that there is any evidence for its extension, beyond the present active mental states of the agent, to the selective process of the percipient without the stimulus of a foreign mind. But in its widest sense there is no evidence whatever for the personal identity of the agent, and I mean scientific evidence. There are a few artificial coincidences of no significance except as artifacts on the part of prejudiced people. They are ridiculous as proof of any such telepathy as supposed. If the defenders of it had proposed such evidence for the telepathy that is acceptable they would have been laughed out of court. They can get rid of the personal identity of the dead only by supposing an amount of fiendish ingenuity and intelligence on the part of unproved and unknown living personalities that would make evidence of the living agent impossible.

The only escape of the defender of this telepathy is to distinguish between proving the personal identity of a deceased person and his existence in a discarnate state. This would be to concede that his personality and personal identity are involved in the facts, but not his discarnate existence. The idea would be that impersonation had taken place, tho personal identity was clear. But this contention comes up against the question whether the objector has any evidence for the personal identity of the agent in the impersonation and in this larger telepathy he has no such evidence. Besides the evidence of personal identity and existence are so closely connected in the matter that, when the organic unity of the facts is so complicated with details that it makes telepathy devilish and weak at the same time that it seems infinite, the existence of the discarnate is easier to believe than the amount of telepathy supposed, especially when we consider that there is no evidence for selective telepathy and none for the personal identity of the agent involved. Hence I take it that the organic unity and uniformly discarnate reference of certain phenomena are sufficient evidence to justify the hypothesis of a mental world beside the living, and which is involved in the production of supernormal knowledge. I am not here proving this hypothesis, but taking it

as already justified by the facts. All that I am doing is making clear an external world of mind other than the telepathic and living mind as a possible source of stimuli in the production of certain phenomena. The important point is to reduce it to the law of stimulation and explain the limitations of the subconscious.

Henceforth I assume a supersensible mental world, of the dead as well as the living. Now even the telepathist must assume, if he attaches any value at all to his evidence for the influence of agents or percipients, that telepathy conforms to the law of stimulation. He always does assume that it is the consciousness of the agent that is causal, and he does not assume that the percipient is selecting from a passive subject whose mind is not causal at all. If he wishes to escape the law of stimulus altogether he may assume this, but he will get into difficulty with the limitations of his telepathy at once and he cannot possibly explain the limitation of this selective process to times when the agent is thinking the same facts or to the crises which so generally mark the occurrence. Hence he admits and apparently must admit that telepathy, so far as it has any evidence at all, conforms to the law of stimulus. But when he comes to phenomena proving the personal identity of the dead he abandons this law and assumes a selective telepathy for which he has no evidence and thus sets up a greater anomaly in the world than he would if he admitted the action of spirits in accordance with the law of stimulus and causality. That is to say, the escape from a spiritistic hypothesis necessitates the supposition of telepathy without stimulus from another mind, while all the evidence we have for telepathy connects it with that law. In telepathic phenomena as we know them the mind of the percipient is receptive, the automatic respondent to stimulus from another mind, and is not the self-active producer or originator of the information obtained. This implies a limitation in the subconscious of the percipient which conforms with all we know of activity, physical or mental.

Now let us reinforce this by argument from admitted assumptions. The subliminal or subconscious is either a mechanical or an intelligent agent. It will hardly be both at

the same time, tho the phenomena which we have to observe may involve an interfusion of both results. But the subliminal is either an automatic or an intelligent subject. If it be an automatic subject, its action is in response to stimulus and is not self-originate. If it be intelligent it may still be subject to stimulus, but its action will be exposed to larger modifications by the subject than if it be automatic. Now some writers and psychological students make the subconscious automatic in its functions and regard it as cerebral rather than mental, a process of complicated reflexes which are nothing more or less than unconscious reactions of the nervous system. I do not accept this view of it, but it involves the widest extension possible of action in accordance with the law of stimulus. To make the subliminal thus automatic would necessitate supposing that the information conveyed by it is the result of outside stimulus and not of the transforming action of the subject which passively reports it, as does the nervous system with its molecular activity.

On the other hand, to make the subconscious intelligent and without automatic action would be to cut oneself from the proper interpretation of telepathic phenomena and of all instances of automatic writing, or automatisms, motor and sensory of all kinds.

However, this is not the best way to state the matter. To make the disjunction between automatic and intelligent action is to misconceive the real situation. If we had a situation for choice between brain and mental action we might represent it so. But it is not so simple. The hypothesis that the action of the brain is purely mechanical is based solely upon the assumption that all reality is inert and passive. A mind might be self-active if it existed. But brain is always conceived as inert in its nature. So all its action not only conforms to stimulus or external causality, but takes the form of transmitted energy. In this view of it, and even when supposing that conscious mental action is a brain function, the unconscious would be automatic or transmitted physical action. If automatic it would be either mechanical or foreign intelligence. Hence it would have a purely foreign source whenever it expressed intelligence. Such a con-

ception would limit subliminal phenomena as containing intelligence to foreign agents and the subject would have no part in the result.

To my own mind, however, the situation is not so simple. Automatic action is not so simple as the mechanical action of inorganic bodies. It is connected with living beings and represents something at least intermediate between mechanical and intelligent actions. It seems related to both, tho it may have a different subject than either the body or the soul, supposing the two for the sake of argument. But apart from speculations as to what the subject or ground of automatic actions is, the best way to understand them is to see their existence in normal life.

We direct many of the activities of normal life by automatic actions. These have gradually been developed from conscious actions. We begin the control of our muscular actions early in life with conscious effort. The will and conscious regulation are the first agency in such actions. Gradually they become what we call automatic and this simply means that they are not consciously or voluntarily directed, tho they have reference to ends consciously related to them. For instance, walking when on any mission. We may be reading or otherwise occupying our attention. The legs will perform their work all the while. Various alterations of conscious interest may interrupt this automatic action, just as it is distraction that enables it to occur. It is the dissociation of some other sense activity and attention that makes the automatic action possible and also the occupation of the mind with other objects. But the automatic action goes on with a mechanical uniformity, directed by subconscious processes of some kind.

Now this automatic action is a function either of the bodily organism or one of the subconscious mind. If it be a bodily function it must conform to the law of inertia and hence have a stimulus outside the organism of which it is a mechanical action. But to assume this is to make mind, whether conscious or subconscious, something else than the bodily organism. It would not in this view of it be instigated by the organism itself. On the other hand, if it be a

function of the subconscious part of the mind we have to exclude normal and introspective purpose from it beyond the mere permission which normal consciousness gives to its action in a mechanical manner. This automatic action in normal life may have its stimulus in the mind's own action, but that will assume that it is a functional act of the organism initiated by the mind. On the other hand, if it be subject to the law of stimulus we must suppose that this stimulus is the same as sensation and that habit, with its development of distraction, permits these stimuli to work in a regular and mechanical manner where there is no special reason to occupy attention with a constant relation to environment, and hence the automatic character of the action where conditions do not alter or require the adjustment of will to varying situations. Thus if the path I am walking on is clear and regular I need not occupy my attention with it and voluntarily regulate my steps. I may allow my attention to occupy itself with some other object and use the minimum amount of energy needed in directing my footsteps. But the stimulus is there, and that is the important point to have in mind. The act is not purely self-initiative. It is related to environment and obtains its rationality of appearance from its adjustment to that stimulus.

Now we have only to use the same general law in the case of supernormal stimuli, whether of telepathy from the living or of telepathy or other cause from the dead. The automatic action of the subject reporting supernormal information still conforms to the law of stimulus and it is only a question of what the source of that stimulus is. In normal life that automatic action is proportioned in amount and character to the degree of conscious control of the organism. When the mind regulates its own volitions or physical actions its automatic functions are at their minimum. But in proportion as the normal conscious control is withdrawn the automatic action increases. Now this automatic action exists in a condition of instability of rapport, between the sensible and the supersensible worlds. That the fact of a supersensible world may be, and in fact has to be assumed here, is a part of the assumption involved in taking telepathy

for granted, and that the subconscious and automatic are connected with the intermediate and unstable rapport between the sensible and the supersensible worlds is apparent in the varying degrees of relation involved in the contents of subconscious action. Now the contents are wholly of the subject's own knowledge acting automatically on the mechanical functions when the inhibitions of normal consciousness are removed. But if the subconscious in any way similarly withdraws its influence, as it does more or less in a passive trance, extra-mental and supersensible stimuli find a way to expression, and just in proportion to that withdrawal the outside agency can determine transmission. But it is still stimulus that represents the law of action, not self-determining selection and impersonation. Whatever of this latter function is present or possible it is subject to stimulus as the occasional cause. Then we come back to the choice between telepathy and spirits for explanation, and that must be decided by the character of the information transmitted. If it be (1) merely coincidental with a present thought of the living and (2) non-selective in nature and exclusive of the memories attributable to the discarnate, it will be telepathy most probably between the living. But if it be (1) selective of incidents properly characterizing the terrestrial experience of deceased persons and (2) not adjustable to the ordinary subjective law of stimulus, the agency must be sought outside the living. But the law of stimulus must be satisfied and it can be by recognition of certain limitations for the subconscious, limitations that assume foreign stimuli of some kind to make even automatic action intelligible and that do not throw into that limbo what is in fact mystery, unless it is in some way correlated with intelligence.

It is not for us to decide how far the subconscious is automatic in its action and how far intelligent. Indeed the question may be raised whether it must not be one or the other. The Cartesian must hold that it is purely mechanical. With him automatic is mechanical and only this; that is, initiated from without. For him the subconscious as intelligence does not exist. Normal consciousness exhausts the whole area of mind. All else is physical and me-

chanical. But the modern psychologist has abandoned that Cartesian limitation of mind. The subconscious is assumed to be intelligent. Assuming that it is the same functions of the mind as the normal minus sensation, we can hardly refuse it intelligence of some kind. If we make it intelligent, however, can we make it automatic in the Cartesian import? That is the question. No doubt we have carried the Cartesian meaning of automatic into the case even when we have widened the meaning of mind and so we assume that the subconscious is automatic while we suppose it also intelligent. It may be a question whether this is possible, and if we assume that the subconscious is intelligent with a diminished synthesis of the functions, as caused by some form of dissociation, we may well dispute or doubt the view that the subconscious, as mind, is automatic at all in any sense which could not also be applied to the normal mind. If we exclude automatic functions from the subconscious as well as from the normal consciousness, we have an interesting situation. We shall have wholly to give up the law of stimulus, which will contradict the certitude and extent of its application to normal experience, of both the conscious and the subconscious area, or to seek the cause wholly outside the subject acting. That is, the commerce involved in the supernormal is between mind and mind, whether incarnate or discarnate, and does not involve the intermediation of automatic functions in the organism. This is entirely conceivable. But I have no data to determine the matter any more definitely. It is only a view which the facts and their analysis suggest.

But all this exhibits at least our ignorance of what goes on in the subliminal actions of the mind, or of what we describe as intermediated through the subconscious, and this is to reinforce its limitations to the same extent, even tho the ignorance permits us to conceive its powers as possibly very large. But they are not proved, while what we actually know of them points toward a limitation even greater than that of the normal consciousness. If we are to regard the subliminal as normal consciousness minus sensibility of the external world, we do circumscribe it and indicate that it

is more limited than the normal, so that we cannot extend its functions at all unless we admit to them the receptivity of the supernormal which involves foreign stimulus and not self-active selection. This latter is the only way to give it functions which the normal life does not possess.

Complications of Stimulus and Reaction.

I have extended the law of stimulus in the explanation of subconscious phenomena and perhaps many would suppose that I thereby maintain the pure passivity of the mind and therefore its representation of all its states in reactions against stimulus. That is, we seem to reduce the mind to a passive instrument in the expression of its states and so to eliminate or subordinate its own action wholly to an external power, perhaps making it only a reflector of outside information.

This view, however, I do not mean to defend in all its nakedness. I have indicated that we may have to modify the conception of spontaneity which has been inherited from the philosophy of Leibnitz and Kant, but I have also indicated that subjective influences are as universal as the law of stimulation and I even showed how this operated in the material world and its mechanical reactions, tho matter is supposed to be absolutely inert, that is, incapable of initiating action of any kind. Mind is supposed in the will to be self-active. But in other respects it conforms to the law of interaction generally. This is that, whether self-active or not in any sense of the term, it does not obtain all its states or knowledge without stimulus, if it ever obtains any of it so. It is in most of its life and action subject to the law of stimulation. That law may be varied so that the stimulus is now extraorganic and now intraorganic, but always stimulus with the self-activity often or largely the momentum of experience. But whether this be the accurate way to speak of it or not, whatever activity we assign it, whether self-active or reactive, the point that I want to emphasize here is that there is no uniform connection between the *form* of the action and the *form* of the stimulus. I shall have to make this clear

after showing just in what sense we can speak of the mind as active.

We must first see the limitations necessary when speaking and thinking of the mind as active at all. Ever since Leibnitz and Kant we have made activity of mind more or less coincident with self-activity, or have seemed to do so. But we require to distinguish two kinds of "activity", and perhaps a third. First there is spontaneous or self-initiative action. This is supposed or conceived to exist in volitions, and is often tacitly assumed in dreams, deliria and various hallucinations. The second is reactive or responsive action, response to external impact. This is the law of the material world, where no motion takes place, so far as we know, without external impact, and it is the law of sensation in the mental world. No sensation takes place without stimulus. The sensation is different in its nature from the stimulus. There is no resemblance, for instance, between light and the sensation of color, at least we always assume this to be a fact and we have not yet found any reason to suppose that this judgment is false. Here reaction is not self-initiative. It is action, but not spontaneity. Perhaps a third form is transmissive action. This is the law of mechanical motion. It assumes an identity between the action or motion of the antecedent cause and the effect. Cause and effect are the same in kind. But the consequent is not self-initiating and the origin of the antecedent may never be sought. The law of stimulus prevails here and inertia is the assumed condition of the thing acted on, as in sensation and mechanical phenomena supposedly not transmissive. Hence it appears that only in certain mental phenomena can any pretense of self-initiative action be found, tho in both fields the subject acted on may modify the cause or the effect may not appear to be like the cause. If we like, we may call this modification of stimulus a form of self-action, but it is not self-initiative. That, I think, will be clear to any one. It will be as clear also that the line of distinction between mechanical and mental action will not be so absolute as Cartesianism assumed. Whatever self-activity we give to mind, it is limited and analogies will be found in its functions to the reactions

of matter. At least some of its actions will be responses to stimuli, and perhaps most or all of them. It may, however, possess a larger amount of influence to determine the nature of its reactions than matter, and owing to the complexity of its make up, manifest greater appearance of self-activity than is the fact.

Leaving these general questions, however, which were taken up only to show the intimate relation between the physical and mental worlds, so far as general laws are concerned, we desire to examine certain aspects of mental phenomena that will explain why abnormal and supernormal phenomena offer so many perplexities to the student, and especially to those who are called upon to accept spiritistic theories.

In our normal life the relation between stimulus and reaction, or between object and sensation, is so regular and uniform that we form a clear idea of it, or always suppose that we know just what the stimulus or object is. The layman assumes that he sees or touches the object as it appears in sensation. Only the idealist sets up any sort of difference or antithesis between object and sensation or stimulus and reaction. But whether the object is like or different from the mental percept, normal experience knows what to think when a sensation takes place. It assumes that the stimulus is *there*; that it is the appropriate kind; that it is uniformly related to the reaction in a definite way, and that it is what it is taken to be superficially or more deeply. The uniformity is such that we do not suspect exceptional connections. Whether the reality represented by the stimulus be what common sense assumes or what the philosopher assumes, it is always conceived as objectively existent and not a mere subjective or hallucinatory thing. But in abnormal experiences it is quite different. These begin with illusions and extend through hallucinations, dreams and deliria to the products of secondary personality. All of these are supposed to reflect the influence of subjective action, or even creations of the mind. They are not "real" as we take material objects. They do not represent causes as we conceive them in normal life. They are not co-ordinated with stimulus in the

same way. The object is not *there* as in normal sensation, even tho we admit or assume that it is present and active in any way whatever. This gives the impression that they are pure creations of the mind and we get into the habit of taking this for granted. But the fact is that all these subjective phenomena are as definitely related to stimulus as are normal experiences, unless we exempt secondary personality, and it is possible that this is no exception. Illusions, dreams, hallucinations and deliria are all correlated with stimulus, but do not represent it, or are not related to it in the same way as normal sensations. But they are as much subject to the general law as the latter and it is only their non-correlation after the manner of normal life that gives the suggestion of their being wholly subjective creations of the mind.

Illusions have the normal stimuli, but the effect distorts them in comparison with normal perception. Hallucinations have a stimulus, according to all modern psychology, but the distortion is so complete that there may be no connection between them as effects and the cause which we should most naturally suppose, after the standards of normal experience. Psychology, to distinguish these stimuli, has called them secondary stimuli and means thereby just the fact that they are not correlated with the effect as in normal sensation. Thus, for instance, a stimulus in the ear may give rise to a vision, or *vice versa*. Colored audition is an example which occurs even in normal people, while in disordered conditions of the organism all sorts of sounds or colors may result from internal disturbances connected with the nervous system. The law of stimulus is observed, but not the law of normal connections. The stimulus may be anything and the reaction may be anything. Pressure on a blood vessel may make me see an apparition or hear a voice. A cold touch may make me think I am walking on ice. An overloaded stomach may produce all sorts of visions.

Now this law applicable to abnormal life will be very useful in studying the phenomena purporting to be communications with spirits. All will depend on the exact conditions affecting the phenomena. In the first place, it is clear that all supernormal information comes through subliminal

processes, even if they penetrate into the normal consciousness. In trance states they do not reach the normal life. Now as all subconscious activities are closely related to apparently creative functions of the mind, the question in any special case will be whether we have suppressed their influence sufficiently to get anything like evidence of a super-normal stimulus connected with them.

Here again comes in the question of anæsthesia and the rapport that it may usually determine. In perfectly normal life the rapport is with physical stimuli, and there is no anæsthesia. When sensibility is displaced the condition for rapport with other stimuli begins. Often the rapport with the normal physical world still remains, as we found in hysteria and similar phenomena, but it is not normally self-conscious or introspectively appreciated. But the anæsthesia and other conditions may deepen in a way to establish rapport with a supersensible world and we have either telepathic or spiritistic phenomena. The stimuli are foreign to the sensible physical world of ordinary experience.

But the fact that we may thus get into connection with supersensible stimuli does not guarantee that we shall obtain any more correct ideas of them than we do in illusions and hallucinations, or dreams and deliria. The stimulus may be there, but the reaction may not be representative in any respect. This is only to say that in telepathy and spiritistic phenomena we may have in the mind of the medium or subject receiving such stimuli forms of consciousness that do not of themselves attest in the slightest manner the fact or the nature of such a stimulus. Just as in hallucinations we do not have correct connections of the cause, or even know where it applies its stimulation, so in telepathic or spiritistic stimuli we may have nothing in the contents of the response that would serve as evidence of the existence or nature of the stimulus. All will depend on the extent to which we may be able to suppress the tendency of the mind to supply its own contents in response to the stimulus. As I have remarked, in dreams and hallucinations there may be no such correlation of cause and effect as in normal sense perception, so many mental states and phantasms taken for spiritistic

messages may be the effect of the mind's own action even tho the actual stimulus be spiritistic. There is no reason to make spiritistic stimuli wholly different in their action from the ordinary. Even if they were different the effect might not be any more different than in ordinary hallucinations. The same law of distortion might occur. This is simply to say that there is nothing to hinder the stimulus being spiritistic and the apparent message a product of fancy or subconscious action, once aroused.

This readily explains the place and influence of the subconscious in all supernormal phenomena. The degree of their purity will depend on the degree of rapport and the conditions determining it. When the mind's own activity is at its maximum it may destroy the contents of outside stimuli. When this activity is at its minimum the outside influence will be more evident in the contents of the result. The proportions will vary between these extremes. Messages, whether telepathic or spiritistic, are stimuli and with the law of stimulus regulating the occurrence of real or alleged supernormal phenomena, we must expect the effects to vary just as they do in our normal and abnormal experiences. In some conditions the stimulus may succeed in giving evidence of its existence and character. In others there may be only apparent products of the mind, mental contents that reflect the influence of physical stimuli, present or past. Subconscious activities once instigated by foreign stimulus of a supernormal kind may overshadow the effect of the causes to such an extent as to present a product no more resembling this foreign influence or no more evidence of it than an hallucination or a dream is evidence of its stimulus. Psychoanalysis will reveal the cause of dreams and hallucinations, or even delusions, but this can be effected only by the collection and comparison of such experiences in large numbers and in greatly complicated situations. So we may ascertain the stimulus in phenomena that do not superficially manifest supernormal stimuli. If we once prove that spirits exist by means of indubitable evidence, and this will be supernormal incidents of a certain kind, and then recognize that the law of stimulus prevails everywhere, we may get evidence of

spiritistic agency where the phenomena superficially show no indication of this but appear to be like the phenomena of dreams, deliria, and secondary personality generally. All that we should want would be a criterion to distinguish between the different kinds of subconscious phenomena and to know that the stimuli were supersensible rather than sensible. That criterion will not be the simple one that we now use in determining evidence of personal identity, but will involve the same complicated method that is employed in psycho-analysis.

This general principle explains various types of real or alleged mediumship. Many cases of mediumship appear before the public which neither satisfy the sceptic who is seeking evidence of the supernormal nor deserve the verdict of fraud which that sceptic or others may pass. They are probably cases of abortive mediumship. The subliminal products so prevail over the proper influence of foreign stimuli as to prevent evidence from getting through, tho those products may never have occurred but for that stimulus. Spirit messages may be sent but cannot be delivered. The subliminal suppresses them or has associated thoughts of its own aroused while the outside ones either remain in the margin without detection or do not get into the mind at all. The successful message will be that which has conditions as favorable to transmission as normal life is to properly coordinated sense perceptions. This means that subliminal functions of the active type must be suppressed and the mind as passive as possible for receiving and expressing foreign influence. If we were dealing with conditions favorable to some kind of dissociation it would be natural for them to prevent foreign messages from obtaining proper delivery. We require a condition as much like the normal in stimulus and reaction as it is possible to get it when rapport with the physical world is broken down. All stages between these two extremes will reflect the various proportions of influence on the result. That the mind's action may suppress the influence of a stimulus is apparent in normal life as well as the abnormal. I may so attend to a given idea as not to notice a sensory stimulus. For instance, if I turn my attention to a guest

while I am supposed to be talking to a friend I may not hear my friend at all or understand a word he says. The pre-occupation of my mind with some other than the actual stimulus will prevent even a cognizable sensation from taking place. This phenomenon is probably more frequent in abnormal mental conditions than the normal. Dissociation represents it on a large scale, as do hallucinations. Hence there is no reason to make mediumistic phenomena an exception. As the condition for them is some form of changed rapport or commerce and interaction, affected by anæsthesia, suspended consciousness, subliminal functions, etc., we may well understand that the momentum of normal and subliminal mental states might make spiritistic stimulus abortive, tho it be strong enough to excite actions which do not transmit its contents. Many a psychic who gets the reputation of fraud or manifests the veriest rubbish may nevertheless be influenced by foreign stimuli but not be able to report them at all, the mind acting on its own stores as it does in sleep when a sensory stimulus produces an absurd dream.

This is not a defense of the spiritistic import of such experiences, but a demand that they be treated scientifically and not repudiated for their apparent nonsense. It is quite possible that this very nonsense may some day be found to be evidence of genuineness, not of the message incorporated, but of the probable relation of the facts in certain cases to foreign stimulus but not to foreign contents.

If the transcendental world have closer resemblances to the physical than we now assume or know, then the contents may represent stimulus more accurately in some cases than all this discussion supposes. The paradoxical or absurd character of many messages may be as much due to the assumption that a supersensible world is much more different from ours of sense than is the fact. Cartesian ideas prevail in our conceptions of a spiritual world, when they may be wholly false. But I shall not urge this point of view. I merely mention it as a possible source of many possible speculations. It is not necessary to discuss it, since its truth would not affect the fact that there is some difference or antithesis between stimulus and mental reactions, and the phenomena

which I have illustrated rather profusely involve such a chasm between cause and effect as to prevent the latter from being representative of the reality apparent. Hence there will be much that is not only not evidence of the supernormal, even when instigated by supersensible agencies, but that also will appear absurd on that assumption. This is only to say that there might be spiritistic stimuli but no spiritistic messages. The stimulus might avail only to serve as a secondary one as in hallucinations, and the contents be the product only of the living mind. Whether any such result occurs as a fact I am not assuming or asserting here. I am only showing how it may be possible and investigation may resolve many a case into just this conception of the facts.

All this implies that, if we can by any means suppress the momentum or influence of subliminal contents on the action of the mind when outside agencies are trying to act on the subject, we may get a proportional amount of supernormal and extraneous information. In this conception and between the two extremes of normal life in which no foreign influence is effective, except the material world, and the subnormal life in which the dominant factor is foreign and supersensible stimulus, we will have a large field of phenomena which represent the interfusion of the two worlds. We may not at any particular time have a definite and infallible criterion of what is one and what is the other. But further and deeper investigation may enable us to determine better views of it than we now have. In the meantime a graphic representation of this relation has already been discussed elsewhere and I do not require to repeat it in detail here. I shall only refer readers to it. Cf. *Proceedings Am. S. P. R.*, Vol. IV, pp. 294-314. That discussion shows how various degrees of rapport with the supersensible may affect the contents of its influence and that general idea is all that I wish to indicate here. While I have just emphasized the possibility of foreign or objective stimulus with a predominance of subjective or domestic contents, the opposite condition may prevail in some cases, as is apparent in such instances as Mrs. Piper, Mrs. Smead at times and Mrs. Chenoweth at times. No hard and fast line exists for determining the relation gener-

ally, or perhaps in the individual case for all its expression. There is simply the law of variation according to the extent of rapport with the sensible and the supersensible world, modified by all sorts of intermediate conditions.

There is a view of this interfusion of the medium's sub-consciousness and the process of communication *ab extra* that coincides with some very familiar facts in normal life. I have called attention to the wide gamut of possibilities within which there may be all degrees of intrusion, the subconscious now dominating to the extent of supplying all the content and nothing but stimulus being present to instigate the action of the subconscious, and again the foreign intelligence dominating and suppressing the influence of the subconscious to a large extent in the content of the material presented. In this process of dissociation there might well arise the condition when the subconscious should know all that was transmitted and yet not influence the content of the transmission. The subconscious might be a spectator of the phenomena and the automatic machinery transmit it from the communicator without any disturbance from the mind. I have many times witnessed precisely this phenomenon in mediumistic experiments. In the subliminal recovery of Mrs. Chenoweth there is often evidence that the subconscious knew the facts transmitted when they came automatically from the communicator. There was no trace of the knowledge during the performance, but only after it. The development of her mediumship had dissociated the automatic processes from both her normal and subnormal consciousness so that the automatic functions could do their work without the directing influence of the subconscious tho it was perfectly aware of what was going on, a spectator of the information transmitted.

Now in normal life we have a perfectly analogous process. At first we learn to walk and move our muscles by a very labored process. Consciousness is the sole agent in effecting the result. The whole act must be voluntary and we only gradually reach the stage when we can leave the motor action to automatic processes. Finally we do not seem to influence these processes at all by the will or consciousness. But in perfectly normal life all the automatic functions that

were initiated by normal consciousness retain consciousness as their spectator and at any time it desires it can inhibit them and assume control. Take walking, writing, talking, knitting, etc., for examples. Here we may perform the acts with great rapidity and ease, but without directing each step, until we desire to do so. Now if at any time this control or inhibition of normal consciousness should become dissociated from the automatic processes we should have an abnormal condition in which the actions would take place without any power to prevent them, tho consciousness was a spectator of the whole set of phenomena. This, in fact, occurs in many pathological cases, where a patient will go to a physician to be cured of things he cannot prevent but which he observes as clearly as possible. The inhibitions of consciousness are cut off and its directive power as well.

Now the development of mediumship is just this process of establishing a more or less normal dissociation between the mind and the automatic functions while we obtain some sort of rapport with the transcendental world so that its stimulus may produce its effect and the message be transmitted without the interference of the mind and its memories. As long as the mind has the control of the physical machinery of expression, its own ideas will dominate and the foreign influence cannot make itself felt. But the moment that the mind relaxes its tonal influence on the organism mediumship begins, tho the subconscious may still hold to all that the normal consciousness has relinquished. The next step is then to have the subconscious relax its control so that the automatic machinery may give expression to foreign agencies. The influence of the subconscious will be proportioned to the degree of dissociation between it and the automatic functions, and the character of the mediumship accordingly be determined. When dissociated the mind will be a mere spectator of what is going on, but will not determine its nature and contents. Hence when it resumes control of the organism after the "possession" or control is over, it may report what it remembers. This situation and such phenomena as it implies have frequently been observed by me in my experiments. The subliminal reports what had gone on in the deeper trance,

even when the information given in the deeper trance was supernormal.

This conception of the process explains many curious incidents in mediumship. It at the same time connects the process with that of normal life and illustrates very beautifully the continuity of the whole affair, and especially in connection with the place that anæsthesia has in the process of fixing rapport. Anæsthesia marks, at least in some cases, the withdrawal from physical rapport and a step toward transcendental rapport and is also at the same time a mark of dissociation. Hence the place of dissociation in determining the degree of foreign control that may be possible. But all these complications aside for the moment, the main point here is that the subconscious may be as cognizant of what goes on in automatic writing as the normal consciousness is of automatic actions in ordinary life and may also have the same limitations of memory as characterize the latter in the events that do not come into the focus of attention. The dissociation of the subconscious from the automatic functions as a cause of their action would affect its memory to some extent where attention might not be occupied with the stream, just as in normal consciousness, and I have marked this amnesia at times in very interesting situations. But the question of the extent to which the foreign agent can transmit his thought will be much affected by the suspense of subconscious interest in the stream. Mediumship, at least the character of it, is thus conditioned by the extent to which dissociation of both normal and subnormal consciousness from the automatic functions of the mind can be brought about.

The subliminal or subconscious is the medium between the two. It represents the mind in one relation just as the normal, colliminal, or supraliminal represents it in another. As explained above it is not a separate "entity" or subject, but the same subject related to different stimuli according to the conditions affecting this relation. In normal life or rapport with the material world or stimulus it is not aware, sensibly, of any other world or stimulus. It is the mind in its real or apparent insulation from a supersensible world. But the moment that anæsthesia begins this rapport is altered. The

insulation is broken down. The cleavage between the primary and the secondary personality disappears, at least to a limited extent. Whatever actual receptivity the mind may have had to supersensible stimulus in normal conditions, this is not apparent. Mr. Myers indicates in his theory of sleep that mental energies are renewed from the metetherial world during that suspension of normal consciousness. This, as I have already admitted, is possible, but the cleavage between the normal and this condition is so great that no report of the relation or rapport with a metetherial world is made to the normal consciousness, except in occasional instances of supernormal dreams, and in these, as in ordinary dreams, we have an intermediate state in which the chasm of ordinary life is imperfectly bridged. What brings this about we do not yet know and it is not necessary for the fact of it to understand how it is accomplished, but it is probable that it is in the elastic conditions affecting anæsthesia and the complications of secondary personality that these occasions arise. The subliminal or subconscious is thus only the instability of the relation between sensible and supersensible stimuli and has any number of degrees affecting the contents of the mind. The subliminal is thus a condition in which information can be intruded into the mind from two distinct sources, the sensible and the supersensible world, all depending on the rapport at the time. In the perfectly insulated mind there is no intrusion of such knowledge, or at least the emergence of it into the normal and sensibly introspective consciousness. In any condition of sleep, trance, ecstasy or other state affecting rapport with the transcendental, supersensible stimuli may make themselves felt and the amount will depend on the degree of rapport achieved, and the emergence of the result in the normal life, or even in the subconscious life, will depend on the extent, in the one case, to which the normal cleavage is overcome, and in the other on the extent to which the supersensible stimulus can overcome the momentum of subconscious products derived from normal stimuli. Only at death do we reach a state in which, assuming a spiritual life beyond it in a metetherial environment, the rapport and stimuli are wholly supersensible. Between this and the physical life

there is a wide range in which the two sets of stimuli may intermingle.*

One very important phenomenon may be explained by this view of the subliminal, and it is the derivation of knowledge from transcendental sources in a manner that will explain certain forms of secondary personality not consistent

October 6th, 1912.

* As evidence of the relation of "possession" and psychic phenomena generally to anæsthesia there is the following incident. I was calling last night upon a lady who, since the death of her husband, has developed impressional powers, clairaudience, and automatic writing. She is a lady of considerable wealth and cannot reveal her identity because of that fact. Among the phenomena that occur is the apparent "possession" of her arms, one by her deceased mother and the other by her deceased husband. The sensations awakened by each are different, and they do not always affect the same arms. Her mother sometimes influences the daughter's automatism to pat the latter's cheek. My acquaintance with these phenomena led me to think that I would find the lady's hand anæsthetic in the act. While I was conversing with the lady she felt this "possession" of her mother in her right hand and remarked that she sometimes patted her, the daughter's, cheek with it and at once the hand began to move slowly to her face. Without saying what I wished to know I asked that I be allowed to touch her hand and it was granted. Just before I did so she remarked that her hand always felt like a dead hand when she touched her face with it in this way. When I touched the hand I asked if she felt the touch and she replied that she could slightly, but very little. It is possible that if her eyes had been closed she would not have felt it at all. She herself had never been conscious of any insensibility at all before this, tho the automatism had occurred many times. For the superficial observer there was nothing in the act to distinguish it from fraud or delusion and only the known character of the lady and her absolute ignorance of any of the facts connected with abnormal psychology validate the judgment regarding anæsthesia. I could not apply the rigid tests which would be designed to evade auto-suggestion. In this case the lady knew nothing about the existence of anæsthesia either in herself or in others and had not suspected it in herself, even when I desired to touch her hand.

Another phenomenon was of interest. I asked if her mother always appeared in the same hand and she replied in the negative. I then asked which hand her mother used when she controlled and she mentally asked her mother the question and the reply was the right hand, that is, the right hand of the spirit. I then asked the lady what about her little finger in the left hand when it was controlled by the spirit's right hand, and she said it was always nervous and jerked a good deal. I had suspected this would be the case and gave no hint of what I suspected.

with either normal sources or the presence of the discarnate at the time. There is no difficulty with those forms of secondary personality in which the knowledge is provably derived from normal sense perception and used afterward in trance, sleep, hypnosis, or other abnormal conditions. The very limitation of this form of activity to terrestrial conceptions excludes the supposition of outside agencies, at least evidentially. But it is otherwise with those cases in which the subconscious action manifests ideas that are wholly foreign to normal perception and are yet not evidence of the presence of a particular personality. We have in such instances the impersonation of spirits without the distinct evidence that the impersonated person is present. Then there is another type in which the alleged spirit does not and perhaps cannot prove his identity, which is the crucial test for the presence of such agencies, at least until we have reason to believe in such action without that proof.

With the view that the subliminal is simply the mind in relation with another than the normal environment, or at least out of normal relation to such an environment, and the possibility that it may be in rapport with a transcendental world, at least under proper conditions, there is the opportunity to acquire information in either of two conceivable ways. First by some form of perception or reaction against etherial stimulus in which the mind uses its interpreting functions, as in normal life, to form ideas of an etherial world not easily if at all convertible into sense equivalents. The second is by communication with spirits through telepathic processes in which ideas become transmitted to the subconscious of the living and form a subliminal content possibly as large as normal experience, but not expressible in normal life unless the influence of the normal consciousness is in some way suspended. Whether we can ever suppose such content to be a fact will depend on proving the existence of a spiritual world of discarnate beings involving stimulus of the kind imagined. For myself I regard that as decided and that there is evidence of its establishment by a stimulus at least resembling telepathic agency.

Consequently, if normal life exhibits personalities con-

structed out of the material provided by normal perception, it is quite possible that subliminal personalities may be formed from material derived from transcendental sources. That this is the fact, I think is supported by the subconscious phenomena of some mediumistically disposed persons. Whether the average production of alleged spiritistic messages can be interpreted in this manner I do not yet know, because we have not gone far enough into this problem to have any assurance upon it. But that supernormally acquired knowledge *may* give rise to impersonations, or if not impersonations, supposing this term too strong, then to the seeming presence of specific personalities, is apparent in certain phenomena of those psychics in which we undoubtedly find supernormal information.

The first illustration of this to be noted here is that by Mrs. Smead on which a long discussion was based (*Journal Am. S. P. R.*, Vol. II, pp. 564-589). In this it was noted that Mr. Smead thought he was in communication with Christ when in fact the communication purported to come from Stainton Moses about Christ's doctrine of punishment. As Mrs. Smead came out of the trance she saw an apparition of Christ, representing the orthodox pictures of him. The suggestion of Mr. Smead during the trance had sufficed to create in the subliminal an impression of that presence and the subliminal in its ordinary function of hallucinatory impressions kept that personality foremost. It was an inevitable result in that condition, not a fabricative agency trying to deceive. Of course I am not here contending that the knowledge constituting this impersonation and the form of the phantasm came from the transcendental. That would be to assume that the information at some time had been supernormal. But I am illustrating what might take place when such knowledge has been thus derived. In this instance it was sensory conceptions normally derived that became inter-fused with supersensible stimuli and represented subliminal action superposed on transcendental influences.

A better illustration is this of Mrs. Chenoweth: it was an isolated incident in a sitting with her by a lady whom I called Mrs. B. Mr. Myers had purported to communicate

through Mrs. B., and she had a picture of him in her room. In addition to that fact Mr. Myers had purported to communicate through Mrs. Chenoweth very frequently in experiments of my own. Mrs. Chenoweth knew nothing whatever about the experiences of Mrs. B. or that she had a picture of Mr. Myers in her room. But at the sitting of Mrs. B., Mr. Myers's presence was claimed and Mrs. B. recognized its relevance and the reply of Mrs. Chenoweth was one of surprise and the expression that she thought "it was a left over." This meant that even her own subliminal had not felt assured that it denoted Mr. Myers's actual presence, but that it was the result of her own thought. The phantasm was supposed by the medium herself to be the product of subliminal fancy and when this subliminal found that the real or apparent presence of Mr. Myers was relevant, it then imagined that the phantasm was a reality.

A general fact in the work of Mrs. Chenoweth is the employment of language which she does not and would not use in her normal life. She does not use the terms "vibration" and "magnetism" in her normal life and yet these are frequent terms in her trance work, having been adopted by her controls. Of course, we have not proved that the terms and conceptions embodied in them have not been derived from prevalent ideas in the community of spiritualistic belief and I concede this liability of origin, but those controls have been the agents of so much supernormal in connection with which not only these terms occur, but also other expressions which are not a part of the normal vocabulary of Mrs. Chenoweth, that the view is favored to that extent, and I am only illustrating in these familiar terms what occurs, when I choose these two instances.

One instance of it occurred in Mrs. Piper. I obtained a significant group of names there at one of my experiments and some years later in the sittings of Mr. Junot, when an attempt to get the name McVeigh occurred, the name McClellan and those of Frank and John, originally associated with McClellan in my sittings, came out and the claim was that they were related to Mr. Junot. No doubt the partial resemblance phonetically in the name McVeigh to that of

McClellan gave rise to subconscious action in the direction of a previous association and brought out the wrong group of names. What had been supernormal at an earlier time became both subliminal and irrelevant at the later date. This of course is not impersonation, at least in any deceptive way, nor is it organized secondary personality. But it suggests the capacity for it or the possibility of it.

I must say, however, that I have not witnessed any systematic personalities formed in this way. I have witnessed cases where we might suppose it, but the evidence was not present to prove it. What I do observe is the constant adaptation of the subconscious to outside stimulus and the more or less correct representation of it, tho wholly automatic coloring may interfuse itself into the foreign influence. I find the same phenomena in this that I find in the subliminal coloring of the normal experience. There seems to be no more impersonation or organized secondary personality from normal memories in such cases as I have worked with than I have found in the action of the subliminal on supernormal data. Nor should I expect any more. This influence in my experience has not extended beyond the very ordinary phenomenon of mental coloring given a story which passes through another mind. That mind endeavors to tell it accurately, but inevitably modifies it in form or phrase. That is about all the secondary influence to be found in mediumistic cases where I have worked. The information and ideas transmitted through the subconscious of the medium would naturally form a body of impressions that would serve as the mould in which all transcendental communications would have to be cast, and we might be prepared to find subliminal personalities there constructed from such data, tho as a matter of fact I have not observed their actual occurrence. But this intermediate stage of rapport with either or both the physical and the etherial world offers a chance for complicated and manifold influences, graded in all degrees between the two extremes of materially subliminal data and etherially subliminal data. This would account for much of the similarity in the language and ideas of different communicators, tho even this would be modified by the fact that the mind of the

control is the matrix in which all messages must be cast before they pass through the subconscious of the psychic, assuming that the discarnate does not always communicate directly.

If the etherial world be but a replica of the material, it is easy to conceive its cognitive processes as quite analogous with our own grosser sensory action, and different from it only in the liabilities of finer stimuli in one than in the other. If this be true, the intellectual and spiritual commerce between the two worlds has more possibilities than if there were no analogous modes of knowledge. The facts point to this similarity and we only lack the scientific proof to assume it with a measure of confidence. Certain it is that the supernormal indicates some sort of commerce and that suffices to establish the liability to subliminal data from the transcendental as well as from the physical world. This once conceded, we should have a key to many a superficial perplexity in the phenomena claiming such an origin.

I have suggested just above that the reaction to transcendental stimuli maybe analogous with that of normal stimulus, in the latter of which there is supposedly no resemblance between the reaction and the stimulus, the effect and the cause. I have also discussed the possibility that transcendental stimulus may give rise to secondary personality or subconscious systems, as well as normal stimulus. Taking both of these ideas together, namely transcendental stimuli and antithesis between the stimuli and the mental reaction, as we suppose it in normal sense perception, we may have a clear explanation of many a product claiming a foreign origin while it neither supplies direct evidence of this origin nor presents a content that would suggest it. The law of specific nerve energies with other phenomena observed in normal experience has led us to suppose a difference in kind between stimulus and sensation. We express this technically by speaking of the antithesis between thought and reality, or between sensation and its cause. For example, a blow on the head will make us "see stars". There is no light thrown upon the retina to stimulate it. A tactual stimulus has occurred and we get from the same cause two wholly distinct reactions: a sen-

sation of light and a sensation of touch with no resemblance between them while the stimulus is exactly the same. We also speak of undulations of light as causing visual sensations and at the same time refuse any resemblance between the stimulus and the sensation. It is supposedly the same with sensations of hearing and the undulations causing them. The effect is not purely transmissive, but a mode of reaction on the part of the subject that is not representation, tho a correlative, of the external stimulus. This is to say that colors as sensations are not like the things which produce them; sounds are not like the vibrations that produce them; tastes are not like the things that produce them; and so on with all the sensations.

Now applying this law of stimulation to products instigated from the transcendental world, we may have a suggestion of cases where the reaction from that stimulus is in accord with the law of specific nerve energies, as we have seen in the instance of a blow on the head. The mental state of product would represent the habit of the mind that agrees with the physical world and its representative or correlate. The effect which had been produced by spiritual stimulus would not be a spiritual form, unless we could identify the physical with the spiritual. At any rate the same law of antithesis between stimulus and reaction that prevails in normal experience, if it prevails between transcendental stimulus and its effect in the embodied mind, will give us products that do not serve as evidence, but might even conceal the existence and operation of transcendental causes. I do not mean to imply, that, if this occurs at all, it represents any frequent or habitual phenomenon, but that there may be abnormal cases where it so acts, inasmuch as we have no hard and fast line to draw in these phenomena. But if it occurs it adequately accounts for the possibility that spiritistic stimulus might occur and the effect might not betray superficially the existence or action of any such agency, and all sorts of multiple personalities might be the result of such influences.

On the other hand, there seems to be an opposite law of action in some supernormal phenomena which represent

transcendental stimuli. It deserves careful attention. Our normal experience, as described, representing an antithesis between stimulus and sensation, may be said to be *symbolical*. This means that sensations are symbolical of reality, not constitutive of it or truly representative of it. It is an index that the reality is *there* but not an index of its nature, so far as its "nature" is naïvely conceived by "common sense". This is to say, as remarked above, that sensation and stimulus are not like each other. This is what is meant by calling the sensation symbolical. It is merely a uniform concomitant or effect of the stimulus, not its "copy" or its representative in terms of any identity between them. In all this we are indicating, as also remarked, that we suppose in normal life some sort of antithesis between consciousness and reality. But in the phenomena of telepathy we often find the reverse of this conception of the facts. Telepathic knowledge often comes in the form of sensory phantasms or hallucinations in which the mental product in the mind of the percipient is exactly like the mental state in the percipient, barring cases where the mental imagery of the subconscious in the percipient modifies the impression. Omitting these influences, we often have the imagery of the agent transferred intact to the percipient and the stimulus and effect are exactly alike. The same phenomenon occurs in the "mental picture" method of transmitting information representing the memories of the dead. This has been elaborately discussed in the *Proceedings* (Vol. VI, pp. 24-34, 51-93). The thoughts and memory images of the communicator appear as real physical objects, but are actual phantasms or hallucinations to the control or subconsciousness of the psychic. These phenomena are very common in mediumship; always found in a certain type. It is only when the messages come "direct" by automatic writing that they seem to eliminate this "mental picture" method of transmission. Readers have only to study the records of the supernormal to be conscious of this general principle in certain types of phenomena.

Now it is to be noticed that this process is *non-symbolical*. There is identity between antecedent and consequent, cause and effect. The image in the mind of the percipient or re-

ceiver is the same as that in the mind of the agent or sender. The phenomena seem to be transmissive, not differential or transformative. The subject receives and does not modify the stimulus, or modifies it so slightly as not to affect its identity essentially. The relation between stimulus and effect is one of identity.

If this law prevails to any extent between the transcendental world and the phenomena representing a reaction between it and the living mind we can see a certain kind of commerce between the two that is non-symbolical, in so far as it represents interaction between discarnate and incarnate minds, tho there may still be an antithesis between the spiritual and physical worlds. Assuming a non-symbolical commerce, we may well understand the formation of subconscious personalities from transcendental data completely simulating the facts of normal experience in cases of secondary personality. This is to say that there may be cases where the transcendental stimuli may be exactly represented in kind or form in the knowledge transmitted, tho the evidence of this foreign stimulus may not be direct or superficial. It is certain that the law of stimulation in many mediumistic cases is *not* symbolical and we do not know whether it has any limitations or not. But it is not likely it represents the only form of interaction between the two worlds, while it offers a perfectly intelligible explanation of certain phenomena and the possibility of forming multiple personalities of a certain kind, without definite evidence of their source.

Now having found that certain interactions between the supersensible and the sensible worlds, whether telepathic or spiritistic, are non-symbolical and representative in kind of some identity between antecedent and consequent, we may ask whether such a relation may not possibly be found in reactions in the sensory world. This is to ask whether the law of antithesis, which we have remarked as usually accepted in the explanation of sensations, may not be modified by a complementary law of identity between stimulus and subjective effect. May not "common sense" have some reason for supposing that its ideas of reality are correct after all, and that it sees things as they are? May not sensation be repre-

sentative in kind of the external reality and not merely symbolical?

Now let us look briefly at a general law of nature. It is in its widest application the influence of environment on the individual, an exemplification of causal agency. I take the special case of color adaptation. We find many animals and vegetables adapting their colors to that of their environment. Snakes, certain types of mice and rats, take on the color of their environment. Many insects take the color of the plants on which they live, to protect them against their enemies. Some adapt themselves to their environment to better qualify themselves, or rather to be better qualified for finding their prey or to escape their enemies. These phenomena are very general in nature. In them we find the subject assuming characteristics like its environment, that is, the effect is like the cause. The subject reacts and takes on the likeness, in some aspect, of its environment. The cause transfers, so to speak, its appearance to the thing acted on. The law of identity operates between cause and effect. The subject does not develop wholly in antithesis to its environment. It adapts itself to this agency. Cause and effect resemble each other in some of their characteristics.

Another illustration may be found in photography. The light which comes from things produces such an effect on a collodion plate that the features of the object in a picture taken from it resemble the object and make it as recognizable as the reality. There is supposed in physics to be no resemblance between the undulations of light and the objects which we see. But here in photography, in spite of this supposed difference, the picture made merely by undulations falling on a sensitive plate resembles the object exactly in the characteristics which make it recognizable to the eye. There is no "antithesis" between object and picture in this respect. The cause and effect are exactly alike. This is especially so in color photography. In a camera the colors are as conspicuous in the image, and so also the form, as they are in the real object. Image and object are essentially alike, in spite of the assumption of psychology or even physics that the undulations by which the effect is produced are not like

the effect. But in fact, the effect is apparently nothing but transferred properties. The effect is exactly like the cause. The retinal image in vision is just like the camera picture, and if the image and camera picture are like the object what is to hinder the hypothesis that the sensation accurately represents in kind the object which produces it? May not the principle in nature observable in color adaptation produce the same result in perception? We find that nature does reproduce in the mechanical and optical structure of the eye an apparatus quite identical in character with optical instruments and reproducing the same physical and optical conditions. Why not suppose that the same law of adaptation may involve some identity between perceptions and objects? Why may not the law of identity between cause and effect found in color adaptation be found here as well?

I am not so sure that the facts and argument imply that any such law prevails, but it is just as possible here as elsewhere that the connections in nature between cause and effects are a mixture of identity and difference, and I should be content with the facts either way. The main point is that there are cases in which cause and effect resemble each other, in which the properties of the cause are reproduced in the effect, and that suggests a limitation of some kind to the assumption of complete antithesis of object and sensation, so that non-symbolical connections between mind and mind become perfectly possible from the analogies of physics alone, and we may have a clue to the non-symbolic nature of telepathic and spiritistic transmissions of knowledge. In fact it may be that symbolic and non-symbolic phenomena may both characterize connections in the world and that the two processes may be combined in the interactions of matter and matter, mind and mind, and matter and mind. Of this I do not know, and it is not necessary to decide the question here. But we certainly do not find that one or the other principle is the sole one in the interactions of nature.

Now we may ask, what has all this to do with the subconscious? The reply is that I was only trying to show how symbolic and non-symbolic processes may act in the connections between mind and mind, and mind and matter, so that

we might find an explanation of the many and perplexing phenomena that we meet in abnormal psychology. We find many cases in which supernormal messages are colored by the mind through which they come, showing that the stimulus, namely, the thought outside the mind affected, is not transmitted intact, and this suggests situations in which stimulus is not reported evidentially at all, tho actually there. In such cases there would be no primary evidence of such stimulus and the psychologist might suppose the result a product of subjective causes or of secondary stimuli arousing effects analogous to hallucinations and dreams. But there might be cases—and there are obscure evidences of these—in which the stimulus, secondary in nature, is foreign to the subject and yet the content is like that of hallucinations or dreams; and that once granted it would be a question of adequate evidence to determine the extent of such phenomena. The secondary personalities might have a foreign or transcendental cause while the contents of the mind would be supplied from the memories of physical stimuli. These would be cases in which there were only symbolical effects, *i. e.*, in which the cause is not transferred to the subject affected. But in telepathic and spiritistic communications of a non-symbolical character, namely, those of the "mental picture" type, the multiple personalities would reflect the nature of the cause and perhaps as often be non-evidential as in those cases in which the stimulus fails to get transfer. Transmission and instigation to subjective reactions are different causes, but the reactions may have a similar relation to external agencies. Hence it will only be a question, where the law of stimulation prevails, whether it is intra-organic or extra-organic, to determine the extent of transcendental causal influence in the production of effects. Multiple personality may be the effect of either or of both the symbolical and the non-symbolical processes of causation.

All this is designed to show how we may extend the application of supersensible agencies to the explanation of phenomena, where the evidence is not of the kind that has to be urged in the first stage of our work, namely, the identity of the agent. In proving the existence of supersensible intelli-

gence as a causal agent in the production of phenomena we have to insist that the evidence be of personal identity. But in obtaining this evidence it is more than probable that much non-evidential matter will be equally supernormal in its origin, but not probably so by the same evidential standards as apply to personal identity. But to achieve evidential results in such cases we have only to multiply similar phenomena under varying conditions to give probative value to them. Thus a statement of some specific act said to have occurred in a transcendental world could not be accepted as true on its own credentials, even tho it was rendered a possible fact by an environment of supernormal incidents. But if the same fact be repeated through a number of psychics from the same communicator and under conditions that excluded previous information, it will then have evidential importance. In that way we might proceed after long and multiplied experiments to ascertain that what has to be treated as non-evidential in the first stage of investigation into supernormal phenomena may become acceptable as fact. In this way and with our wider knowledge of the principles of causality as exemplified in the various processes explained above, we may extend supersensible and transcendental agency over a wide field, even tho we recognize at the same time the intermingling and interfusing agency of the living human mind in the phenomena observed.

A recent incident is of great interest in studying the process of producing the supernormal. The theory which we are often given regarding it is that the incarnate spirit is taken out of the body and the body used as a machine for transmitting messages. That was the view especially presented in the case of Mrs. Piper. It seemed to imply some sort of spatial removal of the soul from the physical body. This, at least, would be the natural interpretation of the language. I must say, however, that this interpretation is not a necessary one. We should have to consider the language in connection with statements from the same source,—whether subconscious or not makes no difference,—that the spirit and the "*astral facsimile*" of the physical body are different things. On this view the taking of the spirit would mean its separation from the

astral body and it might not be separated from the physical at all. Indeed I have always been strongly inclined to interpret the "separation" as meaning nothing more than suspending the influence of the spirit of consciousness upon the body. It is not necessary to suppose anything else. There might be slight separation in space and the retention of influence varying with the distance. Of that or any of these views I do not know and I do not much care, as I am not required to interpret them in their superficial import. When we assume that the incarnate spirit is removed from either body, physical or astral, it makes no difference which, we naturally suppose that it no longer influences its action. It tends to establish confidence in the foreign character of the alleged messages, according to the general belief. But to me this does not necessarily follow. As long as any connection at all exists with the body there is the liability of influence upon it, so that I attach no significant importance to the truth of such a view.

On the other hand, I get distinct evidence that the subconscious actually influences the messages by way of coloring them and determining their form and the terminology expressing foreign ideas. On that general fact I need not dwell. For there is another claim often made by communicators. It is that they do not use the whole of the nervous organism for their work. Dr. Hodgson told me that G. P. claimed in the case of Mrs. Piper to use only the nerves of the arm and that Phinuit might at the same time use the brain. Similar statements were made through Mrs. Smead (*Proceedings Am. S. P. R.*, Vol. VI, p. 870). In the latter reference it was that only a part of the nervous system was used. This view would imply *dissociation of functions* rather than *separation of the soul* from the body. If I remember correctly a similar statement was made through Mrs. Chenoweth, but it is impossible to verify it, as I have no index to the record. Now the incident which has interest in this connection came rather accidentally through Mrs. Chenoweth. It was as follows:

Before one of my sittings while Mrs. Chenoweth was in her normal state, she remarked about the birds outside and called attention to the Blue Jays. I remarked that I did not

know one bird from another and we talked a few moments about my ignorance of birds. During the sitting, while in the deep trance and while the hand was writing evidential messages, Mrs. Chenoweth suddenly spoke up and called my attention to the Blue Jay singing outside. Some minutes later another began singing quite loudly near the window and she broke out again: "There is a Blue Jay. Look at it, Dr. Hyslop." There was not the slightest interruption of the automatic writing.

We have in this a beautiful instance of several things. The first is the fact that whether we regard the relation of the soul to the body at the time as one of separation or suspension of function, it can be only partial. The second is that the subconscious is here perfectly aware of the auditory stimulus on the sensorium. There was no knowledge or memory of it when she returned to normal consciousness, just as the hysteric, altho he or she can tell what stimulus is acting can neither feel it normally at the time nor remember it in a normal state. The perception and appreciation or interpretation are there, but not the sensation. The third is that the phenomena rather indicate dissociation of nerve centers than separation of the mind from the body. The incident clearly consists with the view that different nerve centers can be invaded by the foreign and controlling agent. In any case it would seem that the trance does not so much require the separation of the soul from the body as the dissociation of functions. In this incident the auditory sensorium was alert to stimuli and capable of interpreting them without any interruption to the processes going on in the writing arm. Not only is the subconscious present and active, but it must influence the messages until the dissociation can be made more complete. The incident, however, makes clear the fact that elimination of the subconscious is not so evident as the superficial view of the situation would imply and that it is still necessary for obtaining results of some kind, tho the object in deepening the trance is to render it more passive and less influential in coloring the communications.

There are two important things suggested or confirmed by this incident. The one relates to the doctrine of Dr. Mor-

ton Prince regarding what he calls *co-consciousness*, and the other, to the place of dissociation in mediumistic phenomena.

As to the first of these, Dr. Prince maintains in his Beauchamp case that a distinction must be drawn between the subconscious and processes that are simultaneous but separate. That is, he distinguishes between alternating personalities and simultaneous personalities. The subconscious processes of alternating personalities are mental states that are substituted for the normal ones, and each is supposed to act at different times, and their independence of each other is in time, so to speak. When one exists the other does not. But he claims that Sally, one of the personalities in his case, was a *co-consciousness*. That is, she represented mental states *simultaneous* but independent of the normal and subnormal states, independent of the primary and secondary personalities. I suppose the explanation would be the independent action of different nerve centers, and this would make the independence one of space rather than time. But the main point is that it supposes simultaneous mental states independent of each other in their representation and constitution of personalities, each stream making a personality of its own and having nothing to do with the other in content or purpose. Dr. Prince showed that Sally was a *co-consciousness*. But he ignored the points in her action that tended to classify her with the ordinary mediumistic control which has so much to do with supernormal information. (1) Sally claimed to be a spirit: (2) She did automatic writing: (3) She had no sense of time, just as mediumistic personalities have none: (4) Her knowledge was co-extensive in nearly all cases with the knowledge of the other personalities, each of whom was usually or always ignorant of the others. The main limitation of Sally's knowledge was in the case of one personality in which she knew the thoughts of this personality but not her actions. This is similar to mediumistic controls in most or all cases.

Now in the incident of Mrs. Chenoweth there is an undoubted *co-consciousness*. The mind takes account of the song of the Blue Jay and the previous talk about it and while the writing is going on *and representing supernormal information*

the mind refers to the bird as if normal and without interruption of the automatic writing or its contents. The dissociation is accompanied by a co-consciousness that is transcendental in its independence and not merely the independence of another neural center. It suggests very strongly that the co-consciousness, when assumed, and especially when it directly claims, as it did in the instance of Sally in Dr. Prince's case, that it is a spirit, may be exactly what it claims to be. In the case of Sally we lack the complete evidence that she is what she claimed to be. No evidence of identity was present, as recorded, but the complete case was not published. But in the incident with Mrs. Chenoweth the evidence of identity was there and with the hypothesis that it was spiritistic we may well wonder whether the points of contact with the claims of Sally might not suggest that she was a spirit that could not prove her identity, just as it was with Phinuit in the Piper case. He could not prove his identity. But George Pelham, after proving his own identity, vouched for the reality of Phinuit. In the Smead case Harrison Clarke was not able to prove his identity, tho there was an effort to do so. But at times he apparently manifested supernormal powers.

The second point is based on the analogies of the incident with phenomena in the cases of Miss Burton and the young boy, the former discussed in the *Proceedings* (Vol. V, pp. 125, 456), and the latter in the *Journal* (Vol. VII, pp. 1-56, and especially p. 13). In both of these cases we found the dissociation connected with anæsthesia. When Miss Burton was anæsthetic up to the larynx, the face and eyes carried on their normal functions of perception while the anæsthetic portion of the body carried on independent automatic functions simultaneously. The phenomena were essentially the same as independent personalities, whether alternating or co-existent. It was the same with the young boy. While his face and eyes were normal some portion of the body was invaded with anæsthesia and performed acts of which he was unconscious. While I did not prove or try to prove anæsthesia in the case of Mrs. Chenoweth at the time, I have tested her for both anæsthesia and amnesia—with some

traces of subliminal hyperæsthesia which may be convertible with normal anæsthesia. It is probable that the conditions were essentially the same as in those of Miss Burton and the young boy, with possibly different areas of anæsthesia in her case. Whether so or not makes no difference, as the dissociation was the same and that prepared the way for the invasion of foreign personalities and represents a case where the invasion, whether alternating or co-existent, may possibly be foreign and not subjective. A portion of the organism is used for the intromission of outside influences, just as a portion of the subconscious may be used for the same purpose in mental transmissions.

Room is thus made for obsessions, inspirations, and manifold influences of all sorts besides the ordinarily recognized causes, provided only that we produce adequate evidence for these. The instrument and the obstacle to securing this evidence will always be the subconscious. It is apparently the medium through which the phenomena must be obtained that justify the belief in the transcendental and the extension of its influence; and at the same time its mode of activity will serve as an obstacle to securing that evidence in its purity. What we require is to study it so as to understand its processes or phenomena as well as we do those of the normal consciousness and we may then hope to ascertain the nature and extent of transcendental causes in the phenomena which invoke attention and often claim a spiritistic source. The agent for measuring and appreciating the facts must always be the primary and normal consciousness, but the medium or instrument for obtaining the facts for observation must be the subconscious and its rapport will determine whether the phenomena are due to physical or superphysical stimuli.

Summary and Conclusion.

We found that it was partly facts and partly an exigency in the controversy with the fluidic theories of Mesmerism that gave rise to the doctrine of a subconscious or subliminal process. The dualism of Descartes did not permit psychologists to suppose a third type of phenomena between mind

and matter, between mechanical and conscious phenomena. But finally facts were too strong for this view and subconscious phenomena obtained recognition partly to displace mechanical theories of certain mental phenomena and partly to bridge the chasm between the mechanical and the mental. This conception, however, did not figure prominently in the motives of the problem. The chief influence was the existence of facts which could not be disputed and which reflected all the functions of normal consciousness except normal introspection and memory of their occurrence.

Then came the use of this conquered territory to explain the nature of a mind and to explain all sorts of phenomena claiming a supernormal character. There followed this its use to explain the facts of genius, trance, ecstasy, hypnotic phenomena, "possessions", "obsessions", multiple personality, and various facts that were undoubtedly mental and yet not immediately appreciable by the subject of them. The subconscious in this process obtained a very wide import and covered every type of event between normal consciousness and purely mechanical events. Indeed it was made so wide as to make the area of normal consciousness insignificant.

The first step, however, was to define the subconscious and this could not be defined until we had defined and delimited consciousness in general. Its primary meaning was the mere negation of the conscious and might include everything physical and mental that was not comprised in the territory or field of the normal consciousness. Hence normal consciousness was defined to be the mental awareness which follows upon stimulus of some kind and associated with normal sensation and introspection.

This brought us to the view that normal consciousness is the first and last authority in knowledge and explanation. We have to interpret all facts in its terms, or in the terms of normal experience. They are not intelligible to us in any other form, in fact, are not knowable in any other way, whether its access to them be direct or indirect. The priority of importance and authority belong to it, and other phenomena only inferrible from effects within its indirect

cognizance will be intelligible only in proportion to their resemblance to normal consciousness.

It was on the basis of this general position that we entered into a criticism of the theories of Mr. Myers and associated writers. The subconscious or subliminal was defined by him as having wider functions than the normal, and the normal was only a part of a larger whole of which larger whole the subliminal was the larger part and apparently the whole. But by showing the misleading conceptions enforced by too strict an application of the analogy of the spectrum, we were able to show the necessity, on his own view, of distinguishing between the subliminal as the description of normal facts derived through normal channels, and of mental facts derived through supernormal channels. By distinguishing between the subconscious as a set of functions and the subconscious as types of phenomena, we were able to unify the meaning of the term as a name for an agent and not to confuse the facts with the subject of them.

This was effected by taking anæsthesia as the important fact in abnormal psychology, as the threshold is the important fact in normal psychology, and in this way defining the subconscious as the mind minus sensibility. In this way we directly connected the subconscious with the normally conscious and left as the only chasm the occurrence of anæsthesia and amnesia. The processes of action were the same in both the supraliminal and the subliminal and anæsthesia determined only the rapport of the subject. Anæsthesia diminished or removed this rapport with the physical world, so far as that rapport was normally appreciable, and opened the way to rapport with a supersensible world. Whether it ever reached this transcendental relation depended on the extent of the anæsthesia and perhaps on other conditions which we do not yet know. This conception of rapport and its relation to anæsthesia enabled us to connect sleep, trance, hypnosis, old age, and death as allied facts, while it also helped to show how foreign influences might invade the mind to attest their existence. The law of stimulation came in to limit the nature of subconscious phenomena and to suggest that, perhaps, the field of spontaneity in mind was narrower than supposed.

Subconscious phenomena were made as subject to that law as normal or supraliminal facts, and it became only a question of determining whether the stimulus was physical or super-physical.

With the limitation of the subconscious by the law of stimulation we found a way to explain its shortcomings in the matter of memory and in fact to establish that its powers both of receiving information and of using it were subject to the same conditions as normal consciousness. With its subjection to the law of stimulation, on the one hand, and the laws of anæsthesia, on the other, we determined its rapport or relation to environment as a varying one. This variation gave us a means of determining the causes for the differences between different manifestations of the subconscious. Where the rapport was predominantly with the physical world, whether the subject was in a normal or in an abnormal condition, the influence of transcendental stimuli would be at their minimum. Where the rapport with the transcendental was at its maximum the amount of transmitted information or influence on the subconscious from that source would be at its maximum. Between these two extremes we should find varying degrees of interfusion of both stimuli and their consequences, in the confusion of the mental data incident to the mixed relation. We should find cases of secondary personality claiming to be spiritistic in their origin that might have such a stimulus but yet show no contents involving a spiritistic source, but simply memories and thoughts instigated by foreign stimulus but dissociated from its intended contents. That is, the foreign stimulus was only a secondary one and its intention was lost in the dissociation and the diversion of its action. On the other hand, where the disturbing functions of the subconscious could be suppressed, the foreign stimulus might have free course to transmit its information and these contents become the data for the formation of secondary personalities which do not represent physically acquired knowledge. Between these extremes we should have personalities interfusing data from both sources.

The following is a most interesting illustration of the interfusion of subliminal and transcendental influences in psy-

chic phenomena. I had been experimenting with a communicator by the name of Horace Fry of whom the medium had never heard and could not have heard. All the records connected with his communications had been kept absolutely private and secret. In the subliminal transition to the trance on one occasion, after having had several previous sittings with Mr. Fry as communicator, the following marked the beginning of the subconscious stage.

"Do you know any one by the name of Calvin?

(Only one person.) [A stranger in the West in mind.]

That name keeps ringing in my ears. Mrs. Eddy had a coachman by the name of Calvin Frye. He died very suddenly. I don't mean that I think it is he, but I am reminded of him."

Here the coincidence is in the name Frye with the name of Horace Fry, the communicator at a previous and at the present sitting. But the subconscious content dominated so that there was no apperception of the cause that suggested the name. The transcendental and subliminal influences fused, without the subliminal discovering the stimulus. This rather tends to confirm the hypothesis put forward that we might have a supersensible stimulus and nothing but subliminal contents. All that the subconscious was aware of was its own memories, except that it was aware that they were only memories without consciousness, so to speak, of the cause of their emergence. That is, it illustrates transcendental stimulus with nothing but subconscious contents. Besides it indicates, also, the hallucinatory tendency in subliminal phenomena. Here she kept hearing the name Calvin "ringing in her ears" when the real name was *Horace*, the name Calvin being a mere memory and confessedly so.

Consequently the incident illustrates three interesting phenomena: interfusion of transcendental and subliminal influences, transcendental stimulus and subconscious contents, and hallucinatory tendencies in subconscious phenomena, the last showing the tendency to simulate reality in the processes of consciousness.

I must add, also, that this incident, as well as many others,

came after I had worked out the hypothesis and did not suggest it. Less striking illustrations had suggested it.

There are examples of the interfusion of the subliminal and transcendental which will illustrate the fact that the latter gets through instead of merely exciting subliminal recollections. A few instances should be given to indicate that the phenomena are not unusual. The first instance I take from a published record (*Proceedings Am. S. P. R.* Vol. VI, pp. 287-288).

"Is it over? (Yes.) It didn't last long did it?

(Not any longer than usual.)

Who is Helen? Do you know?

(I am not sure.) Helen, Helen. (Find out about her.)

I? (Yes.) [Pause.] She is Helen H.

(The rest of it.)

I don't know. It is some name like that. I can't hear. May I tell you some other time?

(Yes.)

[Pause.] It is funny I never told you about Charles. It is some one connected with you in spirit.

(Yes.)

I mean your own friends and family. Do you know him? (Yes.) I call him Charles. I never heard it that way before."

Now here there was consciousness of the end of the sitting and of my presence. The impersonating stage of the trance had passed and a certain measure of self-consciousness had returned without normal æsthesia or sensory consciousness. In the midst of it came these two names which were supernormal, one that of the daughter of the communicator in the deep trance and the other that of my brother Charles. The interest in this last instance lies in the fact that he was usually or always called Charlie, and recognizing at last what the relation was to me the medium remarks that she "never heard it that way before", which would probably be correct. She had previously given it as Charlie. But the main point here is the mixture of self-consciousness and the intrusion of foreign influences in the subliminal state. There

are still better illustrations of it. The next one quoted is a very pretty one in this respect. Cf. same record, p. 329.

"I can see the front of Professor James' house and I see a lady going there with flowers for Mrs. James. She opens the door and the lady stays only a few minutes.

(Did you say a man and a lady?)

No, just a lady. She has a big bunch of flowers. I think she is taking them for Thanksgiving. They are big flowers and look like chrysanthemums, not all yellow but some violet ones. Mrs. James looks at them but tears come to her eyes.

[At this point I coughed from the presence of mucus in my lungs.]

You will have to take more medicine. White Cloud will give you daisy heads. [White Cloud is one of Mrs. Chenoweth's controls.]

(I need rest.)

Yes, but when you can't get it you will have to take medicine. Take my hand. [Hand taken to help her out of the trance.]

Did you ever see my dog? (Yes.) Do you like dogs?

(In the right place.)

Where is that? Not in your presence.

(Out of doors.)

What do you have? Cats or children?

(Children. They are nearly as good.)

That's your joke. [Smiling.] What is that in my neck every time? [Signs of distress which nearly always occurred when Professor James purported to communicate.] "

The incident about the chrysanthemums was verified, so that we have an instance of post-terrene knowledge, and immediately that my cough is heard subliminally the subconscious starts off on its own thoughts. There are hundreds of such instances of this interfusion of the transcendental and the subliminal. In one instance the communicator was trying to transmit some incidents connected with the political campaign of Bryan and McKinley, and as he was a clean shaven man the subconscious more or less correctly com-

pared their faces, showing how her own recollections inter-fused with the mental picture of my cousin's face. Cf. volume mentioned above, p. 761.

In all this the subconscious and the normal consciousness represent the same functions, but adjusted differently to environment or stimulus. The distinction is not in functions, but in contents, while the normal consciousness must be the standard for measuring experience and making it intelligible to us.

There are some considerations which may be treated more or less as corollaries of this discussion, when taken in connection with views already published. They do not summarize what has been said here only, but follow upon it and supplement it with the results of experiment. I refer to the place of our subconscious life in survival and in our personal development.

Readers of Mr. Myers's views as developed in *Human Personality, etc.*, will recall that he based his belief in survival on the fact and powers of the subliminal. Communication with the dead he made a subordinate part of the evidence. It rather came in to confirm the conclusion based upon other evidence. It was the inutile character of the subconscious life in the struggle for existence, its powers extending beyond the normal capacities of the mind, and the various exhibitions of the supernormal in telepathy, and similar phenomena which seemed sufficient to Mr. Myers for establishing survival, and he made little of mediumistic phenomena for sustaining his contention, tho there is evidence that his conclusions were more influenced by them than it was respectable to admit. But however this may be, it was the subconscious and its phenomena that constituted the mainstay of his theory of survival.

In the sequel I may find some truth in this view, tho not in the evidence, or perhaps better, not in his way of proving it. But before stating this it will be best to avoid illusions which such a doctrine might create. The cleavage between the normal and the subnormal, the supraliminal or colliminal and the subliminal, between consciousness and subconsciousness, is usually spoken of as if they had nothing in common

and as if they were as far apart as two individuals. It is true that, often, if not always, the normal consciousness has no knowledge of what is going on in the subconscious, and in certain cases of alternating personality the subconscious does not seem to know what takes place in the normal or other personalities, but usually the knowledge gained by the normal consciousness is in the possession of the subconscious also, and in hysterical cases, as we know, the subconscious obtains information through the senses which normal sensibility does not perceive and this at times when the normal sensibility is evidently inactive. But in spite of all this, there has always been an apparent cleavage between the normal and the subconscious, and this leaves the impression, as we have shown above, that the subconscious represents an entirely different set of faculties from the normal consciousness. I have attempted, however, to show that the subconscious is exactly the same set of functions as the normal save that it is minus normal sensibility: that is, anæsthesia cuts off normal sensation and perception while subliminal perception is there. If we wholly severed the subconscious from the normal contents of the mind we should purchase survival at the expense of personal identity. That chasm, of course, is bridged by the actual connection between the normal and the subliminal in spite of their apparent cleavage, the knowledge of the normal life, which is rapport with the physical world, being the possession of the subconscious. It is by this means that personal identity is preserved when death cuts away the normal consciousness of the physical world. Death, as we have seen, is but withdrawal from rapport with the material world and it is the subconscious that survives, but not any more as a subconsciousness. It is the same consciousness as before, except that sensory experience and introspection are not a part of it.

To that extent, then, Mr. Myers was right in emphasis upon the importance of the subconscious in the matter of survival, but wherever he may have left the impression that it was by virtue of the subliminal that we survived, he left a false impression in the present writer's opinion. We may not have any consciousness of the material world after death,

but we may have the same functional activities of the mind that we had when we were incarnate, and in fact memories communicated show that we do, and they come as introspective phenomena just as definite and clear as when living. But they are no longer subconscious in any sense which we have to apply in our lives.*

But there is another important way of representing it which will explain how far Mr. Myers was correct, without being exactly his view. Nowhere in his work has he indicated what I here mean to indicate.

There is a fundamental peculiarity in the subconscious that is not often recognized for what it means. We observe the facts which are associated with its activity, but usually disregard their meaning for the real character of subliminal

*I may here call attention to certain things in the work of Mrs. Mary Baker Eddy, the founder of Christian Science. It has been authentically proved that she was at one time a practising medium. Her advertisements stand in the columns of "*The Banner of Light*", a Spiritualistic paper now extinct. Her fundamental doctrine was that matter was an illusion, and she constantly refers to "*mortal mind*", terms which imply an internal contradiction to any one who knows what "mind" has stood for in all history, namely, the *immortal* part of man. But I have gotten this form of expression through psychics who never heard of Mrs. Eddy's work, and whether so or not, the phrase might have a perfectly definite and correct meaning, if it had been defined in scientific terms. The real trouble with Mrs. Eddy was that she did not know the meaning of her own language in many cases, perhaps in all. If she had referred to "sensory consciousness" or "physical consciousness", meaning that death meant the extinction of rapport with the material world, precisely the same condition that is produced by anæsthesia, but permanent, she would have expressed a clear truth. But that would have identified her with the Spiritualism which she renounced to organize something offering more material rewards. From this it will be seen what the source of her view of matter was, tho she never seems to have caught its meaning. To the discarnate matter must be an illusion, a "shadow", as it is sometimes called. This applies to the *spiritual*, not to the *physical* world. That is, her doctrine as applied to a transcendental world is correct: applied to this, it is false. Hence in two of her fundamental conceptions she was a Spiritualist, tho this fact was concealed in the absurdity of a language made to apply to wrong situations, one couched in a contradiction and the other applying to the discarnate life. If she had known anything about psychology, normal or abnormal, or even about anything whatever, she would not have expressed herself as she did. But in her ignorance she told a truth out of relation and never discovered it.

action. I refer to its peculiar function for producing apparent reality in its action. I mean by this that subconscious activities and products are essentially hallucinatory in their character. This is evident in dreams, deliria, somnambulist phenomena of all kinds, including hysteria, visions, clairvoyance, and mediumistic "mental pictures" representing communications from the dead. I have alluded to this characteristic in all these phenomena, except the last type, in my first Report on the Piper phenomena (*Proceedings Eng. S. P. R.*, Vol. XVI, pp. 281-288), and discussed their bearing upon the possible nature of a life hereafter. I shall not here reproduce all that was said there. I wish only to remark the general law of subconscious action, which is the reproduction of its mental states in the form of apparent reality. Thoughts of sensation are as vivid and as real as normal sensations. In our dreams we seem actually to see the things we dream of. So with every form of subliminal action. Here we are divested of rapport with the physical world. Anæsthesia has removed all knowledge of the sensory or physical world and the mind is free to produce its own world. Stimulus does not determine what the form of it shall be. Whether acting from stimulus or not, it acts on the data handed to it from previous sensory experience and creates, therefore, its own world. Here it is free from the dictation of sense stimuli. It acts on its own initiative and responsibility and its creations are its own.

Now as death removes the sensory consciousness and its stimulus, the soul is left with the "dream faculty" and the contents of past experience. The functions that characterize the subliminal or subconscious determine its activities, at least until adjustment to an etherial world can take place, and hence creative fancy and imagination may have free play, just as they do in normal life, only in this last it is regulated or inhibited by the necessities of adjustment to a world of physical stimulus. But in the etherial world which may be more largely mental in its nature, this function of creative imagination may have freer play. Physical wants have disappeared and mental or spiritual have taken their place, and the mind may indulge free play with its "day dreams", cre-

ating its own worlds as it does in our ordinary dreams or waking fancies. If then the spiritual world be a *rationalized dream life*, as one philosophic friend of mine hopes it is,—and poetry in normal life is this,—we might expect to realize our ideals in any direction and proportion we desired. Spiritual activity in a transcendental world would be what it is here and now, the free activity of the mind along the line of its ideals,—good or bad, we might add. There may also be reactions to stimuli of an etherial type, but as that may not involve action, as in the physical world, for self-preservation, there would be greater freedom for spontaneous realization of ideals characteristic of the mind or subject itself. With the power to create by mere desire and poetic imagination—and “poetic” in the Greek language meant that—reality may be nothing more than what our dream life is, tho made orderly, as it may be in our “day dreams” when directed by rational minds; and this taken with the hallucinatory function of the subconscious may yield something more satisfactory than we find in subordination to physical stimulus. Even in the physical world, sensory products, according to the doctrine of idealism, are mere fancies in so far as they represent reality. Sensation is not like things. It is only a correlate of them, the mind's own reaction against stimulus, without reproducing them in likeness. We have seen above that this view may be qualified, but with the qualification it still holds true that the mind does not, in its products and reactions to stimulus, represent the cause as it is exactly. The reactions are subjective whatever else they may be. The consequence is that dream creations and hallucinations are still more unlike the stimuli that may be supposed to incite them. Remove the bodily life and connections with the physical world and leave the spontaneous actions of the mind living on the acquired ideas of the past and the momentum of their action, and we may well realize what an idealizing tendency would produce. Spiritual activity would have free play and it would depend only on the rationality of the mind's habits to determine what the idealization would be and what the “world” would be that the mind would create.

The important thing for us, however, is now not what

such a view would represent in a spiritual world but what it will do with the facts which come to us as communications from that world. We are constantly confronted with statements that are paradoxical to our minds, contradictory, absurd, or unintelligible. It is not the place here to go into details, as we must leave readers to their own experience with the real or alleged communications.* In individual

*I have quoted Pierre Janet for the close relation between sensibility and memory, and also called attention to the doctrine of Mrs. Eddy (Cf. Foot-note p. 177), regarding the "mortal mind", showing that hers was a spiritistic position and meant that it was the bodily, material, or physical consciousness,—the "exterior consciousness" in the teaching of the Imperator group through Mrs. Piper,—that perished. If then sensibility and memory are so closely connected or interdependent, the fact may raise the question of how far earthly memories survive beyond the grave or how personal identity can survive, dependent, as it is, on memory. But right here we have the interesting phenomenon that shows how memory may survive despite this apparent dependence. We find that hypnotic subjects have a hypnotic memory but no "physical" memory of the facts perceived. That is, the sensory memory does not exist, tho the subconscious takes cognizance of stimulus. This seems to be true of all stimuli; namely, that the "interior consciousness" takes cognizance of them as well as the sensory, and that it is the sensory aspect that disappears with anæsthesia, trance, sleep, old age, and death. Hence personal identity and memory may completely survive without sensory accompaniments.

We have in this conception of the case an explanation of the bewilderment constantly reported of discarnate spirits on their first arrival in the next life. They do not know where they are or may even for the moment forget who they are. The condition is the same as in dreams. We may not know where we are, always thinking we are where the remembered images place us. We have no sensory consciousness for orientation and are left only to the inner or "interior consciousness" for the determination of our whereabouts. The same categories of mind act then as in normal life. That is, we think and reason with the same principles and form our judgments accordingly. The sensory stimuli are gone and we are left, at first to say the least, to the momentum of our past life and its imagery for the discovery of our identity, and new "sensations", like new mental images not located in our past, would only avail to bewilder us. Deliria and dreams would describe our condition, no matter how rationalized they might be. It would take time to orient ourselves and to know what the imagery meant. Meeting friends and recognizing them might soon restore our mental balance sufficiently to enable us to determine the new condition and the bewilderment would disappear as we could either adjust ourselves to the new world or as we had power to inhibit the hallucinations which the past created.

cases we do not observe these anomalous characteristics, they are more or less consistent with each other; but when different cases are compared they do not always agree. The representation of that world is not always the same, any more than the representation of the sensory or physical world is the same for different grades of intelligence. Nor will the subjective modifications of the subconscious by mediums account for the variations in the accounts. They may explain many discrepancies and differences, but they do not remove all of them. There still remain differences that are not only greater than those we find about the present world among different people and in different ages, but they are often so preposterous in comparison with what we know of the world of experience that they are wholly incredible. All these discrepancies, however, may easily be explained by the view that the subconscious functions of idealization may be the ones that dominate the activities of a spiritual world, at least for a certain stage of its life. If we simply extend into that life the habits of "day dreaming" and poetic imagination, we may easily understand how communications with it, especially when "mental pictures" represent the process of communication, would present contradictions and absurdities of every conceivable type in the effort to tell what that world is like, as well as confessing their inability to describe it and ours to understand it. Let me enumerate a few of the things explained by this view of the mental action in a transcendental life, at least for certain conditions of it.

1. The explanation of the contradictions in the accounts of that life, after making all allowances for subliminal influences from the minds of the mediums.

2. The explanation of apparent realities in the things described in that life. Thus that life seems to duplicate our physical existence in its forms, when these forms may be only the mental pictures which are transmitted and taken by the subconscious of the medium to be real, as we do in our normal dreams, thus mistaking the fact that they are idealistic creations of the mind. Thus in communications there is no distinction between the representation of a person and of an inorganic thing. An old wagon, knife, tree, house, or any in-

animate thing will appear to be as real as a person whom we suppose to have survived.

3. The apparent restoration of the long past to reality, when associated with the "mental picture" method of communication, becomes perfectly intelligible in this view of that world, no matter how much else may be true about it. In mediumistic phenomena we constantly meet this type of incident and it has always been perplexing. But with the mind tending to create apparent reality in its thoughts, and their transmission in apparent physical form, we need have no difficulty in understanding its occurrence when ancients purport to communicate.

4. It explains the contradictions and differences of opinion expressed by various types of communicators, who may be communicating their mere fancies and theories of things no better than similar creations of the living. The inanities and insanities of the living may be a part of personal identity and come back to us in communication. There are certainly some cases of real or alleged communication that could be explained in this way. Much of the astronomical matter parading as philosophical constructions of the universe by spirits might possibly have this genuine origin and be none the better or worse for that.

It is certain that all the anomalies of spiritual revelations can be adequately accounted for on this continuance of hallucinatory functions and the communication of their contents in favorable situations. Take one concrete form of the phenomena, namely, the many cases in which certain communicators are said not to know that they are dead. This seems to us usually an absurd statement. But a little reflection will show that it is easily conceivable. We duplicate a similar phenomenon every time we dream. We are not then conscious of our own body and do not know either that we are living or that we might be dead. Anæsthesia produces the same condition and sleep involves normal anæsthesia. We are not conscious of the real condition of ourselves under this extinction of rapport with the physical. It would thus easily be conceivable that a soul, suddenly escaping the body and without ability to introspect the actual situation, might

be wholly unconscious of having died. The prolongation of the hypnogogic images or hallucinations accompanying the passing, or the continuance of subliminal activity without knowledge of what death means, this having been wholly misconceived when living, might readily give rise to the belief that the apparitions before the mind, like dreams, deliria, hallucinations, hypnogogic illusion and other imagery, were indications of actual existence, and so they would be, the introspective appreciation of them carrying with it all the mental categories of existence save that of normal sensation and yet apparently be precisely those categories and their effect. Feeling that we are not dead would thus be a perfectly natural mental state, and it would only be a question of how long such subjective apparitions remained and whether any of them were actually transmitted mediumistically, to determine the general nature of the process which gives rise to such variant ideas of what the spiritual world is. That world may have its morbid as well as its rational aspect, and one law determine both of them as it does with the living.

There is a most important corollary to all this, and it comes from the view which was discussed in the last *Proceedings* (Am. S. P. R., Vol. VI, pp. 48-49), taken in connection with the realistic nature of subliminal action. I refer to the difficulties of communication attending the "mental picture" process. I shall only briefly state it here.

Readers of that volume will recall that one of the communicators indicated that, if what a man thought, whether central or marginal to consciousness, became visible or audible to our friend in conversation, he would think us mad, "wandering in mind". The communicator stated that the discarnate think as we do, only that what they think becomes visible or audible to us. This is to say that discarnate thoughts appear as realities to the mind that receives them telepathically or otherwise. Here we found the secret of the "mental picture" method of transmitting thoughts, and the source of confusion in messages, this being caused partly by the character of the communicator's influence on his own ideas, partly by the judgment of the control, and partly by the conscious or unconscious selection by the medium's mind

from the panorama presented to her mind. But the explanation of the process of communication and its confusion was not the only important contribution of this view. I mentioned another, without explaining its implications. This we must remark here.

I refer to the fact that the communicator's statement identified the normal consciousness of our minds with the dream life in all its essential features. I explained that our reason for distinguishing between them was that, in normal life and conversation, we select what we shall attend to and convey to others, neglecting and usually forgetting the marginal thoughts that pass before the mind at the time. But if we were to compare the whole contents of normal consciousness at any time with the dream life we should find them very similar, equally chaotic on the whole. The body with its inhibitions in normal life serves as a cloak to conceal what is really going on in the mind. We restrain some thoughts and forbid them utterance and express only what we desire to be known to others. Hence the ease with which we can play hypocrite in ordinary life, an impossibility where the whole conscious and perhaps unconscious contents are or might be transmitted to a friend. Matter is thus the cloak of hypocrisy. The real personality is not revealed where the subject wishes to conceal it. The subconscious life goes on with impunity and betrays itself only in the subliminal products of the invalid, the memories or thoughts unconsciously transmitted to the normal life in dreams, and other unwarily indicated facts.

It will be clear from this that, in our normal life, our evolution is not all in the mental states by which we are known or even in those by which we emphasize our interest by attention. The soul's development is not merely in the consciously introspective facts which we wish to make prominent or by which we wish our neighbors to know us. We are constantly developing our souls by the marginal thoughts in consciousness and also by the purely subconscious actions which never emerge in the normal life. Our salvation or damnation is thus preparing itself unwittingly, it seems. The marginal thoughts may be dragging us downward while

the central ones, affected by a knowledge of our objective and social interests, may be drawing us to the better result, tho even here much will depend on what our standard of value is. At any rate, the apparent character may not be the real one, whether good or bad, and evolution, whether of salvation or damnation, is pursuing its course in the subliminal as constantly and as effectively as in the supraliminal or colliminal consciousness.

But our normal consciousness, in so far as it involves attention and therefore *will*, may affect this whole stream. We have the power of inhibitory influence upon the tendency of certain ideas to remain or constantly emerge in consciousness. I need not go into this in detail. The psychologist, and even the ordinary layman, knows this. All are familiar with the fact that even the subconscious is thus indirectly under the control of the will and may do something ultimately to determine the ideas that the subconscious may bring forward. It will all be a question of habit. With this in view we may well call attention to the relation between this life and another, where the subconscious functions of creation continue and where there is perhaps less inhibitory power over the mental stream. Of that, in the distant future when we know more. But it is clear that our salvation or damnation, to employ religious terms, will be very much affected by the influence which normal life exerts on the subconscious.

With the subliminal functions and their creative nature as the endowment of mind apart from its physical embodiment, and with the lack of inhibitions which might come from a physical connection added to the law of habit in their earthly condition, we may imagine what the law of personal identity would impose. The liabilities from an uncontrolled or unregulated subconscious would become great and hence the rationalized dream life of the transcendental world would depend on the influence exercised upon the subliminal by the proper adjustment of the inner and outer life of the individual while embodied. The responsibility remains with the normal consciousness to see that its idealism be not only correct but that it inoculates the subconscious with the same. The

law of association will follow the lines of least resistance and the evolution of the mind will be under the dominance of the subconscious unless the normal consciousness exercise its right of supremacy. The connection, then, between the present and the future state of the soul will depend on the direction which the mind's activities take. The creative tendencies after death will be the real functions of the mind, and if they have been concealed by the bodily cloak we can imagine what the revelation on the "other side" would be. In any case a large part of its evolution will be in the unconscious life unless the conscious exercise its autonomy in the direction of the real life and bring the subliminal into the line of action that will make it rational after the separation from the physical body.*

* Readers of Robert Louis Stevenson will remember his essay on "*The Lantern Bearers*", odd and apparently meaningless until they come to read the third chapter of it, where they discover that the first part was a psychological preparation for remarks on the "underground" activities of the mind. "*The Lantern Bearers*" were some boys who took pleasure, like children with their toys, in some perfectly asinine performances in connection with some poorly contrived lamps or lanterns. With this example of great pleasure from trivial things he comes to the mature mind and finds it actually imitating the boy's habits in the securing of its pleasures. I quote him.

"For, to repeat, the ground of a man's joy is often hard to hit. It may hinge at times upon a mere accessory, like the lantern: it may reside, like Dancer's, in the mysterious inwards of psychology. It may consist with perpetual failure, and find exercise in the continued chase. It has so little bond with externals that it may even touch them not; and the man's true life, for which he consents to live, lie altogether in the field of fancy. The clergyman, in his spare hours may be winning battles, the farmer sailing ships, the banker reaping triumph in the arts: all leading another life, plying another trade from that they chose; like the poet's house-builder, who, after all is cased in stone,

"By his fireside, as Impotent fancy prompts,
Rebuilds it to his liking."

In such a case the poetry runs underground. The observer (poor soul, with his documents!) is all abroad. For to look at the man is but to court deception. We shall see the trunk from which he draws his nourishment; but he himself is above and abroad in the green dome of foliage, hummed through by winds and nested in by nightingales. And the true realism were that of the poets, to climb after him like a squirrel, and catch some glimpse of

While we may be certain of the process of mental development outlined, we have no such assurance of what the application of it to another life may be. But as the process imagined gives perfect unity and intelligibility to what would otherwise appear as a perfect chaos, we may well tolerate it as a tentative hypothesis of at least a part of a spiritual life, while we may get an inkling of what the ethical process is in preparation for rationalizing it when it comes. The truth of Mr. Myers's conceptions then is not in the evidential value of subliminal phenomena for survival, but that the functions characterizing subliminal action may explain, in part at least, the mode of life apparent in our data, while it removes the paradoxes and absurdities from the apparent realism in the facts. That is to say, we see the phenomena in the light of an idealistic psychology, not necessarily idealistic in an ethical sense, but as subjective products of functions whose contents are at least partly due to past habits. It is here that the ethical aspect of the problem appears for us in our present life, in which the future, in this life as well as beyond it, is determined or prepared by our mental habits that affect the subconscious as well as the conscious life.

heaven for which he lives. And the true realism, always and everywhere, is that of the poets: to find out where joy resides, and give it a voice far beyond singing."

Here we find the real life in the margin of consciousness and it is the real spiritual development of the man. It does not require intellectual or other culture to have it. It is the property of the peasant as well as the king: perhaps it is only in the peasant that we find it pure and exalting. It is spiritual because it is fancy and "the mysterious lawards of psychology." The king's and the aristocrat's is material, because it is sensation, the result of his own creation in the material world. The marginal field of consciousness got outside the hard realism of life offers an unexpected development and it is one equally accessible to all and not dependent on sense, but the will to idealize in the imagination. Here it is that nature democratizes everything and justifies the teaching of Christ that it is the poor to whom salvation comes.

Appendix

A CORRECTION.

In my first Report on the Piper case occurred an incident which appeared to have some significance from the association which it seemed to have. It was in connection with the name Cooper. Cf. *Proceedings* Eng. S. P. R., Vol. XVI, p. 397. After referring to the "friendly discussion and correspondence" with this Cooper the communicator, purporting to be my father, said:—

"I had also several tokens [?] which I recollect well. One was a photo to which I referred when James was present and in my collection."

The word "tokens" was not read by Dr. Hodgson and myself until the comparison of the record with the original automatic writing while the Report was going through the press. The term "tokens" was so suggestive of my father, as it was the name to a little collection of lead coins used at communion services, that I at once got the little bag of them that he always kept, as an elder in the church, and showed it to Dr. Hodgson. The fragmentary character of the messages and the fact that my stepmother denied my father's having any photographs of this Dr. Cooper, taken with the circumstance that allusion had been made to what I regarded as one of his own photographs, led me to interpret the term "tokens" as a reference to the symbols mentioned, treating the incidents as separate ones according to the general character of the records. The reference to them would have been quite natural in connection with that name, as the controversies turning about the time and events with which that name Cooper and the correspondence were associated were just the questions affected by those "tokens". The word was not characteristic with my father in connection with anything else, so far as I can recall.

But Professor Leuba, in his discussion of the incident, claimed that the term "tokens" should be interpreted, not as specifically referring to these coins, but as a general term such as

souvenir or symbol of friendship. There were some gratuitous and exaggerative remarks accompanying his interpretation which I need not note here, beyond the statement on his part that I had regarded it as a "wonderful incident" when I had but said it was interesting.

My reply to his interpretation was a defense of my own treatment of the term and incident. But I wish now to concede his interpretation of that term, owing to a circumstance which I recently discovered in an accidental manner. My stepmother had denied that father had any photograph of the man. In a recent conversation with her regarding this Dr. Cooper, I made a reference to the photograph again and she repeated the denial but went on to say spontaneously that a cut from a photograph of the man had been in the paper that told of his death and my father was much interested in it and kept it for a time. This fact establishes a closer connection between the photograph and the word "tokens" than I had allowed in my original interpretation, where I had wholly separated them owing to the supposed relation of the reference to a photograph and my father's own previously mentioned. But, finding that the allusion to photographs in connection with the name Cooper has more relevance than I supposed, I frankly concede the use of the term preferred by Professor Leuba, and the incident as I told it loses its interest entirely. But the reference gains in evidential value for the identity of this Dr. Cooper.

There are several other discoveries of significant incidents upon which I have commented elsewhere and which show that minute inquiry tends to verify and strengthen incidents that had once seemed untrue or unverifiable. Cf. *Proceedings Am. S. P. R.*, Vol. IV., Preface, and *Journal Am. S. P. R.*, Vol. V., pp. 49-50.

JAMES H. HYSLOP.

PROFESSOR JAMES'S THEORY OF SURVIVAL.

Professor James had a theory for supporting survival that claimed to have affinities with that of Mr. Myers and the monistic type of mind and even Kant. He assumed with the physiologist that consciousness was a function of the brain, conceding

all that the materialist might claim in the meaning of the phrase except its supposed implication. This implication was that all functions of the brain must perish with the body. But Professor James proceeded to distinguish between "productive", "permissive" or releasing, and "transmissive" functions, holding that consciousness might be a "transmissive" function and all but the sensory aspects of it, determined by the organism, might survive. "Productive" functions were interpreted to mean the direct action of the subject that could be treated as their cause. "Steam is a function of the tea-kettle", "light is a function of the electric current", and "power is the function of a moving waterfall" are illustrations in his statement of "productive" function in which the idea is that the tea-kettle, the electric current and the waterfall generate or create the phenomena or action which is called the function. This I think the true meaning of the term "function", which implies that it is the activity of the subject in which it appears and this regardless of the question whether it began its existence there or had it initiated by the releasing action upon it of some external agent. The trigger of a crossbow he regarded as exercising a releasing or permissive function. Lighting of gunpowder by a match or spark may be similarly treated. This, however, may be treated as a "productive" function on the part of the releasing agent and so not productive in any independent sense. "In the case of a colored glass, a prism, or a refracting lens we have transmissive function", to use Professor James's illustration. "The energy of light, no matter how produced, is by the glass sifted and limited in color, and by the lens or prism determined to a certain path and shape."

It is to this latter type of function that he compares consciousness. He assumes that it may be *transmitted* through the brain as light through a glass, and on this assumption he defends the possibility of its survival by transmission to some other subject than the brain. The illustration is a very unfortunate one for his method of argument. He begs the question with the physiologist. To make consciousness a "transmissive" function is to say that it is *not* a function of the brain, and it does not do to take that view for granted. His hypothesis required him to obtain the transmission in spite of its being a function of the brain. But to make it a "transmissive function, however pro-

duced" is to assume that it is a function of something else than the brain, a "productive function", and that is precisely the contention of the spiritualist, a position that does not require any "transmission" whatever for survival. If he means to maintain that the brain is the transmitting agent or medium for its physical expression that is another matter. But that is to assume that it is either modified by the medium or not modified by it. If modified, it is the modified consciousness that survives which would be contrary to his supposition. If it be the unmodified consciousness, there is no need of the transmission. The mechanical theory based upon the idea of the transmission of motion or force is no analogy for the persistence of consciousness, unless we mean to imply some form of reincarnation with its loss of personal identity, as this conception is a flat contradiction of the survival that is wanted and is not survival at all in the ordinary conception of it. In transmission the thing transmitted is not properly a "function" of the subject or medium transmitting it. A "function" is a quality, property, or mode of activity of the subject in which it occurs. It may be the function of a medium or subject to transmit motion, but transmitted motion is not properly the transmitter's "function." Consequently nothing is gained by the transmission theory.

To assume that consciousness is a "transmissive function", as in the illustration chosen by Professor James, where he gives the analogy of the lens, or prism, or colored glass, admits that the thing transmitted is a "productive function" of something independent, or originates or is produced by some other subject external to the transmitting medium, and that is to concede or assume the existence of a soul, a position contradicting that which Professor James took in his psychology where he said we did not require a soul for the explanation of consciousness. It was precisely because he never saw the meaning of his own conception of the case and his sympathy with the physiological and materialistic theory, that consciousness was a function of the brain, that he dispensed with the hypothesis of a soul. But it is surreptitiously brought in here with his "transmission" theory and without his knowing that he had done so. Otherwise it is meaningless. There would be the same reason for supposing the transmission of digestion, circulation and secretion.

Every one recognizes that this is preposterous and it is only the worth of consciousness as it appears to each individual that tempts him to lose his sense of humor on that point. Functions continue because their subjects continue. When the subject dissolves its functions dissolve with it.

Evidently Professor James had in mind a larger reservoir of reality of which consciousness was an emanation, as he makes allusion to this idea in defending the possibility of survival and while that is a conceivable view—the pantheistic and monistic view—it is contrary to his pluralism and makes all talk about transmission unnecessary. The "transmission" theory presupposes pluralism and represents the transmission idea in mechanics where motion is transferred from subject to subject, but loses its identity. When we revert to monism or pantheistic conceptions it is absurd to carry the idea of "transmission" with them, as that idea belongs to a totally different system of thought.

Another part of his theory has more to sustain it, tho "transmission" would make it absurd. I refer to his adoption of the view of Mr. Myers in which he thought it was the sensory consciousness that might disappear while an "intellectual consciousness" might survive. This may be true, assuming that his "intellectual consciousness" is convertible with Myers's subliminal. But "transmission" is not necessary for this. Mr. Myers looked at the subliminal processes as inutile in the present physical world and as not representing functions correlated with our present environment and so he inferred teleologically that they implied survival. But he carried the idea of a soul with them and never mentioned the "transmission" idea, which was suggested to Professor James because he had denied the need for a soul. It is quite conceivable that the sensory or physical consciousness should not survive while the subconscious functions, being more specifically the intrinsic functions of the mind, might survive with it adjusted to an etherial or spiritual environment. It is a question of evidence, not of any theory about their relation to a soul: for they, too, might be a function of the brain, whether rudimentary or incipient. But Professor James cannot appeal to the idea in a "transmission" theory, since the soul and the "transmission" theory do not go together in his mind.

JAMES H. HYSLOP.

PROCEEDINGS
OF THE
AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

A CASE OF POLTERGEIST.

Introduction.

By James H. Hyslop.

The following record of experiences in 1874, with an account of the investigation and report of witnesses, was put into my hands on April 25th, 1905, by Miss Helen J. Clarke and her mother, now deceased. Professor Elliott Coues, of the Smithsonian Institution, and Dr. Richard Hodgson both thought it ought sometime to be published, but were not in a position to give it attention or publicity. I suggested that it be filed with the newly organized American Society, which was then in process of formation, and the sequel of this was the entrusting of the manuscript to me at the date above mentioned. I was never able to examine it until the winter of 1910-'11. I then read it carefully and made a number of inquiries regarding special points whose answers are embodied in foot notes at the appropriate places.

The record consists of three important documents. First, there is the original account of the facts written out immediately after the events by Mr. Thomas Brownell Clarke, and afterwards published. Second, there is the Report of the Committee which was never published in its entirety. Third, there is the original stenographic record of the examination of the witnesses. The order of my acquiring the records was the reverse of that just given. I received the original stenographic record first, the Committee's Report next, and then the record made by Mr. Clarke.

The reasons for including the account of Mr. Clarke will

appear more fully stated later, but in any case such an account should be a part of the case. Miss Clarke had not seen the value of it and never dreamed of sending it to me until long after the others had been received, and, indeed, I had written the discussion before I knew of its existence. Miss Clarke happened to think it might have some value and sent it to me for examination, not supposing that it would have any importance in the account of the phenomena. I at once saw its value and resolved to include it in the published account of the case.

It was published by Mr. Clarke as a defense of his family from the aspersions it had to meet from the gossip set afloat by the Committee, and hence, besides being an original account of the facts, it throws much light upon the ways of investigating Committees in such cases, when they publicly express one view and privately another. The account was written before the Committee made its examination, but was not published until afterward. Miss Clarke writes regarding it: "My mother told me within the last year before her illness, and I knew it already, that 'your father wrote down each thing just as it happened those three nights before he went to sleep.' Was it not remarkable, as he was not a scientist nor an 'investigator' at that time." This was written on the date of August 1st, 1912. Her mother died January 7th, 1912.

When Mr. Clarke published this account he added a preface and a chapter of defense against the accusations which the Committee allowed to circulate. Miss Clarke thinks it would have been wiser to have refrained from some of the discussion, but it was natural for a man of honest character about facts and not caring primarily for the toga of respectability, which many prefer to the truth, to indulge in strong argument when a bare statement of the facts might have been more effective. But the important thing in it is its witness to a situation which the Committee's Report does not indicate in the slightest manner. The significance of this published account and discussion will be taken up later.

The primary value of the record is that the phenomena were investigated as carefully as possible on the spot and at

the time they occurred, with stenographic records of the testimony by the witnesses, taken down under cross examination by a lawyer and others. Professor Joseph LeConte, of California University, was one of the interrogators and thus adds the weight of his interest to the Report. Accompanying the Report was the following statement of Miss Clarke, written in her own hand.

"The following are the names and brief memoranda of some of the witnesses who gave their testimony willingly to the manifestations at the Clarke home in 1874.

"Thomas Brownell Clarke, born in Meriden, Connecticut, in 1823. He was of old Puritan stock, the first of the family being James Clarke, who landed on Plymouth Rock. He was tall, graceful and had the bearing of his ancestors. Fearless, straightforward, kindly and tender to all suffering, keenly conscious of everything beautiful and alive. He was still more keen and *severe* towards injustice and hypocrisy. He had, through a successful business life in New York City and in the rapid civilization of the free West, maintained the teachings of his boyhood. His genial hospitable nature won for him always the friendship and respect of all classes and a host of admirers. He came to California in 1854 and again in 1856. In 1860 or thereabouts he went into the Sub-Treasury at San Francisco, the first salaried position he ever held and which he kept for twenty years. He died in 1884 of typhoid fever, somewhat broken because of his failure to succeed amid the speculative times and discouraged at what he considered the injustice then existing. He was a strong good man, truthful and honest, unselfish and intelligent, having had wonderful strength and health.

"Julia Beatrice Rice Clarke is the daughter of Beatrice Merriam and Ezekiel Rice of Meriden, Conn. The youngest of five sisters, at the age of seventy-four she retains her clear reasoning and cheerful disposition.

"Helen Julia Clarke was sent to Old Ipswich, Mass., to school at the age of fourteen. She was a very clear headed young girl and very desirous of gaining knowledge, but the change of climate or the strict discipline of school life was too great for her and in two years she was out of school. The

next few years she spent in the large cities of the East crossing and re-crossing the continent or the sea from time to time. It was after one of these sojourns, in Washington, D. C., that these phenomena occurred. Altho extremely sensitive and frail at this period she was very exact in her observation and clear in her intelligence and had not the least fear or superstition.

"Charles Oxland is the son of Dr. Oxland, Plymouth, England, and especially deliberate and accurate in his observations. He was a friend and staying there as a convenience for a few months.

"George B. Bayley was a native of Massachusetts. He was particularly clever and keen in his ideas of the world, a man of considerable self culture and a great lover of nature. He was a very successful business man at this time. He was in the Nevada Bank or the Bank of California. (At the time of his death he was a capitalist.) He was building a new home on the opposite corner and being a dear friend of the family he asked as a special favor to stay with them until his own family returned from the East.

"Mrs. Fitch came from San Francisco to Oakland to visit, was taken ill and the Doctor advised her to stay until she was in better condition. Her sister, Miss Bemis, came over to be with her. They were highly cultured and intelligent women, formerly of Hartford, Conn.

"Dr. James Eells, Pastor of the First Presbyterian Church, Oakland, formerly of Cleveland, Ohio, was a friend of the family and a most admirable man.

"William Sherman was of the Sub-Treasury at San Francisco, formerly, I believe, superintendent of public schools in San Francisco, of Quaker parentage, and a fine man in every respect.

"J. E. Benton, formerly Congregational minister, then Postmaster of Oakland, California, was a man of clear observation. Henry W. Severance, a delightful and pleasing gentleman, member of the First Congregational Church in San Francisco at that time, was a very scholarly man who came to investigate for himself. He stammered so badly that his testimony could not be taken by the stenographer, so he

wrote it himself and it is now under his signature in the original manuscript.

"The testimony was taken down by E. S. Belden, Court Reporter and Stenographer. The enclosed manuscript is an exact copy of the original made under my constant observation. The remarks and criticisms in the original are in pencil in Dr. Coues's handwriting.

HELEN J. CLARKE.

October 9th, 1900."

In the same introductory account and following immediately the description of the witnesses is a statement of the articles of furniture that were moved in the Clarke home.

"The bureau was a heavy mahogany one with marble top and small drawers. Above it a swinging glass. It was *packed full* of bed linen and towels not then in use. The small chairs were French chairs of black and gilt with upholstered seats. The upholstered chairs mentioned were black walnut frames, the old style and quite heavy. The basket, standing on the chest of drawers in the hall, was the usual willow basket used for marketing. It was filled with silver consisting of a solid dinner and tea set, forks, spoons, knives, etc. These also were not in use at the time. The little bank was a miniature safe, made by a gentleman for the little boy in the house. It weighed several pounds, being made of iron.

"The box of coal was an ordinary sized soap box. The dining-chairs were solid oak chairs ordinarily used in dining-rooms. The sofa in the parlor was a black walnut frame upholstered with rep like the chairs. The house itself is a story-and-a-half house, very narrow hall, straight stairs, small rooms.

"At this time no member of the family was interested or had any knowledge whatever of occult science in any form."

To obtain a clearer idea of certain facts and situations I made inquiries of Miss Clarke and the following are her answers:

"The yard was fifteen or twenty feet to the picket fence in front of the house, ten or twelve feet on one side, and a large lawn nearly quarter of a block on the other side, with

flowers and no trees or shrubbery. It was newly improved and in a fine neighborhood."

In regard to the possible interest in the subject and discussion of it before these experiences, Miss Clarke replies:

"Previous to this there had never been any 'experiences' or interest taken in or knowledge of any occult subjects or forces whatever by any member of the family. These subjects had never been discussed. In fact we very reluctantly spoke of them to others after they occurred, until the committee gave in their very unjust report. Then father and others were so incensed at the injustice done to Mr. Bayley that we felt something should be done; for Dr. McLain plainly said 'We exonerate your family, Mr. Clarke, Mrs. Fitch and Miss Bemis, and Mr. Oxland.' And father replied: 'You dare not say that George Bayley did it, because if you do, he will sue you for libel'."

Inquiry whether any outsiders witnessed any of the phenomena through the windows resulted in the statement that none such were known.

"Mr. Bayley was at this time one of the most responsible men in the Bank of California. Later he retired from business and died some years ago. He was a great reader. He had a fine library and very beautiful pictures. He was fond of nature, art and music and had many friends among artists. I never heard him express his convictions either before or after these phenomena. He was serious in a way.

"Mr. Oxland was a man of culture, but was reserved until he knew you thoroughly. I think he was broad in his religious ideas; for after this he was quite willing to discuss the phenomena and sometimes to witness them. I cannot say what his convictions were before or after. He was not a man to explain what he believed."

The first question that any critical student of the record will ask is whether anyone saw the movement of any object start. It will be found on reading it that most of the objects were not seen to start. This fact, like the poltergeist case of Elwin March, suggests some sort of trick when the members of the family or others had their backs turned. Mr. Bayley, it seems, has had to bear the brunt of this suspicion and he

long since died, so that he could not be interrogated at the time this Report fell into my hands. But from what we can learn there is no reason for suspecting him, except the fact that he was not always under observation. Moreover it would seem strange that a gentleman would start such an annoying racket with an invalid in the house. Besides, he seems to have been under observation when certain of the phenomena occurred and some of the moving objects were seen to start, according to the testimony. Apparently the primary objection, at least in such cases as those in which the objects were seen to start, must be mal-observation or forgetfulness of details when the cross examination was made. The testimony on this point, however, is somewhat collective and whether it shall have the weight that is required will depend upon our prejudices on the subject.

The valuation of the testimony is not an easy task. The measure of tolerance that would be given it depends so much upon the preconceptions about the laws of physics that no conclusion could be adopted on the basis of a single case like this. The believer in haptokinesis as the only law of nature will reject it summarily and all evidence whatsoever. He who believes that telekinesis is possible will listen with open mind. The man who has no prejudices for limiting motion to haptokinesis and no predisposition to accept or deny telekinesis will listen to the evidence and ask for more. It is true that haptokinesis is the usual law of normal experience in ordinary life, debarring magnetism, electricity, wireless telegraphy, a special form of electrical phenomena, chemical affinity, and gravitation, as not ordinary normal experiences. We are so accustomed to motion by contact that we startle at the allegation of telekinesis or motion without contact, and our resistance to this last is proportioned to the extent and tenacity of our convictions on this point. And whether we are ready to accept telekinesis on testimony or not, the trickery that has simulated it and the liabilities to mal-observation are such that even the believer in it must hesitate and make his evidence sure, or respect the rights of scepticism. Hence it will require much cumulative evidence to establish telekinesis distinct from the cases of it enumerated in

nature. The normal canon of scientific truth as represented in haptokinesis makes it necessary to simply record such facts as the present ones, attested as best the parties knew how and left to the collective effect of further records. The circumstances were not such as to make the case so easily explicable by trickery from outside the house and that is a fact of some weight in the case, if it does no more than make it perplexing for either side of the question, for doubt or for belief.

Our business is primarily record of the facts, with as much information regarding them as it is possible to obtain. The best that can be secured will perhaps not satisfy the sceptic and it is not either our intention or a possibility for us to satisfy any critical mind with the conclusiveness of such a set of phenomena, since the very witnesses were seldom able to observe the facts so necessary to establish proof. These phenomena usually have a tantalizing tendency to escape observation and so fail to convince and perhaps often make scepticism as secure as it desires. Only the collective effect of many years' records and still more careful investigations, perhaps with experiment added, will suffice to enforce conviction. But this record is one of those which will help to sustain further investigation.

Independent Opinions.

The general observations which I have made represent the result of my own reading of the records. I propose to append here the statements of two other persons who had the good fortune to read them. It will be seen that one of them, that by Dr. Elliott Coues, was not in any respect exhaustive, and I think many students of the problem would, perhaps, not consider that opinion as authoritative, in spite of the man's recognized intelligence and scientific character generally. His theosophic preconceptions would prejudice many against his ready acceptance of marvels. He may, in life, have seen more evidence of the supernormal than we now know, but he had not been careful to record the facts critically. Whatever his opinion on this or other matters, it

deserves record and no one is obliged to accept it as evidence of supernormal phenomena either in general or in this special case. His examination of the record was more or less perfunctory and at the urgent request of Miss Clarke, and possibly his decision about it was based much more on prior beliefs regarding such phenomena than upon the adequacy of this record to prove them. There is, however, one statement in his letter, which implies the imperfections of the scientific evidence in the case and possibly if Dr. Coues had been writing for publication and had been expressing a scientific opinion he would have given his views a fuller and more scientific expression. Hence in using his letter here we are only recording the impression made by reading the testimony. His letter follows:

Santa Cruz, California, Nov. 12th, 1891.

My dear Miss Clarke:

According to the evidence which you have submitted to me in the case of certain disturbances, of alleged spiritualistic character, which occurred in your father's house in Oakland in 1874, I have to say that they do not appear to be explicable upon the theory of the trickery of any of the parties concerned, and it is within my knowledge that similarly inexplicable manifestations are of comparatively frequent occurrence. But after this lapse of time it may be inexpedient to reopen the case, in view of the improbability that the spiritualistic character of the manifestations will ever be fully established or generally credited. At the same time it will give me pleasure to use the papers you have placed in my hands, for the purpose you desire, should opportunity present itself favorably to my judgment.

Very truly yours,

ELLIOTT COUES.

In 1894 Dr. Coues returned the manuscript with the statement that he had been unable to utilize the papers for publication and deferred to some Society for Psychical Research for taking up the matter.

It is not clear why he should not consider it expedient to use the papers on the ground that "spiritualistic manifestations" would probably never be established or credited. This would imply that, unless they tended to illustrate or to prove such a view they were worthless. With any such judgment or implication I would heartily dissent. It makes no difference whether the facts have a bearing on such a theory or not. Their importance is wholly distinct from such a theory. They might illustrate some physical law wholly apart from spirits. They might be phenomena in abnormal psychology wholly apart from anything supernormal, whether physical or psychical, and on that ground deserve record independently of their individually evidential or non-evidential character. To me the alternatives are not necessarily between spirits and fraud, but they might be something connected with two or three other explanations, and we shall never ascertain the real truth about such things if we have no other criterion or hypotheses than spirits and fraud. We have seen enough in later years to recognize hysteria as a wide field between these two theories, and this without strictly defining what we mean by it. Our business is to record the facts as reported and leave them to the critical acumen of the student. Where we cannot obtain scientific credentials in the single case, we can only report them until their collective value will tell the story one way or the other.

The opinion of Dr. Richard Hodgson, while it was only the result of one reading, is more careful and scientific. I do not think it would have been different, if he had read the account a second time, but he clearly recognizes the two important alternatives in the case, so far as they were defined at that time, and suggests the gauntlet which all such records have to run in establishing their claims to evidential character. Soon after I had received the record in 1905, a conversation with Dr. Hodgson about it led him to say that it ought to be published with critical comments. He indicates the same view in one of his letters and makes it clear that it is only lack of funds that precludes this use of the facts at the time. The following is the letter of Dr. Hodgson, omitting irrelevant statements and questions:

Boston, Mass., June 14th, 1901.

My dear Miss Clarke:

* * * * *

My first general vague impression of the whole thing is that if the occurrences were not supernormal, they were due chiefly to some person or persons in the house among the witnesses whose testimony is recorded. Some of the witnesses appear to have at some time or other suspected that Mr. Bayley may have caused some of the disturbances, and I incline to think that the most important question in the analysis of the evidence would be to consider how far, when the testimony of the witnesses is fully considered and possibility of error allowed for, the occurrences could be accounted for on the hypothesis that they were caused by Mr. Bayley. It may turn out that it is quite impossible to account for them on this hypothesis, but this appears to me to be the most important hypothesis to be considered apart from the supernormal one.

As you are aware, I have no doubt myself that we receive communications from our departed friends, and I also believe that physical disturbances have occurred which are due to so-called spirits, so that I have no *a priori* prejudice as to one view or another, in the consideration of cases of this type.

There are also further two points of view which must be carefully distinguished: (1) Does the evidence prove the supernormal? (2) Is it possible that the occurrences were supernormal? I have no doubt, e. g., that a great many experiences which were due to supernormal power of some kind did not carry with them sufficient evidence to prove that they were supernormal, altho we might *believe* that they were of supernormal origin, owing to their likeness to other incidents which may have been established by better evidence.

We have in our investigations met various instances where persons otherwise honorable and reputable have taken part in even very elaborate fraud on subjects connected with our research.

Yours sincerely,

R. HODGSON.

More than a year later, on returning the record to Miss Clarke, Dr. Hodgson wrote, among other irrelevant matters, as follows:

Boston, Mass., Oct. 27th, 1902.

My dear Miss Clarke:

* * * * *

In my letter of June 14th, 1901, I indicated to you what appeared to me to be the main hypothesis that would have to be considered, and I also suggested that many manifestations might be of supernormal character altho they could not be adduced in proof of supernormal occurrences. I am convinced that you overrate the value of human testimony even of the most sincere persons. If I personally had plenty of money, or if the Society had plenty of money, I should be glad to see all this testimony published in detail and discussed openly by experts in the subject. I am inclined to think that even in the case of scientific men who might believe that supernormal manifestations did occur in this case, their verdict would be 'not proven'. If you re-read carefully my letter of June 14th, 1901, you will see that that was the impression left upon me after my single careful reading of the testimony.

Yours sincerely,

R. HODGSON.

The reader will observe that the final verdict of the Committee of culpability, on the one hand, and of normally committee was just this which Dr. Hodgson expresses in the last in phenomena by people who were honorable and reputable in other affairs. This is a statement that requires analysis. We are so accustomed to interpreting that term in its usual of the second letter, and it is liable to the misunderstanding that it denies the genuineness of the phenomena in denying the proof of it. This is a mistake constantly made by those interested in the defense of their interpretations. But of this again.

In the first letter, Dr. Hodgson refers to "psychic" fraud

scious intent to deceive, while using the bare facts of physical complicity in the acts as evidence of these, that we forget two alternatives which are not correctly described by this term. (1) The playing of practical jokes with no intent to seriously deceive, and (2) the implication of hysteric conditions in the phenomena, simulating fraud in all but the intent. The former is quite closely allied with conscious fraud, but the latter has no proper affiliation with it, and is not recognized in the broad judgment expressed by Dr. Hodgson. Perhaps there was no reason for recognizing this possibility in this special case. But it is well, nevertheless, to admit the alternative as a general one and to study that possibility quite as fully as we should that of fraud.

Still later Professor James expressed a similar view of the problem without having read the record, and his letter is here put on record. It is valuable less for its bearing on the special case than for its clear statement of general principles in the judgment of such cases, and represents the view of a man who had thought all around the problem. The following is his letter, written long after Dr. Hodgson's, and while I was organizing the American Society.

Cambridge, Mass., May 20th, 1906.

My dear Miss Clarke:

I have extracted from the S. P. R. office in Boston the whole (apparently) of your correspondence with my friend Hodgson, but Hyslop, who has the testimony of your witnesses in his possession, seems to prefer to keep them there, until such time as (with his Institute founded) he shall be able to do some publishing business in the psychic line. I don't press him to let me have the matter, even for reading, at present, for I am in the bottom of my heart convinced by the extant testimony that the type of phenomena you write me about is a natural type that recurs sporadically in various places without connection. It is *also* an *imitated* type—imitated by the perversity of excentrically [*sic*] constituted individuals. The S. P. R. was founded less to gain truth than to gain *evidence* for truth. It declines to follow

probabilities—there is literature enough of that sort; it tries to get knock-down evidence. Obviously it is very difficult in such phenomena as you write of, to get evidence that is proof in the eyes of distant readers that the things occurred *beyond possibility* of deception, mal-observation, or imperfect memory. And yet such are the only records that the S. P. R. has sought—those or actual *proofs of deception*. A case as old as yours may very well not now meet those requirements, and thus may have been treated rather lightly by Hodgson, without being really in the slightest degree impugnable. I trust that Hyslop will ere long find the means of publishing it, whatever it be.

* * * * *

Very sincerely,
WM. JAMES.

Two points are to be noticed in the letters of Dr. Hodgson and Professor James. Both express frankly their belief in the occurrence of physical phenomena, Dr. Hodgson being more specific in referring them to spiritistic agencies. This is the only expression I have ever seen from either man to that effect. Dr. Hodgson, even in private conversation, was extremely guarded in favoring the existence of physical phenomena. He never once avowed it in private to me, and only in an interrogation mark inserted opposite a denial of any evidence for them in my "*Problems of Philosophy*" did I find, after his death, when the volume was returned to me, my first indication of what his belief was, tho it was not definitely avowed here. He only implied that there was some evidence, not that it was proved or true. In this letter he is more explicit in his belief. What he regarded as the evidence for it I do not know. Neither do I know what the evidence was on which Professor James relied, unless an important part of it was the phenomena which he reported in the *Proceedings* (Am. S. P. R., Vol. III, pp. 470-589). But I do not know whether this was in his possession at the time or not. His mind, however, did not rely as much upon personal experiences as upon the collective records of such phenomena

"without connections", as he here puts it. Both men, however, avow a positive belief in the facts, one of them accepting the spiritistic explanation.

The second circumstance of importance is their common statement of the distinction which is so all important, namely, the distinction between evidence of phenomena and the possible or probable genuineness of them. The layman too often forgets this in our scientific problem. In the present stage of it, we have to slight or disregard cases especially open to criticism, and to demand, as James puts it, "knock-down evidence". When we reject a case for lack of evidential nature we are exposed to the belief that we deny the facts, when this is not true. The facts may be all that is claimed for them, but there may be no adequate proof that they are as they appear. As Professor James says, the Society was formed to collect proof. I think he overstrained the case by saying that it was not organized to "gain truth", unless he meant that it was designed to prove what it already believed, which would not be so scientific a position as to hold that it was aimed at the observation and verification of facts regardless of explanations. However this may be, it is true that our most important task is to collect evidence and in the earlier stages of this work we were forced to make sure that the individual case stood certain necessary tests. The collective evidence was not considerable. That comes with time. But the layman too often mistakes the evidential for the explanatory issue and assumes that the facts are attacked by criticism, when it is the defective evidence that is attacked.

It is well to have this point of view emphasized in this case, because all the criticism that is directed toward the evidence in the case is perfectly consistent with the alleged character of the phenomena, tho it may vitiate the evidence; and as it is evidence that is necessary to enforce conviction upon the sceptic, we must concede the case to him unless we provide the proof. In this instance, the facts would be much stronger if they had been reported as the observation of trained scientific men. These are more exempt from the habit of reporting inferences as observed facts. The layman too often reports what he thinks or imagines the facts to be;

that is, mixes interpretation with observations and so reports theories instead of facts, tho his statements are clothed in the garb of facts. A scientific observer is trained to discriminate between the two and he is more likely to represent the facts as they are, and usually we find in such reports that the facts look very differently when reported by the scientific man and the layman, whose account is often hardly recognizable in comparison. In cases like this one we usually find that the observer is not a trained one and the liabilities for the scientific defender of them is that he overrates human testimony. Here is the source of our primary difficulty in giving scientific value to such narratives. We have to face it and not balk at the objection. We may overrate the liabilities to illusion and mal-observation, as well on our side, and it may also be true that such phenomena will not as readily occur in the presence of scientific men for the reason that they in some way hinder the production of them. I do not see why this is or should be the fact, and I do not know that it is a fact, but from what I know of mediumship I would not expect any psychic phenomena to occur as readily in an intellectual group as among the unintellectual. How far this extends I do not know. But even if this be true, scientific method requires that scientific men must duplicate the phenomena before they can be expected to believe them. In all respects, therefore, the scientific criterion must be accepted whatever the consequences, and it is probable that this standard, like that of proving the existence of meteors, would not avail to make the individual case doubt proof. The collective result of many cases where neither dishonesty nor somnambule phenomena can be suspected may have to be the evidence in the end, and that means time and vast effort to eradicate the ordinary objections.

Examination of Hypotheses.

Dr. Hodgson defines the alternatives as fraud on the part of some one present and the genuineness of the telekinetic phenomena. Dr. Elliott Coues does the same. Neither of them thought of practical jokes which it was not safe to re-

veal, or hysterical phenomena. Possibly the first of these two extreme suppositions is included in Dr. Hodgson's "fraud". That this is possible is indicated in his use of the term "fraud" to describe the phenomena of Eusapia Palladino; when he admitted that it might be unconscious, showing that he used the term as coterminous with the natural process of producing the phenomena. With that view this alternative would be omitted, and it is hard to consider practical jokes, if one seriously examines the record. Hysterical phenomena seem still less likely, when we consider that we might have to entertain the existence of collective hallucination at the same time. I do not advance this possibility as so likely as it might seem. When we accept the narrative of the facts as stated, we might think hysteria an absurd hypothesis to escape fraud and the supernormal. But it is possible that a critical examination of the facts might reveal more possibilities in hysterical action on the part of more than one of the parties present than would seem reasonable at first, and we are at least justified in bringing it forward to be weighed equally in the balance with fraud and spirits, and rejecting it for the same reasons that we should reject any other explanation. But we have first to exhaust the hypothesis of fraud and then resort to others.

The fact that a number of those who studied the facts joined in the suspicion or hypothesis that Mr. Bayley had played the tricks creates an obligation to test that theory. From the *a priori* point of view we might suspect anyone of those present, but the circumstance that every one else was exonerated from suspicion makes it unprofitable to urge it in other directions, and I think the facts, when critically examined, point to the exemption of others. Even the hypothesis that the Chinaman might have been the trickster will not bear examination on the part of anyone who studies the facts, after all the allowance conceivable for mal-observation. Had the phenomena been of a certain kind there is no doubt that the Chinese servant might have had to bear the reproach. But as reported, it was absurd to press any such view and the committee showed its intelligence by not seriously considering it. It seems that Mr. Bayley was in a position to make them

turn more naturally to him as the cause and the question is whether the facts as reported make that view tenable.

Now it is the peculiarity of the theory that Mr. Bayley did the "tricks", that it is quite compatible with the view that mal-observation was an important influence in making the report appear as it is. The more accurate we assume the observations to have been the less plausible the hypothesis that he was the agent, whether consciously or unconsciously. Hence, with the liability that mal-observation can be charged, we have to face the possibility that the facts are not correctly reported and the chances for Mr. Bayley doing the things undetected would be increased. The whole problem then resolves itself into the question whether the situation was such that mal-observation was likely at the critical points, when otherwise Mr. Bayley would be exposed to suspicion. The only way to settle this issue is to examine the details of the report. First, were there any situations in which phenomena occurred which Mr. Bayley could not have produced? Second, were these situations such as to exclude the possibility or relevance of mal-observation as an objection?

Take the first phenomenon that occurred, the ringing of the bell. At first the witness said it flashed into his mind that Mr. Bayley was out and hence he accounted for the ringing in that way, in spite of the fact that he recognized that the sound was not correct for that bell. On his going back to bed the bell rang a second time and then Mr. Clarke found Mr. Bayley in his room wondering who rang the bell. Mr. Bayley, thinking a robber was in the house, came down-stairs with a pistol. It is certain that he could not be supposed to have rung the bell from the outside as one coming in, at least the second time, unless we suppose an unusual entrance to the house and the pretense of wonder and of the presence of a burglar. Some sort of previous preparation would have to have been made, which remained concealed from observation when the bell was examined. We should also have to suppose that he was lying when he complained of being struck on the back, after asking for a light to be brought into the hall. The finding of the chair out of its place was consistent with the hypothesis that Mr. Bayley had moved it, but not

so easy is the theory that he had thrown the blower out. He was reported as being up-stairs when Mr. Clarke heard this and went into the parlor to find out what had happened. The mal-observation would have to be extraordinary to make these acts possible by Mr. Bayley. If the blower had been put on the floor at some time prior to this moment and we should consider the noise there an illusion or to have been produced elsewhere and mistaken to be in the parlor, we might escape supposing it a supernormal phenomenon, and there is perhaps nothing to prevent that supposition being made. It may be straining mal-observation to say or think that Mr. Clarke could not rightly locate the sound, as men are ordinarily correct in their judgments in such situations. At any rate, assuming that there could be no mistake about where Mr. Bayley was at the time, it is clear that he could not under such an assumption have thrown the blower at the time.

The phenomenon of the basket of silverware thrown down-stairs might easily be explained by supposing it thrown by Mr. Bayley or anyone else. Mr. Clarke did not see it start or fall and Miss Clarke could not see it start. Mr. Bayley was up-stairs and only the absurdity of the act, like many others in the case, would make us doubt his doing it in a normal state. But it is conceivable that he or someone else did it, the ground for this being the entire absence of evidence to the contrary.

But the hypothesis is hardly applicable to the next phenomenon. Mr. Bayley, Mr. Oxland, Mr. Clarke and Miss Clarke were holding a "council of war" down-stairs when a crash was heard in the front hall and on going out they found the box of coal at the foot of the stairs, having been thrown there in some way. Mal-observation is not easy to believe in this case, as four persons heard the crash and saw the result. Mrs. Fitch and Miss Bemis were up-stairs, Mrs. Fitch being ill at the time. We can conceive Miss Bemis doing it, but she is not Mr. Bayley.

It is much the same with the next event, the movement of the chair the first time. The four parties were still at their "council of war". All seem to have seen a chair start and

spin around without contact of any kind. Mal-observation again would have to be extraordinarily bad to make this phenomenon other than as reported, and it may be that the excitement of the occasion might give rise to such, at least in one of the parties, but that all four should commit the same mistake in observation is a troublesome hypothesis. Mr. Bayley was holding a light in his hand, which would be an obstacle to the production of the phenomenon as described. In the second spinning of a chair Mr. Bayley is reported to have been laughed at for having to jump out of the way of it to prevent being hit by the chair, and if the event be rightly described it is not easy to suppose him causing it. It would be more conceivable that he caused the third incident, as the chair is reported to have been within two feet of him. But what of mal-observation in a case that is against him? Mr. Bayley reports that he was holding his light at the time and that he rushed about the house after this to see if he could not find a man doing these things, and, finding it impossible for any man to enter or get out, he felt fright for the first time, having previously believed that someone was playing jokes. This either exonerates him or makes him a double-dyed villain in the jokes.

The next event seems again to be against the hypothesis that Mr. Bayley had anything to do with it. All are reported as having gone to bed, Mr. Bayley up-stairs. Mr. Clarke did not remove his clothes. In a few moments a crash occurred again, after raps had been heard, this time in the parlor, and Mr. Clarke rushed in to find two chairs overthrown, one lying on the table and the blower again in the middle of the floor, this time with the bottom side up, he having put it face down beside the mantelpiece after the first episode with it. "In the meantime Mr. Bayley and the rest of them got up: the crash brought them out." How Mr. Bayley could have evaded observation and not gone up-stairs when he is reported to have done so, and performed the trick with all this noise, and then got up-stairs and into his room before the others got out is not easy to conceive. Besides it is not easy to understand why he should want to make such a noise if he intended to evade discovery.

The wrenching of the front door off its hinges is another event not easily explained by Mr. Bayley's action. First, there is the weight of the door. Second, there is the condition of the bolt which was out, as when the door was locked. Third, there is the noise; and fourth, Mr. Bayley and Mr. Oxland were seen or heard rushing out of their rooms to see what had been observed by others before they came out. How Mr. Bayley could have wrenched the door off and got back into his room is not easy to conceive.

The noise heard in Mr. Oxland's room, unless its locality was an illusion, would exempt Mr. Bayley, and, as Mr. Oxland was out-of-doors at the time, he could not have made it. Assuming an error of localization of the sound, Mr. Bayley would not be the natural object of suspicion as he was downstairs. But it is easier to ascribe the movement of the watch to him. Mr. Oxland asserts that he left his watch in his vest pocket on his bed and they found it in the chair. This occurred while all of them except Mr. Oxland were in Mr. Oxland's room with Mr. Bayley. Mr. Bayley's presence and proximity exposes him to suspicion equally with the others in this case, but certainly not for the noise.

Immediately after this a chair was thrown against Mr. Bayley, all of them standing with their backs to the chair, and it struck Mr. Bayley on the elbow. He complained of feeling pain for half an hour. He would have to be playing a peculiar trick on himself to do this. I have known a boy to do this sort of thing, cutting his thumb with a razor and being hit hard with objects of his own throwing. But he was anæsthetic and a subject of hysterical dissociation. There is no evidence that Mr. Bayley was so. We should have to suppose it pure knavery to throw off suspicion. Besides it would seem that the mal-observation would be very bad to make this possible without any detection. Moreover, his testimony is that of an observer not a performer, tho when he is under suspicion the hypothesis would not permit attaching weight to this fact.

The shaking of the house could be attributed to anyone, unless we knew exactly the nature of it, and unless we re-

garded it as an illusion. On the latter hypothesis it was a collective illusion.

The overturning of the sofa the next morning can hardly be ascribed to Mr. Bayley. He is recorded as having gone to his home when the crash came and the sofa was found tipped over and a little toy safe put on the back of one of the chairs.

So far I have examined the story as told by Mr. Clarke. Mr. Oxland was then put on the witness stand. In regard to the ringing of the bell he testifies that Mr. Bayley was upstairs when it occurred, so that he could not have rung the door bell in the ordinary way from the outside, and besides all agreed that the sound was not that of the door bell. Either we must suppose that he had attached a string to the door bell so as to ring it from the inside and that the percepts of the sound were deceived as to its nature and source, or we must suppose that he had prepared and concealed a bell which he could ring in some way. If we assume either hypothesis, he played his part well to evade suspicion.

Mr. Oxland testifies to seeing the chair move, but not start, but he states that Mr. Bayley was some *nine* or *ten* feet from it at the time, as was Miss Clarke.

In the case of the motion of the second chair, Mr. Oxland testifies that Mr. Bayley was three feet from the chair and holding a light in his hand and outside the door, while the chair was inside and close in the corner of the room. It is not clear how we can suppose him to have thrown it. It is true that we are not told in which hand he held the light or whether the chair was on the side of the free hand. But it would seem that he could not easily without detection have seized the chair and thrown it, unless the mal-observation was very bad. In the absence of more details, we may conceive it possible, as in the Elwin March case, where the mirror revealed what could not otherwise be perceived. The circumstances here, however, are somewhat different. The observers are reported to be in a better situation, they are more intelligent and alert as to the possibilities. Besides the nature of the chair's motion is a factor. But the primary difficulty of the hypothesis that Mr. Bayley did it is con-

nected with the position of the chair and Mr. Bayley, he being where it would not be easy to seize it without detection, and impossible if the chair was on the side on which he was holding the light.

Mr. Oxland also indicates that Mr. Bayley was in the room down-stairs when the coal-box was thrown down the stairway. Only Mrs. Fitch and Miss Bemis were up-stairs, the former unable to get out of bed. He also gives the same testimony, as to the furniture in the parlor, as Mr. Clarke, and this includes the statement that Mr. Bayley was up-stairs in his room at the time. I refer to the second disturbance in the parlor.

Miss Clarke also makes it clear that Mr. Bayley was up-stairs when the bell rang, and this testimony confirms the supposition that he could not have rung it in the ordinary way. She also testifies to the fact that he was standing in his own door with a light in his hand when the basket of silver came down-stairs. It came from the drawer at the head of the stairs, tho the circumstances do not assure us absolutely of this fact and we cannot claim exemption for Mr. Bayley in this case.

As to the motion of the chair toward Mr. Bayley, she confirms the testimony of others. He ran to escape it, and Miss Clarke attests she saw it start. Mr. Bayley, it seems, would have had to tie a string to it undetected and then we should have to query about the possibility of its motion as described under that hypothesis. The whirling of the chair in some of the events would not consist with the use of a string.

In regard to the chair in the corner of the room, Miss Clarke's testimony accords with that of Mr. Oxland. Mr. Bayley was in the hall three feet away, with his head inside the door, and the chair was two and a half feet from the door and in the corner of the room. Miss Clarke was holding a light in her hand and facing the chair. Mr. Bayley should have been seen moving the chair, if he did it.

While Mr. Bayley is under suspicion, his testimony cannot be accepted on its own value, but any circumstances in it tending to show it to be consistent and in accord with his

innocence should be noted. He tells the same story as the others and there is no appearance of a fabricated account to protect himself against suspicion. He states, as the others do, that he was up-stairs when the bell rang and when the first disturbance took place in the parlor before the blower was found in the middle of the room. He was in the dining-room when the blower was thrown out on the floor, so that we cannot suppose him doing it, except on the hypothesis of attaching some string to it and bringing that with him into the room where the others were. His going about with a pistol searching for burglars is not compatible with his doing the tricks, except as a feint to disarm suspicion. He reports seeing the basket of silver going through the air and warning Miss Clarke of it. Here he would have to be playing a queer trick on his hosts. He claims having seen it start, which, of course, would be true if he did it. But he did not need to warn her if he threw it. He gives the same testimony as the others regarding the noise in Mr. Oxland's room when Mr. Oxland was out.

I need not dwell on Mr. Bayley's testimony, as it has to be discounted in connection with an hypothesis that assumes his trickery as an explanation of the facts. I have referred to it only so far as it coincides with the statements of others, and it does so all the way through. The cross questioning of him did not show any more weakness than in the others, and in fact his answers are perhaps more complete, more systematic and detailed than the others'. So far as intelligent observation is concerned, he is a better witness than the others and this without betraying any of the weaknesses of a guilty man. I shall not, therefore, continue longer on his testimony.

We have considered the events of the first night. Let us see if Mr. Bayley escapes suspicion for the later events. I refer to the phenomena of the second evening.

Mr. Oxland was absent and Mr. Clarke was not certain whether Mr. Bayley was present. Miss Clarke and Mr. Benton say that he was. Mr. Bayley shows the reason for the apparent difference of opinion. He states that he was out till nine o'clock. As Miss Clarke started to bed, she

heard Mr. Bayley in his room winding his clock and at the same time a big chair at the top of the stairs came tumbling down to the bottom. The whole question here is whether Miss Clarke is correct in her statement that Mr. Bayley was in his room, or not. If he was, he cannot be readily accused of the act. If he was not, we have no evidence against the hypothesis of his culpability. Mr. Bayley confirms her statement regarding his whereabouts at the time and only the necessity of ignoring his testimony in the case prevents the needed confirmation.

In the second event of this evening, a chair in Mr. Oxland's room was heard rattling. Mrs. Clarke went in and picked up the chair, which had fallen over. No one was in Mr. Oxland's room, and Mr. Bayley was standing outside by the door. Miss Clarke seems to have been standing just inside the room, and if Mr. Bayley had done anything might have seen him do it. We should have to suppose that he had arranged for it in some surreptitious way not involving his going in or touching the chair. Her testimony, however, has him standing behind her, and the circumstances imply the possibility of his doing it, but with an attachment of some kind, if at all.

At the ringing of the bell, Mr. Bayley seems to have been in his room, and if it had been determined exactly what bell rang we might decide more definitely the possibility of his relation to it. The bell suspected showed no signs of having been rung, but if it had been rung the testimony is fairly clear that he could not have done it by pulling the regular wire attached to it. As this wire and bell showed no vibrations immediately after the ringing, no assurance can be had as to what bell was rung.

The rising of the chair with Mr. Oxland sitting in it excludes the complicity of Mr. Bayley. We may regard it as an illusion of Miss Clarke but not as a performance by Mr. Bayley, as Mr. Bayley was not present. Two or three others were present, but none remarked the movement except Miss Clarke and Mr. Oxland. We cannot be certain, however, exactly what the phenomenon was. Mr. Oxland reports a queer sensation and the rising of the chair with him, while

Miss Clarke's story indicates that both man and chair rose from the floor. But whether hallucinatory or physical, Mr. Bayley is no part of the cause. This was the third evening.

Mr. Sherman, on the second evening, reported seeing a chair fall over, without seeing it start, in the hall and looked up to find that Mr. Bayley was in his room with his door shut. Mr. Oxland was not in the house and his door was shut. Mr. Sherman admits that a dexterous man might have done it, as there was time enough for this, but he does not report what would be necessary in the supposition that Mr. Bayley did it, namely, that he would have to have gone in and closed his door after throwing the chair. Mr. Sherman regards this as possible.

Mr. Bayley tells the same story as Miss Clarke in regard to the chair and his own position and occupation. He states that he came out and saw the chair after it was in motion.

One point in his testimony is worth noting: Mr. Clarke had thought Mr. Bayley came in after the first chair was thrown down and Mr. Bayley confirms this statement. In that case he could not be implicated in that phenomenon, whatever his supposable relation to others.

Mr. Oxland testifies that he was in Mr. Bayley's room with Mr. Bayley when he heard a racket in his own room, Mr. Oxland's, and went in to find a chair moved from the position in which he had left it a few minutes before and resting on another. He had shut the door of his own room after him. Mr. Bayley could hardly have been the author of this without supposing a remarkably complicated set of artifices for doing it without being in the room.

The throwing of the trunk down-stairs would not easily be effected by a string, for it took two men to restore it to its place, and Mr. Oxland reports Mr. Bayley as in his, Mr. Bayley's, room at the time and that he came to the door in his night-gown after the fall of the trunk.

Major Vernon, who seems to have been a very critical observer, testifies that Mr. McLane was in Mr. Bayley's room talking with him when he heard a noise outside and heard Mr. McLane exclaim: "Oh my! Look here", and went out to find that a chair had been moving about in the pas-

sageway. Mr. Clarke, Mrs. Clarke, Mr. Oxland, and two others were down-stairs in the parlor. Mr. Bayley again can hardly be responsible for this event. A little later, however, his testimony is not clear as to where Mr. Bayley was, tho it implies that he was down-stairs, if not in his own room, and that would equally relieve Mr. Bayley from suspicion.

Mr. Bayley had already been suspected by Major Vernon and he watched him closely. When the scream occurred that terminated the phenomena Major Vernon had to exempt Mr. Bayley from that, unless he was a better actor than he had supposed, and Mr. Bayley's appearance of fright did something to exempt him from the suspicion previously entertained. Besides the fact that boys had been about that evening whistling between their fingers makes it unnecessary to suppose any trick by Mr. Bayley, as their liabilities must be taken into account. None, however, thought the scream like whistling, but all thought it like a woman's voice.

It is not necessary to go farther in the examination of the record. We have covered all the main facts of the three evenings, and all the testimony apart from that of Mr. Bayley puts him in positions that would make trickery on his part either impossible or improbable, assuming that the facts are correctly stated and attested. What it was that concentrated suspicion on him is not indicated in the report, and as no other person seems to have been the subject of suspicion, there is no reason to discuss their relation to it, tho I am sure that any careful reader could as easily suppose Miss Bemis to have been the guilty party in the upstairs phenomena, and some one of the Clarkes concerned in the down-stairs ones. If Mr. Bayley had been within touch of all of the phenomena he might rationally enough be the subject of doubt as to his honesty in the affair. But in many instances we have seen that he was not as much in a position to be accused as others, and a critical study of the record will show that we should have to suppose collusion on the part of several in the production of the phenomena. The committee did not suggest this and they did not suggest in their report that he was to be suspected. This suspicion seems to have been only a subject of gossip, tho there are

indications in some questions put to observers or witnesses that Mr. Bayley was in mind as the possible culprit. But no evidence of it is produced and it is only situations in which we may conceive it possible that he did things that offer the hypothesis a chance to stand, not as a fact, but as a conceivable possibility. They simply eviscerate the force of the proof the other way. They do nothing to establish the truth of the suspicion.

Whatever is shown to exempt Mr. Bayley from blame applies with equal force against the hypothesis of somnambulic or hysterical causes in him, because the facts appealed to here against suspecting him tend to make it physically impossible for him to have done the acts, and hysteria supposes the performance physically possible but exempts the subject from moral blame. So I think the hypothesis of unconscious production by him is equally doubtful. Some circumstances would tend to show him or any other supposed cause of the phenomena to be hysterical, if they could be proved to have been physically possible to that agent at the time. These circumstances are the irrational and capricious choice of phenomena. It would not be natural for an intelligent guest and friend to play such absurd tricks on his hosts and to damage their property. He could satisfy his mischievousness by very different phenomena and tricksters usually choose very different things, things that do not involve risks of a serious kind to property. Here the very nature of the phenomena was against supposing rational action. Quite apparently Mr. Bayley was as anxious to ascertain the cause as anyone and the committee had not the courage to propose or defend an hypothesis which their gossip suggested as an escape from accepting the supernatural. There is one incident which tends to exculpate Mr. Bayley completely. It is a letter which he wrote to Miss Clarke seventeen years after the events. I quote the letter here.

San Francisco, Cal., Dec. 21st, 1891.

Miss Helen J. Clarke,

My dear Nellie:

The matter to which you refer has been slumbering so long

that I think we had all of us better leave it there. I had a note from Professor Coues some time since in relation to this, to which I replied declining an interview with him. It would [do] nobody good to again stir up the matter and I long ago dismissed from my mind what I could not understand. I think if you will allow me to say so that it will be much better for your peace of mind to do the same. With kind regards to your mother and yourself I am as ever,

Sincerely yours,

G. B. BAYLEY.

The refusal to grant an interview to Professor Coues might be interpreted as unfavorable to his integrity in the matter, but the confession that he had thrown out of consideration what he could not understand offsets that consideration, and besides a man who had been the subject of unproved suspicions by other "Professors" might well refuse to give them further chances to impugn his integrity without proof. At any rate, the confession to not understanding the phenomena as a reason for not taking any account of them is so much in his favor.

At this point I may recur to the statements which Miss Clarke makes about events that occurred after these three nights and when Mr. Bayley was not about. In one of her letters to me she mentioned incidents that had occurred later and I requested her to write out a full account of them, and tho they depend on the accuracy of her memory long after the events, the account should be included in the record. Her letter narrating the facts is dated July 31st, 1912.

"One morning I was taking out clean sheets and pillow-cases to put on the different beds in the house. I took them from my mother's room opening from the dining-room and laid them *flat* on the sofa at the south end of the dining-room. I turned to bring more from the drawer where I had taken these, and as I did so those on the sofa were all lying *in rolls*. The only expression suitable for my feelings at that moment is 'I was mad'!

"Another day—I cannot give the date—it was a perfectly quiet beautiful day, no wind outside. I was alone in the house, the Chinese cook being down-stairs in the kitchen at work. The kitchen was an ell with a separate entrance. The front door was locked. I was up-stairs in the front room sitting by the window trimming a shade hat to wear in the country. I went down-stairs into the dining-room to get some little ribbon I wanted to use. I should have heard if anyone had possibly gone up the stairs, as the house was small and lightly built. When I went back up-stairs just a few moments after, I could not find my hat or any of the material I had been working with. It was a square light room with two windows, no porch or anything on the outside to conceal a person, facing the street, no closet, no curtains, no screens, just a bureau and a double bed. I 'hunted' and 'looked', getting very disgusted, when I found my new hat *top* side or crown on the floor in the *extreme corner* of the room on the floor under the double bed which stood close up to the *two walls*, the farthest corner from the windows. There it was with the 'bottom side up' with the trimming inside the hat!! I was young then, very conventional. I had no interest or use for the occult. I took that pretty new straw hat, flowers and ribbons, and carried them all down-stairs and threw them into the kitchen stove where there was a hot fire.

"I think it was in July or August of that same year (1874). Mr. Bayley had just returned from Yosemite. One day just before our six o'clock dinner I was going up-stairs. Mr. Bayley had just come in from the train (his office was in San Francisco) and he was on his way up to his room on the stair. He was two or three steps *behind* or below me. We were about half way up the stairway when that heavy black walnut chair, standing at the end of the old mahogany bureau, 'danced around' and turned over. It was one of those old styled parlor chairs upholstered with green and striped rep. I cannot remember whether this one had arms or not: some of them had. Anyway it was heavy, I shall never forget how 'disgusted' I was, and George Bayley involuntarily exclaimed: 'For God's sake, Nellie, don't say anything about it!' and I did not you may be sure. There was no possibility of his having any means of reaching that chair at the time.

"These are all the incidents of this nature that I remember and which are not recorded either in the testimony or in this little book enclosed."

The book referred to is her father's pamphlet mentioned at the outset of the introduction. We may suppose that Miss Clarke in a moment of abstraction may have unconsciously folded the sheets, and as she is somewhat psychic herself, this is quite a possible supposition, but the phenomenon excludes Mr. Bayley and that is all that it is quoted for. The displacement of the hat would not seem so easy of explanation. It at least excludes Mr. Bayley and we would have to assume fits of spontaneous somnambulism on the part of Miss Clarke, if we do not question her account of the conditions at the time, in order to offer an easy explanation. In any case Mr. Bayley is exempt. It would seem that the same holds true of the third incident, tho he was present. The evidence exempting him in this case is not so good as in the others because of his proximity, but the circumstances would suggest at least some difficulty on his part and more knavery than any other incident implied, to hold him responsible for it. The first two incidents, however, are clear cases in which he is not the natural cause. It is only unfortunate that the incidents were not written down at the time.

The most important fact, however, is not merely the exclusion of the theory that Mr. Bayley was the conscious or unconscious producer of the phenomena. The really significant thing is a set of facts not mentioned by either the Report of the Committee or the stenographic record from which that Report was drawn. It is the talk in which the Committee indulged privately about the matter. This I discuss later and I wish here only to produce the evidence of this. That evidence is found in the second chapter of Mr. Clarke's pamphlet. I shall not republish it. The first chapter gives the naked record of the facts as written out immediately after the performances. The second is a discussion and an effort to show the Committee wrong in its conclusion. On reading this chapter it is clear to me that he did not catch the technical nature of the Committee's conclusion which

was merely a denial of the *sufficiency* of the evidence, not the possibility of the explanation which Mr. Clarke defended, namely, the spiritistic. It must be remembered, however, that Mr. Clarke was not a Spiritualist before these phenomena occurred. He and his family had had nothing to do with it prior to these events as recorded. Nor were Mr. Clarke's convictions founded on these phenomena alone. He first made other investigations and on their character he based his convictions. Miss Clarke writes of him in the letter just quoted, as follows:

"Immediately after these phenomena quieted down—for the excitement was intense among all classes of people—he began writing an account of the event. He had never before attempted anything of the kind. Before he had finished it, he had met and consulted quite a number of reliable mediums both in San Francisco and Oakland. It was his introduction to these subjects and he became intensely interested."

He seems to have had tests that satisfied him of their genuineness, and made records of them at the time. But they are not important here. The main point is merely to show that Mr. Clarke tried to investigate other phenomena as best he knew how before making up his mind. He then proceeded to defend his own facts and Spiritualism as against what he regarded as an unjust verdict by the Committee. Miss Clarke says: "I regret the unnecessary comments and the bitterness of expression towards the Committee and good people in general." This is the weak point in his second chapter. But, as Miss Clarke remarks, "it is not to be wondered at when we consider father's forbears." He belonged to old Puritan stock that retained its mental vigor when it lost its orthodox beliefs and he went at the discussion in that spirit.

I have referred to this simply to be just to the facts of the discussion and not for any value it may have in the questions before us. It was necessary not to evade any weaknesses of the pamphlet when saying a word of defense for it. Its im-

portant point is the evidence it furnishes for the real character of the verdict, which is not indicated in the Committee's Report. There we find a perfectly correct and truistic verdict, namely, that there was not sufficient evidence for the supernatural; but where gossip could do its work they allowed the belief of fraud to permeate the community, tho telling the members of the family that they were exonerated. The statements of Miss Clarke about what occurred—this in a letter which I do not publish because unnecessary—show that some unpleasant interlocutions took place on this point, being testimony to the feelings existing about the facts at the time. It is probable that the new missionary zeal which Mr. Clarke had obtained from his experiences helped to make this worse. But the scientific part of the record shows no traces of this controversy and the rumors of fraud. The pamphlet of Mr. Clarke shows unmistakably what the real issue was and what the "respectable" members of the community thought or were willing to let the people believe they thought about the phenomena, and this is the usual course of the respectables. They are usually right in their estimate of evidence, but they lack sympathy with the other side and prefer to administer ridicule rather than confess any limitations of knowledge.

As an indication of what was really in the minds of some of them, even when ridiculing the affair publicly, Dr. McLain, who was a member of the Committee, met the Chinese cook soon afterward on the street and asked him if "any more things had happened." Miss Clarke adds: "Ping came in and told us and remarked, 'He allee same fox.'" The same man asked a friend of Miss Clarke if she, Miss Clarke, "had developed as a medium", showing apparently that he believed there was more than the Committee had publicly admitted. Of course, his question directed to the Chinaman may have been directed by suspicion of him and not from serious belief. But the fact deserves recording, especially the Chinaman's statement about him.

There is nothing conclusive in all this, of course, except that it proves the unscientific character of the Committee and their cowardice. They were willing, as too many in-

tellectuals are, to let Dame Rumor settle these questions when it might have been worth something to have proved the fraud which they allowed gossip to believe.

To the present writer it seems that the committee and perhaps some of the witnesses, including Mr. Bayley, were too anxious to have an explanation of the phenomena. It was this that led them to the suspicion of Mr. Bayley. They were too anxious to doubt the supernatural theory. What the committee should have done was to have investigated the facts much better than they did. It was not necessary to offer any explanation of them, whether natural or supernatural. They directed their inquiries with reference to two things. (1) To personal and not scientific satisfaction as to what the facts exactly were, and (2) to the question of explanation. For the present writer the facts are not all as clear as they should be, and until we know just what the facts were we should not offer any explanations whatever. For instance, we are not certain as to whether the blower was on the grate before it was found in the middle of the parlor floor. Suppose the noise was not the movement and fall of the blower but of something else and that the blower had been put in the middle of the floor at some other time. We have no proof that it was put there at the time of the noise. It may have been so, and I do not say that it was not. It is simply that the antecedents are not perfectly assured and no one saw it move to that spot at the time. It may not be explicable, but this may be only because we do not know the facts. Again at certain crucial points in the testimony the witnesses are not certain of given situations and this certainty is essential to be assurance of exactly what the facts were. We are often not sure of Mr. Bayley's exact physical relation to the phenomena, and he is entitled to the defense which that doubt suggests. What the committee should have done was to have pressed its inquiries with reference to an exact and clear idea of what the precise situation was. I hinted at this need in saying that we are not told in which hand Mr. Bayley was holding the light and to which hand the chair was nearest when it moved. Nor are we made sure whether his hand could have reached around a corner

and seized the chair. Or was the chair "round a corner" at all? It would seem so in the narrative, but we are not assured of this by the report. The committee was evidently trying to get an idea of the facts for themselves and then to have the world accept their authority, whereas, I imagine, readers will think that the witnesses had a more intelligent view of the case than the committee, and this without accepting the spiritistic views of some of the witnesses. They had been more careful than the committee to examine the evidence, tho they also did not put it into scientific shape.

No, it is a more exact conception of the facts that is needed rather than a choice of explanations. Whatever defect in the case is found, it will be in the imperfections of the facts as reported. We should like to know more before deciding on any explanation. Perhaps we could not expect the observers to make better observations at the time, and perhaps there was no opportunity to make exact observations. This latter seems to have been the case and seems generally to be the case in this type of phenomena, a circumstance in favor of some sort of genuineness, but not proof of it. The evidential character of the case is vitiated by the circumstance, without imputing any blame to the witnesses. They may have been struggling against odds which no observer could overcome. Whether this be so or not, we should require to be clearer as to exactly what all the facts were before even suspecting Mr. Bayley, and much more before proposing spirits as the explanation, and certainly before using the facts as evidence of the supernormal. Collusion seems out of the question, but nothing short of that will satisfy an ordinary explanation of the facts as reported, but when doubting or discounting the testimony by mal-observation and the mixture of inferences and interpretation with perceptions, we must frankly recognize that we are not sure of just what the facts were, even tho we regard them as they stand as inexplicable. This, rather than the difficulties of explanation, is the crucial problem in the case, and if it only stimulates others who are fortunate enough to be witnesses of similar phenomena to report them accurately, the record will have performed an important service.

The Committee's Report.

The excitement over the case in the town was great enough to bring about the offer of a Committee to investigate the case and they summarized the result of the inquiry in a Report which we publish side by side with the detailed record. I think the careful reader who compares it with the original data will find it perfectly fair in the statement of the facts. There was no attempt to interpret or explain them one way or the other. The Committee simply summarized the evidence and offered no hypothesis for explanation. Their estimate of the evidence was stated in the conclusion, and that will come up for brief notice presently. Otherwise the Report only stated the Committee's view of the facts.

I think a careful comparison of the Report with the original will reveal the circumstance that, in some cases, it represents the facts as even stronger than does the detailed record. There is some indication of the reason for this. Occasionally I have noticed evidence that there must have been conversation going on when the cross examination was being made. This would have been quite natural, and sporadic questions were probably asked which the stenographer could not get, in a *melée* of conversation not directly connected with the witness in the box at the time. There is some evidence in the Committee's Report that this was the case, for, as remarked, at times the case is stronger in the Report than in the record from which it purports to have been drawn. This was probably due to the fact that some of the testimony escaped the stenographer but was known by the Committee.

The conclusion of the Committee should not be misunderstood. The Report confined itself to a summary of the testimony and, tho the Committee might have refrained from all expression of opinion regarding the evidence, it volunteered a brief statement. The important point in the statement was: "We find the evidence insufficient to indicate the action or presence of any supernatural, or of any occult natural agency whatever." This verdict would be taken by most people to indicate a denial of the presence of any such

agency, but this would not be correct. The Committee did not offer an explanation or discuss any. Its proper function was the weighing of evidence, tho it seems to have had the supernatural in mind as the basis of estimating the evidence. This aside, however, for the moment, its denial applies only to the sufficiency of the evidence. The careful reader will remark that it does not deny the existence of evidence in the matter, but the *sufficiency* of the evidence. That is a verdict with which every scientific man would have to agree. No single case of the kind, unless the facts could be established beyond the possibility of mal-observation and illusion of memory, could be regarded as sufficient proof of any such claim, tho we had no other positive hypothesis to offer. Estimation of evidence is one thing and proposing explanations is another. Besides, we might regard the testimony as evidence without regarding it as *sufficient* evidence, so that the Committee was entirely safe and judicious in its statement.

If any criticism is to be made of the Committee it should be for its manifest interest in the "supernatural" when its true point of view should have been primarily to ascertain exactly what the facts were, regardless of the question whether the "supernatural" or "occult" was concerned or not. This seems to have been in mind in the cross examination, but they were not as careful to determine this as might appear. It is evident that they were more interested personally in the possible explanation than in the exact nature of the facts, and this was a scientific defect in the Committee's procedure. It could be said, too, that denial of the sufficiency of the evidence for the "supernatural" implied a knowledge of what would be both the "supernatural", and the evidence, and the sufficiency of the evidence for it. The Committee, however, does not indicate what it would regard as evidence or as sufficient evidence for it, and hence its conclusion amounts to little more than equivocation and throwing dust in the eyes of the public. It cannot be said that its conclusion was false. I think it entirely correct, but the situation requires more complete analysis and statement. The "supernatural" is not a clear enough conception generally to stop with such a verdict. It was due the parties con-

cerned to offer a positive explanation, or to have indicated that the proper verdict was that there was insufficient evidence that the facts were as alleged. As they were weighing evidence, it was as to the nature of the facts, not as to the explanation, and they should have discarded both a positive and a negative explanation. They were caught in the trap of their own interest and showed that, while claiming to be investigating evidence, they were investigating explanations. There is too much of this sort of subterfuge in this field. Their strong point would have been to show that the testimony did not assure us that the facts were as alleged, and explanations could have been disregarded. They tend, however, to vindicate the facts and then to save their reputations as respectable members of the community by denying what is not the primary question in such issues. Prejudices were all on their side and they could well let the public believe they denied what they were really not denying at all. They have explanations in mind all the time and allow the public to think so, while they escape behind the problem of evidence and this not for the facts, but for the hypothesis of explanation.

There is another point of criticism which might be made against the Committee. They appear in their Report to be estimating evidence only, but since they deny a given explanation, it was their duty to tell what they thought did explain the facts, or to admit that they could not explain them at all. They were pretending to be scientific men and to be investigating the phenomena, and they showed that they were interested primarily in the explanation of them. If they had not denied a given explanation, but limited their interest to the exact facts, no obligations would have been entailed to offer any. But the denial of the "supernatural" and the "occult" involved a duty to explain by some "natural" hypothesis. It is clear from the facts not involved in the Report or in the detailed record that the Committee had an explanation. The stories circulated and talked over in the Committee, very clearly intimated, in some questions put to Mr. Bayley and about him, that Mr. Bayley was suspected as having played tricks on his host. If the Committee thought

this, and there is evidence that it did, it should have had the courage to state it and either make it good or state that the evidence was not sufficient for this any more than for the "supernatural". But it chose the cowardly course in this matter and was willing to whisper and gossip about the community regarding it, when it had no scientific ground to stand upon. This is a very frequent method in this and other problems. It is neither scientific nor honest and I fear the committee will have to be reproached for being less intelligent and honest about their duties than the witnesses.

This does not impeach the actual soundness of their verdict. It only shows that they were hiding their real convictions behind a subterfuge not fair to the parties concerned. It shows as much prejudice and bigotry against the "supernatural" as their manner implies in the witnesses for it. The sounder position for the Committee to have taken was that the evidence was insufficient for any explanation, whether "natural" or "supernatural". They would have shown themselves both scientific and unprejudiced in such a course. As it is they ask the public to accept their authority in lieu of proof, while themselves pretending to demand proof of others.

The present writer has no explanation for the facts. He has no prejudices against the "supernatural" in any form. He does not believe that such a problem should raise the question of either the "natural" or the "supernatural". Those conceptions to-day are not clearly enough defined to be the subject of implications. The primary question is, *what are the facts*, and both the "natural" and the "supernatural" must be defined by these, not by *a priori* ideas. I do not think there is any evidence whatever that Mr. Bayley did the "tricks". He may have done them, if you wish to believe so. But there is no evidence whatever for this belief. On the contrary, such as there is tells against the hypothesis. Nor is there adequate evidence for any "natural" explanation, any more than there is for a "supernatural" or "occult" one. I offer no explanation whatever. We require to know the facts still better; and to know these adequately is to know more than we do about somnambulic phenomena

and the possibility of their collective character. I do not see any probabilities in the case that they were concerned. It dawned once on the examiner that somnambulism might be connected with the facts, but there was no systematic effort to pursue this clue. It was summarily passed by. If there had been a physical possibility, according to the testimony, that either Mr. Bayley or others, whether all together or alternately, were subject to somnambulatory attacks of the kind, we might have a clear explanation of many otherwise unexplained facts. But we have not the evidence for this and hence we are not in a position to offer an explanation where the normal honesty of the parties seems to be taken for granted and seems to be unimpeachable. It is therefore better neither to affirm nor to deny any explanation. The proper verdict is that the evidence is insufficient for any theory, not that it is insufficient for the "supernatural", and silence for others. This latter is simply the resort of a coward or of one who does not know what his problem is. As they stand, the facts are inexplicable, but that does not mean that they would not be very simply explained did we know the facts better. People are too afraid to admit that they cannot explain facts, assuming that such confession of ignorance implies something unusually mysterious. A confession of ignorance, however, implies nothing as to the character of the facts. It only leaves them where they were found, and there is no use in implying we know the facts any better than the testimony indicates. The primary question is whether the facts are what they are assumed or alleged to be, and even if we found them, or any one of them, what they apparently are, we should not be obliged to offer an explanation, if that explanation did not offer familiar causes as its basis.

**COPY OF THE ORIGINAL OF THE REPORT OF THE
COMMITTEE GIVEN TO T. B. CLARKE IN 1874.**

Given by His Daughter to Me in 1891.

Unpublished excepting the portions [first three and last paragraphs] in violet ink.

ELLIOTT COUES.

Santa Cruz [Cal.], Nov. 11, 1891.

So deep and general an interest has been excited in the community by occurrences alleged to have taken place at the house of Mr. T. B. Clarke on the night of the 23d, 24th and 25th of April last, and so many manifestly unfounded and exaggerated reports have gone out respecting them, that it has been deemed advisable to have a succinct and correct account drawn up and published for the information of the public.

The undersigned were accordingly requested to examine the house, to listen to the story of all who were at any time present during the occurrences, to have their statements phonographically [stenographically] reported, and from these reports to construct a clear, connected and unexaggerated history of events as they actually happened.

This, at no small expense of time and labor, we have endeavored to do. And we now set forth the following, as, in our belief, a fair and, as far as we could arrive at it, a correct statement of what took place.

**JOSEPH LE CONTE,
WM. W. CRANE, JR.,
J. K. McLAIN.**

Oakland, Cal., June 9, 1874.

On April 23d, the first night of the occurrences at Mr. Clarke's house, there were in the house: 1—Mr. and Mrs. Clarke and their little son, eight years old, the three occupying a sleeping room off the dining-room down-stairs. 2—Mrs. Fitch, her sister

Miss Bemis and Miss Clarke occupying the front room up-stairs. 3—Mr. Bayley occupying the back room No. 1 up-stairs, and 4—Mr. Oxland occupying back room No. 2 up-stairs. It is not distinctly in evidence whether the China boy was in the house that night or not; he usually occupied a room off the kitchen, in an L part of the house, and probably was in his room.

Mr. Bayley and Mr. Oxland came in at about 11 o'clock, the other members of the household having previously retired. The two gentlemen came in at the side door, which opens directly into the kitchen, coming in by that unusual way because of finding the front door locked. They passed thence through the dining-room into the hall and up-stairs to their respective rooms. In passing through the dining-room Mrs. Clarke inquired of them whether they had locked the outside kitchen door, and Mr. Bayley replying that they had, after they had gone up-stairs, Mrs. Clarke testifies that she arose and unlocked the door just named, in order that if the Chinaman was not yet in, he could get in without waking the family. This door, it appears, remained unlocked during the night, as was also the door leading from the kitchen into the dining-room.

About half an hour after the coming in of Bailey and Oxland, they being, according to their statements, each one in his room in the act of undressing, and all the other members of the family being in bed, a bell was rung, which the various parties who heard it testify they, at the time, supposed to be the front door bell. Mr. Clarke immediately proceeded to that door and opened it. No one was outside the door, and looking out as far as he could, but without leaving the piazza, he could see no person. He returned to bed. Presently the bell struck again, this time two taps, the first ringing having been but one. Mr. Clarke now lighted a lamp and went to the door a second time. No person was to be seen anywhere, within the range of his vision. These ringings were both of them heard by Mr. Bayley and Mr. Oxland in their rooms, their doors being shut. Their subsequent impression of the sound, as to character and direction from which it came, was that it was most likely to be from a small call bell, which stood in a closet off the dining-room down-stairs. But on trial it was found impossible for this bell to be heard in their rooms, with the door shut, although struck as loudly as it could

be struck. There was no other bell, known to be in the house, which was capable of making that kind of sound.

On going to the door this second time and finding no one, Mr. Clarke called out to Mr. Bayley, asking him whether he was doing anything with his clock—(Mr. Bayley's clock is a striking clock, striking upon coiled wire, not a bell). Mr. Bayley answered, No: then came down and the two went over the house, and looked somewhat about the front yard. Finding nothing, they presently separated, Mr. Bayley returning to his room—Mr. Clarke also retiring, but leaving his light burning.

In a few minutes, Mr. Clarke testifies to hearing a heavy jarring of furniture, which seemed to him like the moving of a piano. Mr. Bayley testifies to hearing the same sound, and to rushing down-stairs, with his pistol in hand, under the impression that burglars were in the house. Mr. Oxland followed him. There was no light down-stairs at that time, except the one Mr. Clarke had, which was either in Mr. Clarke's sleeping room, or in the dining-room.

It is testified then,—Mr. Clarke, Mr. Bayley and Mr. Oxland being down-stairs, their position in relation to each other being indistinctly remembered (though the clearest recollection is, that Mr. Clarke and Mr. Oxland were in the dining-room, near the hall door, or else just inside the hall door, near the dining-room door, and Mr. Bayley further down the hall, near the street door), and neither having a light, but the only light down-stairs being as above described,—Mr. Bayley felt something strike him, like a chair swung out through the parlor door. He called to Mr. Clarke to bring a light, and while Mr. Clarke was coming, rushed, pistol in hand, into the parlor, in advance of the others, having the impression that some person was in the parlor, trying to make his escape. On bringing the light, the room was found to have no person in it, the windows were down, and all of them fastened, save one which had a mosquito bar outside unbroken—the blinds were also closed. Nothing was out of place in the room, except a light reception chair which lay prostrate in the middle of the room, with a shawl upon it—a shawl which Mrs. Clarke testifies she had folded and placed upon the chair earlier that evening, the chair being then in place and upright. Mr. Bayley is confident this chair was swung out into the hall and struck him, then

swung back again and rested as found. No other person saw the chair move.

Upon the next occurrence there is some conflict in the testimony. Mr. Bayley is of opinion that himself, Mr. Clarke and Mr. Oxland were together in the dining-room—Mr. Clarke thinks the others had gone up-stairs, and that he was either in the dining-room alone, or in his sleeping room,—Mrs. Clarke being in bed. Mr. Oxland does not speak of this at all.

A loud rattling noise was heard in the parlor. Mr. Clarke rushed in with his light, and found the sheet iron blower, which usually is in its place upon the grate front, lying half way across the room upon its face. No person was in the room or saw this movement. Up to this time the door of the ladies' room was shut, and none of them had been down-stairs.

From this point on there is some indistinctness in recollection, as to the precise order in which events occurred. Also some incoherence in the testimony and some variance. But what appears to have come next is as follows. After the falling of the sheet iron blower, the three gentlemen had been up-stairs to tell the ladies in the front room of the various occurrences which had taken place. Miss Clarke had dressed, her father had gone down-stairs again. Mr. Bayley was standing near the door of his room. Mr. Oxland in his door, turning up the wick of a lamp he had brought from his room, Miss Clarke said "I am going down-stairs to see what is coming next", and was half or two-thirds of the way down, when Mr. Bayley or Mr. Oxland, one or both, called out to her "Look out Nellie". She testifies that at the same time she felt something was coming towards her. She put her hands above her head, dodged and screamed. As she did so, a large basket filled with pieces of silver plate, a basket nearly the size of a half-bushel, passed over her head from above and behind her (according to the testimony of Mr. Bayley; although Miss Clarke is strongly of the impression that she had jumped down the stairs and was in the hall, clear of the stairway when the basket alighted), and lighted with a loud crash at the bottom of the stairs. This basket of plate belonged to Mr. Bayley. Had been in the house a few days, part of the time in a closet in Mr. Oxland's room, subsequently had stood on a chest of drawers in the small up-stairs hall by the side of the balustrade. Several

pieces of the plate were bruised in the falling. Miss Clarke did not see the basket in its flight, but had a general sense of some large object being in motion towards her. No one is positive as to having seen the basket in its place that night or the evening previous, but the supposition is that it began its flight from the spot where it usually stood. Had it merely fallen off from the place where it was accustomed to stand, it could not have struck where it is testified that it did strike. It would either have fallen upon Miss Clarke, she being where she is testified to have been, or behind her. An empty travelling bag, which had been lying on the basket of plate, went down with it. At the time of this occurrence, Mr. Clarke was in the dining-room, or his sleeping room below. He heard the noise, but saw nothing. Mr. Oxland was in the door of his room. He did not see the basket start, nor had he previously observed it in place on the chest of drawers. When he first saw it, it was moving through the air very rapidly. Mr. Bayley testifies that he was near the staircase, going down, may have had his foot on the first or second stair. Is positive that the basket went from the top of the chest of drawers, and that he saw the whole movement from its inception. He is not clear that he saw the basket at rest, before it started, but saw it from the instant it began to move. Is positive that it could not have been thrown from behind him. All parties are positive that no other person than themselves could have been in the upper hall. The door of the ladies' room was at the time shut.

At the next occurrence, Mr. Clarke, Miss Clarke, Mr. Bayley and Mr. Oxland all testify to being together in the dining-room down-stairs. No person was up-stairs, except the two ladies in the front room, who testify that their door was shut, and that they did not leave their room during all these occurrences, one of them at all, the other but once, when called out to see the fallen door, the last occurrence in the evening. The four persons above named testify that, as they were together in the dining-room, a loud crash was heard in the hall. On going out to ascertain the cause of it, a coal box which had stood in the upper hall, filled with coal, was found at the bottom of the stairway, with the coal strewed upon the stairs. No one saw the box in motion. Nor is anyone positive as to when the box was last seen in its place up-stairs, previous to its coming down.

The next occurrence related is somewhat indistinctly fixed in the order of events, and the testimony variant. Miss Clarke had gone to her room. Mr. Oxland had stepped out into the yard. Mr. Clarke and Mr. Bayley were in the dining-room; a rumbling, jarring sound was heard, which appeared to come from Mr. Oxland's apartment. Mr. Clarke and Mr. Bayley immediately rushed up-stairs, and were joined on the way by Mr. Oxland from without. Mr. Bayley was ahead. Mr. Bayley had the impression of some person or thing going out of the open window of Mr. Oxland's room upon the roof of the lean-to, and followed through the window to the further verge of the roof. (Mr. Bayley thinks this was *not* the time when he ran out on the roof; that that was another time when no person but himself was in the room. Mr. Oxland however is positive this was the time: that he certainly was present when Mr. Bayley went out, and spoke to him about the uselessness of going out, trying to dissuade him.) At this same time Mr. Clarke, Mr. Bayley and Mr. Oxland all being in Mr. Oxland's room, and while they were remarking upon the fact that a match safe had been found thrown down, Mr. Oxland discovered that his watch, which he testifies to have left in his vest, and the vest lying on the bed, at some time earlier in the evening, had been disconnected from the vest, and was lying between two towels on a chair, some three feet distant from the bed. Quite an interval had elapsed between the taking off of the vest and the finding of the watch, an hour or so, during which-time, various persons had been up and down-stairs, but no one, to Mr. Oxland's knowledge, had been in his room: although it is possible that any one of several persons had been there.

Immediately following this discovery of the watch, Mr. Clarke, Mr. Oxland and Mr. Bayley being still in Mr. Oxland's room, a chair is alleged to have started up, the same chair in which the watch had lain, and to have violently hit Mr. Bayley on the elbow whence it tilted over and rested upon the bed. No person saw the chair at the beginning of its movement. All were standing with their backs towards it. The blow was so violent as to bring tears into Mr. Bayley's eyes. Mr. Bayley was nearest the chair before it struck him, perhaps two feet from it, the others still further away, six feet or eight feet.

Another occurrence of the evening, which is not distinctly fixed as to time or order: Mr. Clarke, Miss Clarke, Mr. Bayley and Mr. Oxland were in the dining-room discussing the events of the evening, and Mrs. Clarke was joining now and then in the conversation from her room adjoining. Recollections differ as to the relative positions of the parties in the room. Whilst thus engaged in conversation, some of the four persons sitting and some standing (1) an oak dining chair, of considerable weight, is alleged by all the parties present to have been seen by them to rise in the air, a distance of from one foot to two feet or two and a half, to whirl about with considerable swiftness, and to locate itself upon its feet again without falling, at a distance of from four to six feet from where it started. Mr. Oxland locates the position of Miss Clarke and Mr. Bayley at this time, at a point toward which the chair moved. Mr. Bayley's recollection is that the chair moved *from* the direction of himself and Miss Clarke, with which Miss Clarke's recollection corresponds. Mr. Clarke cannot recollect the position of persons. No person is positive as to seeing the movement at its inception, but almost instantly after it began and during the flight.

(2) A few minutes later the same chair above described, or a similar one, standing in nearly the same position where the first had stood, made a movement very nearly like that last related, except that the chair went further, and fell sideways as it came to rest. The testimony is that this chair went in the direction towards where Mr. Bayley was standing, in such a marked way that he called out, "That chair is after me", and dodged around the table to avoid it, while the others laughed to see the chair chasing Mr. Bayley. It is alleged that no person was within two or three feet of either of these chairs when it moved; and that no one saw either of the other persons present touch it. And all feel positive that the movements were produced by some other agency than that of the persons present.

(3) The same persons still present in the same room. An interval of several minutes. The parties were preparing to disperse. Mr. Clarke was near his bedroom door. Mr. Bayley in the doorway into the hall, light in hand, leaning against the door post. Mr. Oxland some ten feet in front of Mr. Bayley, leaning forward with his elbows on his knees. Miss Clarke near the

middle of the room, about four feet from the point of next movement. Mr. Bayley had just remarked "I am going to bed and won't get up again if they take the side of the house out". As he finished saying the words, a *medium* sized, upholstered arm-chair, which stood in a corner near the hall door and about two and one-half feet distant from where Mr. Bayley was standing, was raised up from six to eighteen inches, whirled about, and dropped over upon its face into the room. Mrs. Clarke also saw this movement, as she, having arisen, was looking into the room from behind her bedroom door. No person saw the chair touched, or thinks its movement was caused by any of the parties present.

After this, Mr. Bayley, Mr. Oxland and Mr. Clarke speak of some jarring, rumbling sounds, like a "heavy wind", like "earthquake", "creaking and groaning", like "a ship in a gale of wind". These witnesses were in their separate rooms when they heard and felt these things, and came out and talked about them. Miss Clarke testifies that she did not hear or feel them, but heard the gentlemen talking about them. Mrs. Fitch and Miss Bemis do not speak of them. Nor does Mrs. Clarke.

During these last named noises, or just subsequent to them, a noisy rattle and crash were heard from the direction of the parlor. Mr. Clarke went thither with his light, then called to the others to come down and see. The parlor furniture was found in a state of general derangement—chairs tipped over, books displaced, and the blower again out in the middle of the floor. All the persons had been in their respective rooms for some time previous to this occurrence. There had been no light in the parlor, or in the lower part of the house at all, except in Mr. Clarke's sleeping room, and he was lying upon the bed in his clothes. The articles thrown down were left in that condition all night.

At this same time, on going toward the parlor with his bedroom light, to see about the noise just described, Mr. Clarke found some chairs in the dining-room tilted over, and one, bottom side up, lying upon the top of the dining table. Also some glasses on the table had changed position since last seen. Mr. Clarke's door, leading into the dining-room, had stood open since his last being in that room, and no noise had been heard, except a slight rattling or rapping or ticking noise, difficult to describe,

but which Mr. and Mrs. Clarke had remarked upon, without rising to ascertain its origin.

Various minor incidents are somewhat indistinctly remembered as having occurred on this first evening. Nothing among them specially marked however.

The final occurrence of this Thursday night is described as follows. The various persons had separated to their respective rooms, with the intention of going to bed, and were in the act of doing so. A sudden loud crash once more startled them, and brought them together at the front door. The door was found to have been taken off its hinges, and been thrown backwards into the hall. It was resting against the newel post of the staircase. The hinges were not broken, nor was the lock. The bolt was shot out, as it is when the door is fastened. No injury had been done to the casings, nor to the door itself. No person testifies to having seen anything of this occurrence, the only evidence given relates to the noise heard and to the finding of the door thrown down.*

Nothing more appears to have occurred the first evening.

Quite early the next morning Miss Clarke testifies to have gone out of the front door to inform some neighbors of the occurrences, and invite them to come in and see the things in the parlor, before they were set to rights. She looked into the room, as she passed, and saw things as Mr. Clarke describes them to

*[It is proper to say that this occurrence of the door seems to be utterly at variance with any theory of occult natural forces, as electricity or anything of that kind. And to clearly demonstrate that the motive force was an intelligent force, either natural or supernatural. The evidence is strong to the point that the door had, immediately before this occurrence, been bolted with an inside bolt, and that this bolt, when the door was found, was pushed out. It moves too tight in its socket to admit of the supposition that the jar of the falling door could have pushed it out. To bring the door from the position in which it is testified to have been before the occurrence, into that in which it was found afterwards, it would be necessary—1st. To withdraw the bolt from the inside. 2d. Unlatch the door. 3d. Swing it round to right angles with its closed position (in order for it to clear the casings at the top.) 4th. Then, while thus at right angles, to lift it from the hinges and 5th, to turn it back towards the original positions, and 6th, then to drop it and cause it to fall over upon the stairs.]

have been left in the confusion of the night before. Is positive however that the sofa was not overturned at that time, nor out of its place. On returning, about three-quarters of an hour later, she found the sofa overturned, and some other small articles changed from the places in which she saw them as she went out. During this time the family had been rising, the Chinaman had been at work in the kitchen, and Mr. Bayley had gone out at the front door to his stable in the adjoining block. Mr. Clarke thinks he heard a crash, while he was yet in bed, about 7 o'clock. Is not certain but that it may have been some noise made by the China boy at his work. The persons up-stairs testify to hearing no noise at this time.

SECOND NIGHT.

First Occurrence.

Mr. Clarke and his family were down-stairs in the dining-room. About 8.30 P. M. Miss Clarke left the room to go up-stairs to bed. She was about half way up-stairs, when Mr. Clarke called to her "Take care of your head Nellie". She answered "It is too early for them to commence yet." Immediately a large stuffed chair, standing in the hall above, between the bureau and Mr. Bayley's door, turned and tipped over, and fell on its face on the upper landing. At the time of this occurrence Mrs. Fitch and Miss Bemis were in the front room up-stairs, and Mr. Bayley in his room at the head of the stairs. His door was open, and Miss Clarke, while on the steps, saw him winding up his clock. Oxland was out during all the evening. Mrs. Fitch and Miss Bemis testify to seeing nothing of the occurrences of this evening.

Second Occurrence.

After the chair had been replaced, Miss Clarke and Mr. Bayley went into Oxland's room, to see if all was right there. After examination, Miss Clarke remarked "All quiet here", and had turned to go out, when a chair near the window, between the bureau and washstand, whisked and fell over. Miss Clarke was near the door, but looking in the direction of the chair, Mr. Bayley

was behind her, and between her and the chair. There was no light in the room, but the light in the hall enlightened the room sufficiently to render objects quite distinct. After this Miss Clarke returned to her room.

Third Occurrence.

After this Mr. Bayley went out into the yard, and was absent ten or fifteen minutes. While he was out, a light chair, which had been standing in the recess of the upper hall, was thrown over the balustrade, which separates the recess from the stairway, fell upon the stairs, and tumbled to the foot, and was picked up by Mr. Clarke. No one saw it fall.*

After Mr. Bayley had returned and gone up to his room, Mr. Clarke went out, and about 10 P. M. returned with Messrs. Sherman, Benton, Kellogg, Howard and Watson. Some of these gentlemen went up-stairs and examined the situation of things about the head of the stair, as this seemed to be the chief center of disturbance, and again went down.

Fourth Occurrence.

While some of the above named gentlemen were in the hall and some in the parlor, with the door open, a light chair, which had been standing in the recess of the hall above, was thrown over the balustrade, struck against the wall on the opposite side of the stairway, fell on the stairs, and tumbled to the bottom. Several of the gentlemen saw the chair in transit, but no one saw the beginning of the movement. Several examined the marks on the wall and traced the direction of the flight. A shawl which had been lying on the chair, was found on the stairs, half way up.

At the time of this occurrence Mr. Bayley was in his room at the head of the stairs, his door open. Miss Clarke, Miss Bemis

* [The evidence respecting this third occurrence is somewhat confused, and the recollection of witnesses concerning it indistinct. The preponderance of testimony is that it occurred during Mr. Bayley's absence from the house, although upon that point there remains some uncertainty.]

and Mrs. Fitch in the front room up-stairs. It is not in evidence whether their door was open or shut. Neither the place where the chair had stood, nor the doors of any of the rooms up-stairs could be seen from the hall below.

After some conversation with each other and with Mr. Bayley in the hall above, the gentlemen went down again, and Mr. Bayley and the ladies remained in their rooms up-stairs.

Fifth Occurrence.

About 11 or 11.30 P. M. the previously named gentlemen had gathered in the hall near the foot of the stairs, preparatory to leaving, and were discussing the previous occurrence. Mr. Benton was standing against the front door, immediately in front of the stairs and looking up. Mr. Howard was standing near the newel post, also looking up; the others in the hall near the foot of the stairs. One of them had just remarked "There will be nothing more to-night", when the large stuffed chair, standing by the bureau, between the bureau and Mr. Bayley's door, rose in the air, turned quickly and fell on its face on the upper landing. Benton alone saw the commencement of the motion. From the positions occupied by Mr. Benton and Mr. Howard, the top of the chair, as it stood by the bureau, could be seen through the railing, but the whole chair could not be seen. The door of the ladies' room was closed.

After some conversation with Mr. Bayley in the upper hall, the gentlemen left and nothing more occurred that night.

Upon Saturday, the third evening, a large number of persons visited, and were in and about the house during the evening and night. There were present within, at various times, Mr. Clarke, Mrs. Clarke, Miss Clarke, Mrs. Fitch, Miss Bemis, Messrs. Bayley, Oxland, Chas. Fitch, Frank L. Palmer, G. R. Vernon, Rev. Dr. Eells, Edward McLane, Wm. Sherman, C. W. Kellogg, C. T. H. Palmer, J. E. Benton, and H. W. Severance. As was the case with reference to the occurrences of the two preceding evenings, the statements of the different parties are quite variant as to the order of events, and considerably confused as to much of the minutiae touching them. No two statements agree in

every particular, or in many particulars, although there is a substantial harmony upon nearly all main facts.

The first occurrence of that evening was about 9.30 P. M., when a light and indistinct thumping, lasting about twenty seconds, and appearing to be under the parlor floor, is testified to by Dr. Eells, Messrs. McLane, Severance, and Clarke. Dr. Eells's statement as to its character is that, had it been at his own house, he should have supposed it to be a cat under the basement.*

Not long after this thumping, and while the persons who had heard it were making some inquiries respecting it of those in the dining-room—Rev. Dr. Eells at the time standing in the parlor doorway, saw one of the small French chairs precipitated over the balustrade of the stairs from above. This chair rolled down half way or more, and lodged upon the stairs. Dr. Eells ran immediately up, caught the chair and carried it to the top of the stairs again. Dr. Eells saw no other person up-stairs. Did not observe whether other doors were open or not. Was up there but a few moments. No other person testifies to seeing this chair in actual motion. Several others testify to having heard it, and to have seen it after it fell. At this time Miss Bemis, Mrs. Fitch and her son were up-stairs. There is no evidence as to whether or not any other persons were up-stairs.†

The next thing in order appears to have been the ringing of a bell, heard at first indistinctly by two or three persons in the parlor. The impression obtained with them that the sound might

* [The floor of the house is about three feet above the ground. There is upon the rear side and near the back kitchen steps, a low door going underneath. This door was not fastened at this time, whether open or shut is not known. Through it ready access is had underneath the entire house, as also to the bell wire connecting with the kitchen bell. This wire runs quite to the front of the house, but does not come up to the front door. A miscellaneous collection of lumber and loose sticks lies under the house.]

† [Things were very much in confusion during the earlier part of this last night: quite a number of people coming and going. It is difficult either to establish the whereabouts of the various parties, or even to say certainly who was at the house at a given time. It is very difficult also to bring the statements of the different witnesses into coherency.]

proceed from a small call bell in the dining-room closet. It is in evidence that Mr. McLane and Miss Clarke opened the closet door, and Miss Clarke alleges that as the two were thus standing at the open door, the closet bell again struck. Mr. McLane as positively asserts that it did not. Nor upon examination could any vibration be discovered about the bell. Mr. Severance testifies to leaving the closet door open and sitting by the dining table to watch for further ringing. No sound was heard from the closet. But while thus listening, a bell in the kitchen, formerly used for a front door bell, but of late disused, rang distinctly and violently. Some little delay seems to have occurred before getting a light into the kitchen. When that was effected, no vibration could be discovered about the bell clapper, or the wire coil on which it was suspended. Mr. C. W. Kellogg, who had formerly been an inmate of the house, and well acquainted with the sound of this bell, testifies to having heard from his back yard (which lies across the street from the front of Mr. Clarke's house), a bell ring at Mr. Clarke's house, at about this same time Saturday night, which he believed at the time, and still believes to have been the kitchen bell. On trial, a few nights after, he could hear this kitchen bell from the position in which he was that Saturday night, and identifies it as being the same he heard then. The condition of the wire to this bell has been already described.

At some time about this part of the evening, young Mr. Fitch testifies to have been standing in or near the door of Mr. Bayley's room up-stairs. Mr. Bayley was in his bed, undressed, with a book in his hand, which he had been reading. There was a light in the room. As Mr. Fitch was speaking with Mr. Bayley and asking some questions about some article which was hanging in the further part of the room, the upholstered chair, the same so often represented as standing over the chief center of disturbance, between the bureau and Mr. Bayley's door, fell over, its top towards the stairway. Miss Bemis testifies to standing within her door, not far from Mr. Fitch, and to seeing this chair fall. Mrs. Fitch also testifies to hearing the noise, to seeing her son stoop to pick up the chair, and to seeing the top of it as he raised it. No examination was made of the chair, as to any means by which it might possibly have been turned over.

Presently, about 10 o'clock, a large mahogany bureau, with a marble top and swinging looking glass, which stood immediately at the head of the stairs, in the small landing, tipped forward and fell against the turn of the banister, the marble making a deep indentation in the latter. Messrs. Sherman and Severance were standing at the foot of the stairs, heard a noise, looked up and saw the bureau when it tipped forward, and immediately went up-stairs, examined behind it and pushed it back in its place. As already stated, this bureau stood at the head of the stairs. One end was close to the northern wall of the house, its back against the wall of Mr. Bayley's room, and the other end near the entrance to his room, with a space between its end and his door, just large enough for an armchair. It is quite evident from the marks upon the north wall, and the position in which the bureau was when it struck the banister, that its inner end was first moved forward, that it then tipped so that, if there had been no obstruction, it would have fallen rather towards the northern wall, but this inner end, as it fell over, was arrested by the banister, and then the other end swung round into the position in which it was found. It is proper to remark that Messrs. Sherman and Severance, from the position in which they stood, could not have seen a person moving the bureau, if while doing it he should take pains to conceal his body.

At the time of this occurrence Mrs. Fitch and Miss Bemis were up-stairs. Their door was shut. Mr. Bayley was also up-stairs. His door was open.

The next incident was the falling, to the foot of the stairs, of two small band boxes, and, some witnesses say, also a hat box, which had been lying upon the chest of drawers in the upper alcove—some say with a rotary motion, as if they had been thrown from the hand, others that they fell perpendicularly part way and then shot forward. The same persons were up-stairs as at the last occurrence. The evidence is not clear as to the precise period when this happened, whether before or after the bureau was tipped, but the preponderance of testimony is that it occurred afterwards.

There is also indistinctly fixed as to order, and with a great deal of confusion as to particulars, testimony that another chair was thrown down the stairs, during the middle or toward the lat-

ter part of the evening's occurrences, and that its leg was broken in the fall. The latter part only, not the beginning of this movement was seen. The same parties up-stairs.

After the bureau had fallen, and had been restored to its place, Mr. Edward McLane testifies to being in the upper hall. The door of the front room was closed. Mr. McLane testifies that he was standing at the end of the bureau. The upholstered chair which usually occupied that place was behind him and a little at one side of him. As he was examining the bureau, this chair, standing as above described, was, with a whirling motion, suddenly thrown forward upon its face, and toward the stairway, coming in its flight well out, and resting almost in front of him. Mr. McLane did not see the beginning of this motion. Mr. Bayley was the only other person present. He was standing in or near Mr. Oxland's door, and just behind where the chair had stood when at rest, perhaps three feet from it.

Mr. McLane then seated himself in a small chair, directly in front of Mr. Oxland's door; placed the upholstered chair back upon its place at the end of the bureau, and sat watching further developments.

During the twenty minutes he continued to sit there, nothing unusual took place. At the end of that time, Mr. Oxland came up to his room, having, as he supposed, heard some movement there. No other witness testifies to hearing this noise. Mr. McLane, sitting at the door at the time, did not hear it. Mr. McLane followed Mr. Oxland in. Just as he had turned inside Mr. Oxland's door, the chair he had vacated a moment before was thrown, with something of a whirling motion, into the room beside him. Mr. McLane had passed out of sight of the chair before its motion began. On looking out Mr. McLane saw no one in the hall. Going a little further, he saw Mr. Bayley standing in his own room, at a point about six feet from where the chair had moved. Mr. Bayley, a few moments previous to this, had been in bed.

Mr. Bayley testifies to witnessing the latter of these two movements. He had been in bed, but had gotten up for something, and was standing about four feet distant from the chair. He saw it whirl, at least twice round, with great swiftness and fly into Mr. Oxland's room.

Some little time after this, when the house was comparatively quiet, some few of the gentlemen being in the front parlor conversing; the three ladies being up-stairs with their door shut, and Mr. Bayley, according to his own statement, being in his room in bed, but wide awake and with his door open; a trunk came tumbling down-stairs, breaking the wall and one of the balusters in its downward passage. It proved to be Mr. Oxland's trunk. The bottom was somewhat broken by the fall. This trunk is about two and three-quarters feet long, eighteen inches wide and eighteen inches high, and with its contents, weighed about eighty pounds. All the statements agree that, within a half hour before its sudden appearance on the stairway, it had stood at the foot of Mr. Oxland's bed, in his room, covered over with a rug. That his door was closed. That Mr. Bayley's door was open, and he was in his room, and that the three ladies were in the front room and their door closed. And further, that immediately after the trunk came down, Mr. Oxland's room door was shut, and the rug was across the baluster—Mr. Vernon says, drawn out in a long tight roll, while Mr. Kellogg says it was spread out nearly its whole width. An inspection showed that there were two projecting nails on the bottom of this trunk, and two corresponding marks on the rail of the baluster, as though the trunk had rested upon, and been slid across it. All who were in the parlor and hall assert there was no noise preliminary to the blow against the wall, but they all also agree that a conversation was going on in the room. Observation shows that the house is quite solidly built, and that sounds from the upper part are not readily communicated below stairs, and also that the door of Mr. Oxland's room opens and shuts almost noiselessly. Mr. Bayley is also most positive that, up to the moment of impact against the wall, there was no noise, as, from his position and occupation, he should most certainly have heard it.

In order that this trunk should reach the bottom of the stairs, in the manner and under the circumstances indicated, several distinct and independent movements must have taken place, all involving the exercise of reasoning intelligence. First—Mr. Oxland's room door must have been opened, then the trunk lifted up, carried to the door, turned at a right angle, turned again at another angle, the door shut, the trunk carried to the banister,

rested there, tipped and shot down at an angle of about seventy degrees against the outer wall.

It is also evident that, whatever may have been the case up to that point in its travels, after leaving the baluster, and coming within the sight of witnesses, the trunk was obeying the ordinary laws of gravitation, and of projectile bodies.

It is furthermore apparent that the trunk could not have been projected in a straight line from Mr. Oxland's room to the point of contact with the wall: because, to reach that point, the trunk must, after leaving the door, have been elevated as high as, if not higher, than the ceiling; and to have been propelled with the force necessary to carry a body of that weight through a descending line, to the place where it struck the wall, a force must have been involved sufficient either to shatter the trunk, or to break through the wall.

At some period in the evening, probably prior to the descent of the trunk, while Mr. Oxland was seated in a cushioned arm chair in the parlor, and several other persons, including Mrs. Clarke, Miss Clarke and Mr. Severance, were also in the room, Mr. Oxland testifies "a very curious sensation came over me, and I arose to leave the chair: and while doing it, the chair seemed to follow. The four legs of the chair seemed to rise as I rose." Miss Clarke testifies she saw the chair in the act of rising. It rose up evenly from the floor, so that she could see underneath all the legs of the chair; but there is however a discrepancy of statement, as to where she was sitting in the room; her recollection being that she was sitting opposite Mr. Oxland, facing his position, while Mr. Oxland's recollection is that she sat upon the other side of a little table from him, facing nearly the same way he was facing, into the room, with which latter position, the recollection of the others in the room more nearly accords. Mrs. Clarke and Mr. Severance, who were present, testify that they did not see the movement, and the latter is positive that no remark was made at the time, about the chair having risen.*

At a late hour, when the ladies, Mr. Oxland and Mr. Bayley had retired to their several rooms, and Mr. Clarke, the two Palm-

* Examination of the record shows that the discrepancy remarked by the Committee seems not to exist. Cf. pp. 339, 357, 405.

ers and Mr. Vernon were sitting in the dining-room; the door between the latter room and the hall being open, a short, not very loud, but unmistakable scream was heard, which startled the inmates. Mr. C. T. H. Palmer says "more by its quality than by its quantity". Those below considered that it came from the hall, while each one above thought it in the particular room he or she was in. All agreeing that it sounded like the voice of a woman.*

Nothing further occurred until about 4.30 A. M. of Sunday morning, when a few faint taps were heard, which Mr. Vernon thought came from under the table, but Mr. Frank Palmer believes them to have come from under the floor, near the door. Mr. C. T. H. Palmer, who was writing in the room, did not hear them at all.

This was the last of the demonstrations, and, as far as we are aware, nothing unusual has transpired in the house from that time to this.

From the foregoing statements all persons interested can form judgment for themselves. If, however, our personal opinion in the matter be deemed of any importance, we are willing to state, that, after a careful examination of the construction of the house, and location of the furniture with respect to the persons present, after a patient hearing of the witnesses, and, as we believe, an impartial weighing and comparison of the testimony, we find the evidence insufficient to indicate the action or presence of any supernatural, or of any occult natural agency whatever.

JOSEPH LE CONTE,
WM. W. CRANE, JR.,
J. K. McLAIN.

*[It is evident that this noise did not proceed from the young man who whistled in the street that night, shortly after midnight; for on his repeating the whistle, at the place where he testifies to having made it, the sound was very indistinctly heard inside the house, and could not be identified by any of the parties who heard the noise in question, as bearing the slightest resemblance to it.

There is a conflict in the testimony, as to the time at which this scream was heard. Mr. Vernon is quite positive it was at 2 A. M., while the two Palmers are equally positive that it was no later than 2.30 A. M.]

MR. CLARKE'S PRINTED ACCOUNT.

Preface.

The following account of manifestations at my residence in Oakland, Cal., April, 1874, was written while the scenes were vividly fixed in my memory.

At that time, speaking in general terms, myself and family were entirely ignorant of modern spiritualism.

I write this, that this phenomenon may in great measure remain, as when it came upon the material plane, and not because I am vain to advertise my ignorance.

We endeavored to keep the matter secret, not wishing notoriety from our connection with an unsolved phenomenon; but it having been made public through the papers, could then do no less than to tell the honest truth. Afterwards, we consented to an investigation of each and every witness, as to all they had seen or heard, by three gentlemen, who were supposed to be honest and capable. That it was possible that there could have been fraud or deception in any manner, never for a moment entered our minds; and the first intimation, that we, or anybody had attempted it, was upon reading the summary of this committee, which we shall investigate in the after part of this pamphlet.

Our experience is not unlike all history; that while falsehood and iniquity travel upon the wings of lightning, truth has to travel on foot; but which like the tortoise, yet ever wins the race. The stigma of fraud heaped upon me and mine by the committee, has been like the deep snow upon the early fall grain. Its very venom has protected us amid the wintry blasts of slander. Even in the short three years that have past, hosts have risen in all parts of our world, to bless, that but for this miserable verdict, would never have known of us.

From the golden shore of the Pacific, it has gone out, that there is one man, at least, whose soul is not so warped by the garments of superstition, but that he dares speak God's eternal truth, without fear or hope of reward. Besides the truth, the

phenomenon stands out every day more and more wonderful, and of greater importance to the human family. My house, during these three years, has been an open one, receiving all that came, from the poorest to the wealthiest, the ignorant and the learned; and of all the thousands, I have never known one to go away, without having been lifted higher towards that "home not made with hands." If the Oakland committee were so deceived with the idea of infallibility of those in high places, that they thought their word would be taken in free America, in place of evidence, they made a most serious mistake.

I am aware, that truth outside of fashionable institutions, has had a hard time in past ages; also, that for a clergyman or scientist, or counsellor, to admit that there existed certain facts which they could not explain, has caused many a thousand in high position, to deny his manhood, rather than be honest. Humility is not a quality of the pulpit or university; hence the private individual that enunciated facts or ideas beyond their knowledge, has universally met persecution at their hands.

Socrates walked the streets of Athens, teaching with wisdom, which the priests and workers in brass saw would ruin their occupation; hence he drank the hemlock. Jesus, who went from village to village "the friend of publicans and sinners," doing good unto all, had the misfortune to be an honest man, and candidly told the priests of the Jewish church of their iniquity; hence suffered a cruel death. Voltaire, who supported a Protestant church upon his estate, died in the city of Paris from excitement, caused by an ovation, such as few mortals have ever received, has been slandered beyond any man that ever lived, because he exposed the iniquity of the Catholic priesthood.

John Wesley, for a life of over sixty hard working years, suffered one continued persecution from the church of England, because he exposed its errors and from his followers, because he would not leave the Episcopal church, form a new sect, and as they thought, be honored by becoming a Methodist bishop.

Thomas Paine, the friend of Washington, Lafayette, Adams, Hancock, Jefferson, and all the old patriots whom we now adore, gave his great powers as a writer, enlisted as a soldier, served as a statesman. When Washington's army was without food or clothing, the treasury empty, the convention adjourned in despair,

he headed a subscription with all he had in the world, then begged of others, until at last this private subscription amounted to over one million five hundred thousand dollars; thus being the means of saving our army—our country, in which to-day, we may worship God according to the dictates of our own conscience. He has been vilified by the recipients of his sacrifice, his energy, his hope in "one righteous and perfect God, with equal and exact justice to all men," because he was a man of courage and honesty, daring to say what he believed true. These are but a few of the great host, that have lived martyrs to principle; and while the great lights of the passing hour of their day—floating like butterflies in the noon-day sunbeams—have passed from remembrance with the fleeting breath of the physical, these, and others like them, true to the honesty of the inner soul, true to their fellow-men, true to their God, still live; and though there were no spiritual life hereafter, there is yet guaranteed to these honest men, an eternal life. Life is one great mystery. To perfect it, there seems a hidden necessity of trial, to develop the power and greatness of the soul, to bring it from its darkness, as the beautiful flowers come forth from the darkness of earth, that it may bloom, bear fruit, and give evidence of its divine origin.

Whatever has happened or may happen to me, I have the great misfortune to be living in an age of reason. There is therefore, no possibility that I shall be deified, or even sainted, or that greater honor than either, burned for witchcraft. Notwithstanding, I have no aspirations for any of these honors; I shall nevertheless, send this little messenger of truth regarding this wonderful phenomenon, as "bread upon the waters" of eternal life, towards which it points, trusting it in the hands of the unnumbered hosts on the "evergreen shore," who planned, and carried these manifestations of their hidden life and power, into a successful execution.

At some future time, I may write of what millions of the earth now know, of that "ever green shore," those "mansions not made with hands," those cities more beautiful than the one of precious stones; that life that does honor to the God who hath given it, granting to it immortality, that sometime, on in eternal years, by its own labor, it may be entitled to a home with the

angelic host, far beyond all material worlds—the eternal home of angels.

For the present, I have to deal with mortals in the bondage of ancient heathenism, superstition and bigotry; but before we close this little book, we shall endeavor to do them justice; and if, like the guilty criminal who said to the judge "that was what I feared," and they shall be troubled thereby, they must remember that the gate of eternal life was opened wide, that they might behold the glory which they refused. Therefore eternal responsibilities rest upon me, and I also would prove myself a coward, if I neglected to give to the world this grand immortal truth.

T. B. CLARKE.

Account of Manifestations.

That the reader may form an intelligent idea of the manifestation, it will be necessary first to give a brief description of the house and its occupants. It is a one and a half story house, situated in Oakland, Cal. The first floor has five rooms—the second four. The house for a number of years previous to becoming my residence, had been occupied by a purely orthodox family. No murders had ever been committed within its walls at the time previous of these manifestations. Myself, wife and son of eight years, occupied as private room, one in the ell opening from the dining room, Mrs. F—— and sister and my daughter, the two front rooms in the second story; Mr. B—— and Mr. O—— the two in the rear. The evening in question, April 23d, 1874, the family had been at home as usual. Mr. B—— and Mr. O—— had been at a neighbor's and did not return until quarter past 11 o'clock. Having retired, but hearing them come in, I requested them to lock the doors and put out the lights. When the gentlemen had been up stairs about 15 minutes, I heard a noise that seemed to be at the front door as though the gong upon it had been lightly struck. I went immediately there, but found no one. I closed the door and returned to bed. Hardly had I lain down, before that same noise was repeated, but much louder; again I went to the door as before, and found no one—I stepped out on the porch, it being a bright moonlight night, looked in all directions for any one who could have rung

the bell, but saw no one, and so returned in doors—as I did so I spoke to Mr. B—— whose room was at the head of the stairs, asking him if he was making any noise with his clock. He replied, no—and asked who is ringing that bell—I replied, that is what I wish to know. Immediately he came rushing down the stairs with pistol in hand, and said, “that is some boy’s work” and out of the door he went and around the house, but found no boy. When he came in, we had quite a conversation as to who had been the cause of this sound, and its peculiar tone—but had to give up any solution and again retired; but a few moments, and there was a tremendous shaking of furniture in the dining room, as though some one was rattling the upright piano that stood there. Mr. B—— hearing this same noise, pistol in hand came rushing down. We met to see no one, and were still more astonished than ever. While again talking over this additional mystery, Mr. B—— walked into the hall, and when opposite the parlor door, he exclaimed in an excited manner “Clarke, bring a light, quick!” I was there in about one second, when Mr. B—— rushed over behind the sofa, and then to the bay window. Finding one fastening unclasped, he said “That fellow has gone out at the window.” Turning around, and seeing a small reception chair lying in the centre of the parlor, I said, “How came that there?” B—— replied “I know nothing about it, I did not touch it, but there was a man struck me on the back when I called you.” This made things worse than ever—bells ringing—furniture rattling, being struck on the shoulder, chairs thrown in the middle of the room, and no one to do it. Our astonishment is better imagined than described—Meantime I had dressed myself, lighted some lamps; the people above were aroused and conversation as to who or what was doing these things became general. As the unseen and unknown could not be explained, we again retired to our separate rooms. But a few moments had elapsed before we heard a loud rattling noise in the parlor, as though ten bundles of sheet iron had been slammed down on the floor. In about two seconds I was there, and only found the blower lying in the centre of the room. The gentlemen hearing the noise came rushing from their rooms, with “What made that noise?” My daughter who had slipped on a morning dress and come from her room, stood talking to the gentlemen, each of

whom had a lamp in his hand; I was standing in the hall below; she started to come down-stairs, and when about two-thirds down Mr. B—— saw a basket of silver belonging to him, valued at about three hundred dollars, rise from a bureau standing in the extreme end of the hall. He instantly exclaimed, "Take care, Nellie!" Having some instinctive knowledge of danger, she screamed, and turned the newel post just in time to escape the basket, that came down in a half circle, as it had to from its position to strike where it did, and fell with a thud on the floor at the foot of the stairs. All supposed the silver ruined as a matter of course; I picked up the basket and contents and carried them to the dining room, where we all assembled to examine, which we did, piece by piece, finding no injury on coffee or tea pots, creamer or bowl, spoons or forks. Save, only one very thin silver vase which was slightly bruised.

Presently Mr. O—— went outside to take in a little fresh air, whereby to strengthen his nerves, leaving the balance of us wondering how it was possible for that silver to come with such velocity a distance of twenty feet, strike so hard and not all be ruined. While thus discussing and wondering, we heard a noise in Mr. O——'s room, directly over us as though a person was jumping with all his might upon the floor. Mr. B—— and myself rushed up into the room, but found no one—neither anything disturbed. While there, Mr. O—— came in and up to his room—walked to a chair, in which lay a towel mused into a bunch. He picked up the towel as though to wipe his hands; as he did so, he, as well as we, discovered his watch and chain lying in the chair. His amazement cannot well be described. He exclaimed, "How came that watch in the chair?" I said, "I suppose you placed it there." "Placed it there? I left it in my waistcoat on the bed." We expressed our doubts. He again said, "I tell you I left it with the chain run through the button hole, hooked back into the pocket, and on that bed." As he took the watch from the chair, the chair sprang up clipping Mr. B—— on the elbow, so hard as to bring tears, and landed in the centre of the bed. It now seemed that wonders would never cease, or any chance come to give us a night's rest. So we descended to the dining-room, and commenced an inquiry meeting as to the causes of these wonderful phenomena, but soon found this world's

philosophy could not satisfy or explain. We found that the more we talked the less we said, and for once became wise and confessed ourselves fools in the midst of an unseen power.

While thus meditating, for we had assumed that condition, one of the solid oak chairs rose about one foot and with the velocity of a boy's top, went revolving across the room some ten feet, and sat down as still as though it had never moved. Mr. O—— made this sage remark, "I don't like this." Mr. B—— added, "Neither do I like a power that I cannot shoot". The rest of us thought if there was anyone that wished to be kept up nights to see this kind of fun, we wished they had it all; we were tired and had seen all the manifestations of the unseen we cared to. This manifestation, occurring in an illuminated room in the presence of four of us, violating every law of gravitation, propelling power, and cessation of power as well, for its stopping so suddenly and so absolutely still, was the most remarkable feature of it all. It left us in a state of bewilderment that made us doubt the reliability of our eye-sight. We felt that if God or the devil ever did come to earth to cut up pranks for their amusement, this must be the time and place. It would have been a good time for those superstitious people that believe the devil goes about doing all the evil in the world to have said their prayers. While still in the dining-room, there came a great crash in the hall; we rushed to see what new development, and found a box 15 x 15 inches square, 6 deep, that had contained about twenty lbs. of coal, which stood in the upper hall, had been thrown over the baluster and down-stairs. I picked up the box with what coal I could, and carried them to the kitchen. Then came another of our scientific discussions upon electrical, magnetic, natural, supernatural, and occult forces. While thus engaged, another most frightful noise came from the parlor. Rushing in there, we found the same blower lying in the middle of the room bottom up, which, when I picked it up previously I had placed on the hearth face downwards. Another calm came, and as our philosophy seemed to have gone "where the woodbine twineth," in this new development of facts, we had about concluded that we did not know more about this than the Almighty, and so we did considerable thinking with little philosophical talk.

Some had gone upstairs to tell the ladies what had happened,

and while thus talking, a large upholstered chair, standing in the hall near the ladies' door, went whirling around, and down in full view of all. Hardly was this new act well settled, before from the parlor came another racket. Upon going there we found the same small reception chair that once before had been laid in the center of the room again lying in the same place. In the meantime the family had assembled in the dining-room, discussing these annoying phenomena. While thus engaged, to our utter amazement, another heavy oak chair rose and spinning like a top, crossed the room in a contrary direction from the previous one; again, with amazement, we looked at each other, tried to talk, but the subject was too vast. It threw all our philosophy in the shade. It now being about one o'clock, Mr. B—— had taken his lamp in his hand, and standing in the hall door leaning against the casing said, "Well, I am going to bed, and I won't get up again if they take the end of the house out." No quicker had the words ceased than a large upholstered chair rose a few inches, and spinning around, fell out in the middle of the room. Mr. B—— closed this demonstration with the remark, "Well, that beats the devil." Of course this was a bad starter to go to bed upon, and so we camped in the dining-room again, for some new development; for this last feat of handling a forty-pound chair like a feather, rather beat any previous ideas we had obtained on this mundane sphere. About that time, if we had only had the knowledge that I have so often heard displayed since, how nicely we could have all retired to rest—just this and nothing more. "Oh, this whole thing is a humbug, a delusion, a wicked fraud." Yes; but we were so stupid we could not see the humbug; but we did see the chairs go, and the man that says we did not is a liar, a knave and a fool. After a while, wearied with this nonsensical display, as it appeared to us, of legerdemain by an unseen power, peace and quiet seeming to have come again, we retired to our various rooms in hopes to get a little rest. We were hardly there, however, when the whole house was shaken, as by a wave of the sea against a ship. Mr. B—— came rushing out, and calling, "Oh, Clarke, was that an earthquake?" I replied, "no"; for to me it had none of the uplifting sensations of an earthquake. While we were talking of this new phenomenon, heavy raps began all over the house, which

continued for some minutes, appearing to some to be inside the house, and to the others outside. A general levee was now held in the ladies' room, discussing this new demonstration, which became more and more beyond the explanation or comprehension of man according to anything of physical laws, at present, known and accepted by the philosophical teachers of this or any other age. It may well be imagined that to a sleepy household at that time of night, the novelty soon wore off, and again we had scattered in various parts of the house with the determination not to get up again, come whatever might. Hardly had I lain down when I heard a few low, sharp raps, appearing to be in the dining room. Mrs. C— also heard the same, and noticed them because of their peculiar sound. In a few moments more, we heard the same kind of raps, and held conversation as to cause, etc. As I had made up my mind not to be disturbed by this to me apparent nonsense any more, I declined to get up, or even look to see the cause, and, therefore, remained lying on the bed. For a while everything remained quiet, and we felt encouraged that peace had again come to our household—but not so—in a few minutes there came a crashing sound from the parlor, as though some one was making kindling wood of the furniture. The ladies directly overhead, remarked, "There goes over that marble-top table in the parlor, and everything upon it is ruined." This crushing noise brought me out in about one second, and the gentlemen down stairs in the same time. The gentlemen found, lying in the center of the parlor that same reception chair, for the third time—this time a long shawl, that had been folded and lying in the parlor, was opened and spread very carefully over the chair. Two large upholstered chairs had been turned around and laid on their backs—the same blower was again laid in the center of the room. As I came from the room, rushing to see what had made this infernal noise in the parlor, I was stopped in the dining-room by my eyes discovering a dining chair, face down, lying upon one end of the table. Upon further examination I found another dining chair laid upon its side; but that which beat our electrical theory was, to find a small goblet I had drank out of only a short time before, and sat down where the chair now lay, had been moved to the other end of the table and turned bottom up. There seemed to be no end to the diversity of dem-

onstrations. No crotchety theatrical visitor could have found fault with our variety, however severely he might have criticized the manner or unreasonableness of the play. Being tired of the play, and putting things to rights, which had been my occupation now about two hours, I said publicly, for the benefit of these unseen powers, that I should put up no more furniture, and as they seemed not disposed to do harm, they could go on and throw around as much as they pleased; but that I should put things to rights no more, and thus I left the furniture as it lay. Again we assembled in the invalid's room above, and had our usual chat as to what and who and how; and oh, what wisdom we then and there displayed. Calm continued, and as morning was drawing near, all well tired out one by one, we scattered with the remark, "Well, I guess the thing is over, and must try to get some sleep," and again in our individual rooms were remaining in quiet with a prospect of peace, and a chance to obtain some little rest. But not so, however; in a few moments there came the sound of a terrible crash in the hall that seemed as though Mr. B——'s request had been granted, and the end of the house had been torn bodily away. As quick as thought I was in the front hall. The two gentlemen made their appearance at the top of the stairs about the same time. We found the front door had been lifted or removed from its hinges without withdrawing the bolt, and now stood leaning against the newel post, and we had the opportunity of looking upon a beautiful moonlight through where the door ought to be. This was no dark séance, and at 2 o'clock, the morning of April 24th, 1874, six full-grown people sat on the stairs, or stood in the hall hardly knowing whether they were in the house or out of doors. Locks, bolts, and even the door itself seemed no impediment to this power. I had previously said that I would put no more things to rights; but we concluded we would. So we hung the door back upon its hinges. As we did so, Mr. B—— remarked, "As they have plenty of room to go out now, whoever or whatever they or it may be, I hope they will leave and give us a chance to rest," and to our great surprise there was no more disturbance for the balance of this night or morning as you please to call it. Thus ended the first act of occult demonstrations in the "Clarke Mansion," much to the gratification of the inhabitants.

The morning of the 24th, Mr. B— arose about half past 6 o'clock, and went over to his place across the street to attend to personal business matters. My daughter came down stairs soon after and went into the parlor, then came and requested that we would let the furniture remain, as she wished to go and invite a neighbor to come in and see what had been done, and passed out; very soon after we heard considerable noise. Mrs. C— went to the kitchen and questioned the boy as to whether or not he had upset a table or made noise otherwise—finding nothing she returned; when immediately Miss B— came in and said, "Why, you didn't tell me that the sofa had been turned over." To which I replied neither has it; "Oh yes it has, and lies flat on its back." Upon going into the parlor, surely enough we found not only the sofa wheeled around in front of the grate, and then laid on its back; but also found that a zinc safe that weighed eleven pounds, had been taken from a whatnot and placed upon the back of one of the chairs that had been thrown down the night before; also three books taken from many on the whatnot and laid down on the floor; also a pair of gloves that lay on the whatnot, were lying side by side on the floor; also a small wooden puzzle had been moved from the whatnot to the middle of the room. A paper covered book, "Lucile", was standing on end among the sundries, thus completing the morning demonstrations. At about a quarter past 7 o'clock, my daughter returned with her friends to see the midnight orgies, but was much astonished to see the new display of furniture scattered about the floor. Another convention of scientists was had, including our outside friends, which discussion culminated in eating our breakfast, enjoining secrecy upon all within the house. Mrs. C— having an old long tried friend living near by, wished to allow the things to remain until she could invite him down to see them; especially as the gentleman was one of our best men and a reverend deacon. By some oversight the young man that came with my daughter was not told to keep silent on this scene, so that while we three gentlemen of the household passed to San Francisco in silence about the matter, this young man thought it a good joke, and going over on the boat told a few friends about it. From this the story spread; about 12 o'clock, I was requested to enlighten a gentleman in regard to it, but turned the subject by telling him

that he was "sold" by some one and passed on. About 2 o'clock a reporter called to get particulars; I did not wish to exactly lie, and neither could I imagine how the rumor had got about town. I said to the reporter that it was true that a few chairs moved quite singularly, that I supposed that would be the last of it, and I hoped they would not give it public notice. Lest I should be visited by other reporters, I immediately left for Oakland. The *San Francisco Chronicle* having heard of the rumor, and as it calls itself a "live paper," could not bear to go to press without improvement of the opportunity for such a "stunning" sensational article. Consequently one of their reporters who had a most vivid imagination, wrote a two column article in regard to dancing of silver ware, crockery, furniture, ringing of bells, etc., at the "Clarke Mansion," in Oakland, which article appearing on the morning of the 25th, and as might have been expected, set the two towns in a perfect uproar, discussing the "Oakland Ghost."

Returned to our residence, as we were assembled around the dinner-table the afternoon of the 24th, a very stout friend of us all, entered, and was admitted immediately to the dining-room and welcomed with an "enlarged smile," for we well knew the occasion of his appearance at that hour of the day. Very soon after being seated, he remarked, "Well you do not look like a set of crazy people, Now tell me what this all means." Of course he was soon told, and left for his own residence merely with the request that if any more demonstrations were made, to send for him, as he had a great desire to see some such wonder of which he had heard and read from time to time. Confessing to being somewhat nervous in regard to these manifestations, as I have since learned the spiritualists call them, a lamp was placed in each room of the house. The family remained the same as the previous night, except that I had sent our little boy in the country, lest the ghost should come again and disturb his youthful nervous condition. Mr. O—— had gone out to spend the evening and did not return until quite late. The family were scattered as usual. At about half past eight, while we were sitting in the dining-room my daughter remarked that after the previous wakeful night, she felt tired and thought she would retire. When she was about half way up stairs, recollecting the

scene of the basket of silver coming at her the night before, I said jokingly, "Nellie, look out for your head," she replied "Oh! it is not time for them to begin yet." Instantly a large upholstered chair standing at the head of the stairs, went revolving and lay down across the stairway preventing her getting up. I came to the rescue immediately and picking up the chair put it again in its place. Again we had assembled to wonder, for all theories were exploded in our minds; we just thought this thing beat the devil, and let our philosophy end there. The ladies became very much excited, much more so than on the previous night, and especially Mrs. F—— who declared that she could not live through another such night of horror as the previous one, especially as this had commenced so early. During our rambling conversation of what had been, and what we must do, especially in regard to Mrs. F——, Mr. B—— came from his room and went out doors. While my family were in the dining-room talking of these things, our condition, what to do, etc., there came another crash as though a dozen chairs had been crushed in pieces in the hall. As I reached the foot of the stairs I found one of a set of reception chairs that had been standing in the hall above. Upon examination, though a very delicate chair, I found no injury, not even a scratch; I then wished to go for our stout friend, but the ladies all said no, you must not leave us alone. So I waited for Mr. B—— who soon came in, and while we were all standing near the head of the stairs my daughter stepped a short distance into Mr. O——'s room and while there said, "If any furniture is going to jump around in this house to-night, I wish it would do it now and be done." Hardly had she done speaking when the chairs went flying around that room, of their particular direction we did not know. But the young lady vacated those premises exceedingly lively. I then left for our stout friend, whom I found at the City Hall. He with four others returned with me to the "Haunted house," where we found everything had been quiet during my absence. These gentlemen after sitting for about half an hour began to get quite discouraged, and were about to leave, when much to their joy a rattling was heard at the top of the stairs. Upon examination we found that the large upholstered chair had been going through its, what now seemed to be, accustomed evolutions, and again laid down

on the floor. This made matters look interesting to our visitors, however it might be death to us. With cheerful faces they began to await new developments. It was but a few moments when came another crash in the hall. One of the gentlemen exclaiming, "There is a chair crushed all to pieces." Upon examination they found a duplicate of the chair that had previously been thrown over the balusters and down at the foot of the stairs entirely uninjured. Upon further examination they found that when it came over it struck the wall with such force as to make two indentations in the plastering with the two hind legs. These gentlemen being interested in the nominations then being made in the City Hall, thought best to leave. But said they might return after they had finished their business. We, feeling that we had seen enough of this power, said to the gentlemen as they left, that we hoped that they would take our spirit friends, or whatever it might be with them and give us a chance to get a little rest. To our great and agreeable surprise this was the last manifestation of the night, and though watching the entire night no more demonstrations came.

The sensational article appearing in the *Chronicle* of the 25th, created so much excitement, that our residence was surrounded by hundreds of curious people, looking at the "haunted house," during the entire day. Friends came and went, wondering how and who, or by what power had these things been done. The "Oakland Ghost" became the general theme of conversation.

Having remained at home, I was visited by the *Chronicle* reporter who had written this article, based on rumor; who not finding me in town, had procured a letter of introduction from a friend, and came for further information. Seeing that I was already notorious in connection with this mysterious affair, I thought best to tell him the truth about it, and consequently, gave to the press the items, as they had occurred.

As evening came on, with it also came the crowd in increased force. Mr. B—— and Mr. O—— went out soon after dinner, and did not return till after 10 o'clock.

Early in the evening, friends and acquaintances began to call, and of course every one was anxious to know of this new wonder.

While sitting in the parlor engaged in conversation with various callers from Oakland and San Francisco, at about 9

o'clock, we all heard distinct rapping, that appeared as though the sills under the dining-room had been struck by a heavy sledge-hammer.

Upon going into that room, we found a Mr. F—— and my daughter, quite excited. They said those heavy raps were directly under Mr. F——'s feet; and on the whole, he said he thought he might as well leave for San Francisco, but concluded to wait awhile and see the fun. As a matter of course, this was interesting to our visitors, however annoying it might be to us. During this examination and discussion, we had nearly all gone into the dining-room. One gentleman remained, and while standing in the hall, the large chair at the head of the stairs went whirling around in a most mysterious manner, as per evidence of the gentleman, and down on its side as the previous evening. This evolution was made in full view of the two ladies up stairs.

This renewed the interest of our visitors, and created an intense excitement among the crowd outside, who had heard the noise made by the falling chair, but made us feel very much like the frogs. Visitors, in the meantime had increased, and conversation upon the new wonder became general. While thus engaged, a continuous sound, as though proceeding from a silver tea bell in the china closet in the dining-room, was heard all over the house. The sound continued for a moment after the door was opened, but no striking of the hammer was made.

A few moments after this, an old bell in the kitchen rang quite violently. Hardly had we returned from the kitchen, when over the balusters was thrown down into the hall, two paper boxes; one empty, the other containing a lady's hat, a covered willow basket, and a small leather bag, which were stored in the hall, making so much noise as to be heard outside, making the crowd almost furious to get into the house. The basket I laid in the hall below, and carried the boxes and bag upstairs, putting them on the floor in the hall. Very soon after this performance, one of the small reception chairs was thrown over the balusters and down stairs, without harm.

About this time Mr. B—— and Mr. O—— came in, and were met at the door by Mr. S——, who said to them, "you are too late for the show."

While people walked to and fro, not knowing from where

would come the next development, as quick as a lightning flash, which was the character of all the movements, the same upholstered chair at the head of the stairs, went revolving in mid air and down, in the presence of Mr. F—— who stood in Mr. B——'s door talking to him, and in the presence of Miss B—— who stood in the door of her room directly opposite.

A great rush was made for this point by the friends in the house, not even respecting the privacy of the ladies' room, where Mrs. F—— was constantly in bed. This chair having been the means of great annoyance to us thus far, I placed it in Mr. O——'s room where it would be less likely to disturb us. The ladies at the time protested, saying, "if you do not leave it, who can tell that they will not throw the bureau down," referring to a large, old-fashioned mahogany bureau with mirror on top, that stood in the hall at the head of the stairs close to the wall, and close in the corner. I remarked that it was nonsense to think that they could make that go dancing about, and so put the chair out of the way. Quiet having followed this last demonstration, and the house getting nearly full of acquaintances also, we were compelled to have some one constantly at the door to prevent strangers from entering, almost by force, they were so anxious to see these wonders in furniture moving, which we hoped continually would cease; for this thing of having our yard overrun with the crowd, and our house overflowing with friends on such an errand, was to us, to say the least, a great nuisance. There however seemed no end, for, while the crowd were scattered in parlor, dining-room and hall, Mr. S——, who was standing at the foot of the stairs, looking up and at the bureau, saw it begin to jump about, and in an instant, fall forward, being caught on the turn of the baluster, falling so hard, that it indented the mahogany rail a quarter of an inch, and jarred the uprights of the balusters loose in their sockets, making so much noise, that it was heard by the hundreds outside, and four persons standing in the center of the block opposite. The gentlemen in the hall rushed up to right the bureau; but before so doing, were careful to look for springs or contrivances of any kind, by which this could have been done, and found none; but did find that this heavy bureau had been moved forward about one foot, and endwise about one foot, before being tipped; also, that not-

withstanding the force that could indent a mahogany rail, the marble of the bureau was not broken; and more remarkable still, the mirror upon the top unharmed.

At this time, five gentlemen well known to me, but I could hardly call them acquaintances, came to the door, and requested to be admitted with the privilege of remaining in the house all night. I acceded to their request and have their evidence to close the mouths of all vilifiers of their neighbors' characters and to justify God's eternal truths. At the request of the ladies, I again brought out the chair as the lesser evil, and set it at the end of the bureau in the hall, where it had previously stood, and from whence it had performed its various evolutions. As usual, between the acts, quiet in good measure reigned. Mr. S—, who stood at the foot of the stairs as when the bureau moved, and in a few moments, saw this same upholstered chair going through its accustomed evolutions, but this time it started down stairs, end for end, and was caught by him. In this descent, by some means, one of the legs was broken, being the first harm that had happened to any one or anything, save the small, thin, silver vase. Soon after this, the chairs in Mr. O—'s room were heard moving about, and upon examination were found lying on the floor in a promiscuous manner. It was getting late, one by one our friends were leaving, until the house seemed again at rest. A number of us were sitting in the parlor, among them Mr. O— sitting in a large Turkish chair reading a newspaper. While thus sitting, to the great astonishment of us all, he sprang from the chair, landing on the other side of the room, exclaiming, "Heavens, that chair was going up with me!" My daughter saw the chair rise from the floor before he sprang; I saw it immediately after. This was followed by a good hearty laugh at Mr. O— for his fright; this being the first time his English calmness had deserted him; in fact, fear is not a quality of any of that household, including Mrs. F—, the invalid, and when she did leave it was that she might get rest—not from fear. After this, as usual, a free discussion of a few moments, followed by a calm. Mr. O—, thinking that this thing would never end, and that he must have rest, retired to his room with the intent of remaining for the night. The balance of our friends, save those expecting to spend the night, had all left. Myself

and four of the gentlemen were seated in the parlor; one was standing in the hall. Almost imperceptibly to us all, the hat-box containing the lady's hats that I had put on the floor in the hall above, was silently set directly in the parlor door. Again I carried it up-stairs, for safe-keeping placed it in a ladies' room. It now being about 12 o'clock, the crowd outside, well tired of looking at the "haunted house" and seeing nothing, had nearly all left. Mr. O——, feeling somewhat nervous while in his room, changed his mind, and concluded he would not retire, but again go down stairs and sit awhile longer; so slipped on a thick coat, and, as he came from his room, closed his door. Mr. B—— saw him close his door, and asked him where he was going. He came down into the parlor where we were all sitting, except Mr. P——, who was standing in the hall as he testifies: "Looking directly up the stair-way, looking, listening, and watching for any movement, when, to my utter astonishment, I saw that trunk strike the wall, fly past me, and set down at the foot of the stairs." At this moment, we in the parlor who were facing the door, saw a large body pass. Upon getting in the hall, Mr. O—— exclaimed, "That is my trunk." I rushed up stairs, found my daughter and Mr. B—— looking down, who asked me what it was that had made that noise. I said it is O——d's trunk. "Nonsense," said Mr. B——, "why his door has not been opened." My daughter repeated the same words, and said, "Why look at the door; it is now closed, and has not been opened since Mr. O—— went down-stairs." I said, "I know nothing about it; I never saw the trunk before, but he says it is his trunk." Immediately the trunk was brought up, and the door found closed, and Mr. O—— declared that he closed it when he went down a few moments before. The trunk weighed (90 lbs.) ninety pounds, contained one glass tube, eighteen inches long by one and one-half inches in diameter, a dozen or more small glass tubes, a quantity of glass bottles, containing artist's oils, a palette, brushes, pictures, papers, etc., and though the trunk was well split, not a single thing in the inside was injured. In its flight the trunk did not revolve, and was sat down at the foot of the stairs the same as it had stood in Mr. O——'s room. An afghan, that had been spread over the trunk, was found spread over the balusters as though it had been left by the trunk sliding out from

under it. After the excitement of this last unexplainable demonstration had died away, we assembled in the dining-room as headquarters. Some were walking about, but generally a season of quiet. This continued for about one hour, which being longer than the usual intervals between the manifestations, we had made up our minds that there would be no more this night, and one by one the chamber lodgers had retired to their separate rooms, leaving Mrs. C— upon the lounge in the dining-room. Col. V—, C. T—, H. P—, F. P—, and myself, sitting about the dining-room. Two of the five thought best to go home after the trunk performance. I think they had a little trembling about their knees, which caused them to start. I learn since that at the eventful moment, Mr. B— was nearly if not quite asleep; Mr. O. stood with his hand on the thumb screw of his lamp, having at that instant turned the light out; the ladies were all in a semi-sleep—ourselves as above stated, when in an instant the whole house was illuminated, as by the flash of a powerful drummond light, and at its height there came a long terrible scream of a female voice, that filled the whole house. It appeared to me as the last wail of despair from the regions of hell itself. Every one of us were on our feet instantly, and white with horror at the sound of this voice. Mention it to this day to any one who heard it, and the cold chills creep over their mortal frame. In a moment I flew to the ladies' room, and found them in a state of excitement exceeding our own. My daughter screaming, "Oh, that dreadful scream; that horrid face."

The illumination seemed to have the effect of causing the partitions of the whole house to vanish; for to all of us, both up stairs and down, the center of light was in the hall, and from which center the visible woman was seen, and from which center came the scream.

Though accustomed to this phenomena for three nights; regarding the revolution of a chair, as calmly as the waving of a tree in the breeze, our frames trembled, and every face was blanched as we saw and heard this phenomenon that closed the scene.

I have made record of the facts. The honest philosopher that shall investigate and give to the world the cause, if within material philosophy, can immortalize himself.

That the reader may be assured that I was not deluded by the phenomena called modern spiritualism, I will give an account of my first séance. It was held at my residence in the haunted house, Sunday evening the 26th day of April, 1874. I returned from San Francisco at 9 o'clock, finding my residence surrounded by about five hundred people; inside the house, some twenty or thirty. The dining-room I found occupied by a *Chronicle* reporter, who, with Mr. and Mrs. Foye, was holding a séance for the purpose of allowing the spirit world to come and control Mrs. Foye, who is a spiritual medium of great note, and explain all these wonderful manifestations. After I had assured myself that there were police enough on the outside, to keep the four or five hundred people from destroying the real property, garden, etc., spoke a word or two to the twenty or thirty inside, hunted up my wife whom I found occupying an "upper chamber" (made vacant by the two ladies whom I had taken to town, and my daughter, who had gone to a neighbor's), I returned to the dining-room, and joined the spiritual circle.

We sat in a quiet condition until 12 o'clock without the least manifestation of spirits to either move the furniture, or Mrs. Foye. I then said to Mrs. Foye, that it was a very singular phenomenon; that I could always bring spirits, and that she could not, and that I still had faith in my ability to continue the phenomena. This made their eyes brighten. I remembered that there was some choice whisky in the closet, and being much exhausted, I stepped to the closet, brought out the bottle, some glasses, and a dish of cake as a real manifestation of spirits. This was all the spirits we saw or heard from at that séance. Justice to Mr. and Mrs. Foye demands that I add, that neither touched the whisky. But it is no slander to add, that the reporter drank enough for all three. It is also justice to add, for the honesty of Mrs. Foye as a medium, that though her spiritual theory was here put to a public test and failed, she proved an honest, true woman and medium, to write only as moved by the unseen.

This account, I prefer, should stand as it came, upon the mundane plane, simply as a material fact, accompanied by intelligence from the unseen world; and as such, to be received as philosophical facts, capable of investigation upon the plane of

tangible realities. Whether they can be solved upon that plane of knowledge, is a question for honest men to decide. Myself and all the evidence, is ever accessible to intelligent, honest inquiry. This is no dark séance, no secret, no humbug, no fraud, but eternal truth, to stand when all the actors of this day, shall have passed on.

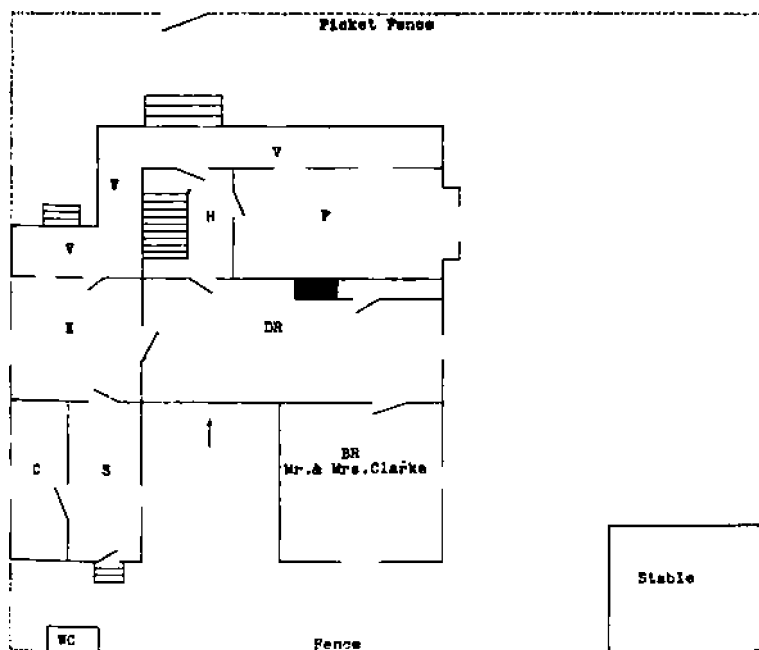


Fig. I. Ground Floor and Yard.

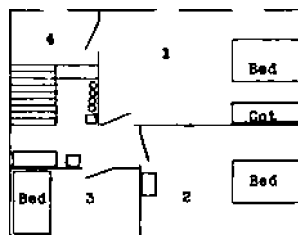


Fig. II. Second Story.

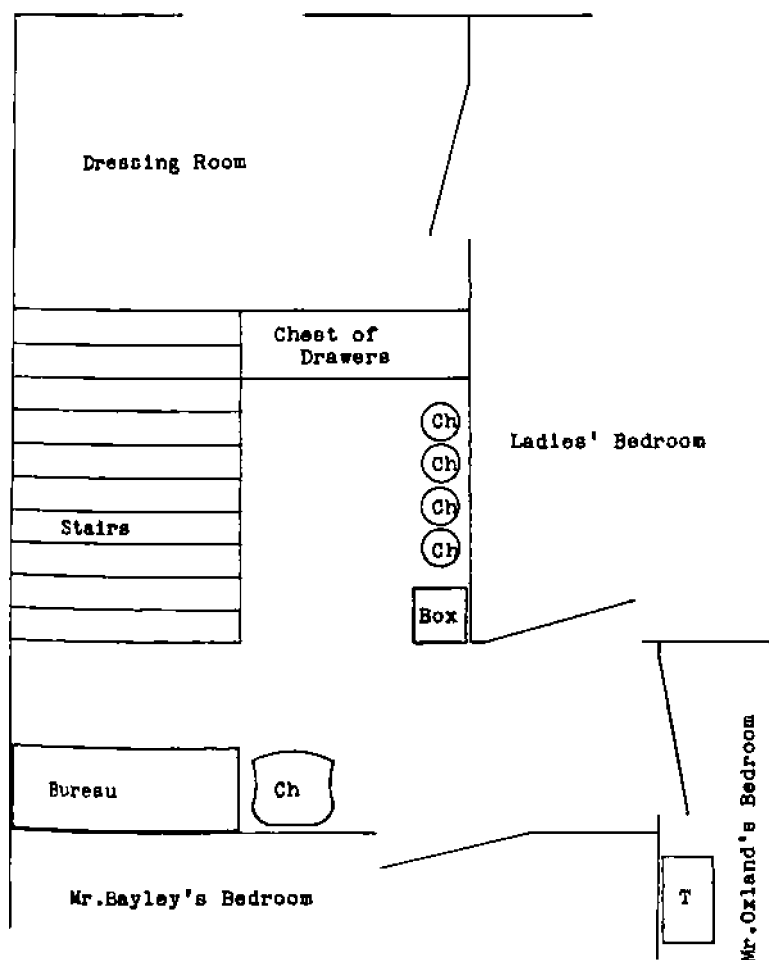
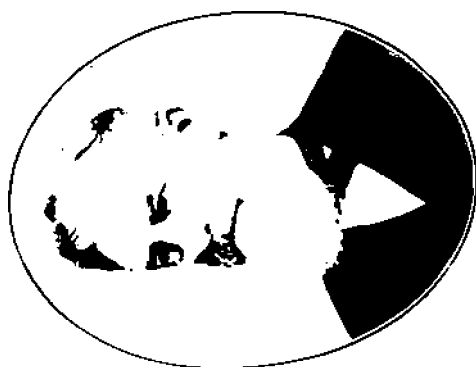


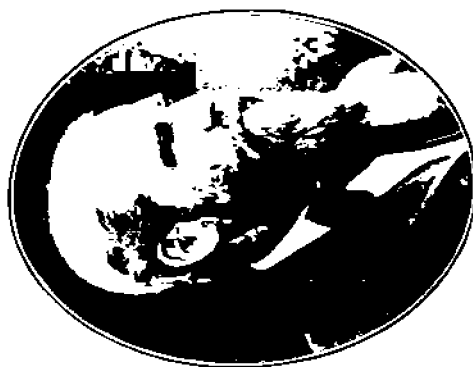
Fig. III. Second Story: Details.



Mr. Clarke



Mr. Oxland
Fig. IV.



Mr. Bayley

DETAILED REPORT OF CROSS-EXAMINATION.

Transactions of the First Evening.

Lawyer Crane, Professor Le Conte, Rev. Mr. McLain.

Transactions of first evening, Thursday, April 23, 1874.

Testimony of Thomas Brownell Clarke, father of the family and head of the house.

Taken down May 2d, 1874, in the dining-room of Mr. Clarke's house, corner of 16th and Castro Streets, Oakland, California, before the committee consisting of Professor Joseph Le Conte of the University of California; William W. Crane, Jr., a lawyer, and Rev. Mr. J. K. McLain, pastor Congregationalist Church, all of Oakland.

The testimony respecting first night's disturbances runs in the following pages, 273-425 inclusive, being the stenographic report of the examination by the committee of five persons, namely, Mr. T. B. Clarke, pages 273-290; Mr. Chas. Oxland, 290-302; Miss Helen J. Clarke, 302-315; Mrs. T. B. Clarke, 315-320; and Mr. Geo. B. Bayley, 320-332.

Examined and folioed as above by me at Santa Cruz, Cal.

Nov. 1891.

ELLIOTT COUES.

T. B. Clarke.

Testimony taken in Oakland, May 2d, 1874.

Disturbances of Thursday, April 23, 1874, being the first night.

Testimony of T. B. Clarke.

(*Mr. Crane.* Please state the first occurrence that attracted your attention.)

That was the ringing of a bell. I had an idea of course it was at the door; and it flashed across my mind that Mr. Bayley was out.

(What evening was that?)

Thursday, April 23d, about half-past eleven o'clock.

(Where were you at the time?)

In bed in this back room here. I had been in bed about half an hour probably; or an hour.

(What was it you first heard?)

This bell, that I supposed to be the front door bell. I had not been asleep then.

(What did you do then?)

I went and opened it and looked all around and saw nobody. The bell rang once very light.

(Did it sound like a bell rung by a spring?)

It sounded more like a table bell. It didn't occur to me it was the door bell, but I went there.

(Did it ring more than once?)

It rang at that time [illustrates] not as loud as this. At that time I heard only one sound and went to the front door, without a light, and then I went back to bed.

(Who was in the house at that time?)

All of us; Mr. Bayley, Mr. Oxland, Mrs. Clarke, my daughter, Miss Bemis and Mrs. Fitch. Three ladies were up-stairs in that front room; Mr. Bayley was in his own room, Mr. Oxland, in his room; and we were in this back room here. There was no one in the lower part of the house except myself and wife, our little boy, and the Chinaman that sleeps in the L. part. [Note 1.]

(Is that L. part in communication with this room [sitting-room]?)

No sir; we go through the kitchen and washroom and then into his room.

(What next?)

I went back to bed; and then I heard the bell again, about two taps; and then I went to the door again, and opened the door, and nobody was there, and I looked around, up and down the street and porch, and then I spoke to Mr. Bayley and asked him if he was winding up or working at his clock. He stepped out of

1. "After the first night the committee examined each witness separately in the dining-room. So to be 'in this room' was to be in the dining-room. The testimony was taken in shorthand by a court reporter who said he never 'took' a case where there were so many witnesses who agreed so well as to time, place, etc. The diagram was made by Dr. Elliott Coues from my direction at Santa Cruz, November, 1891. I took the original record to him for criticism."

his door and said, "No." He said, "Who rang that bell?" I said, "That is just what I am looking for," and then we came down and went all over the house, and stood around here for some time; and concluded it was nothing; and he went back to bed up-stairs, and I lay down on my bed with my light burning. I was in bed but a few moments, when I heard a heavy jarring of furniture here in this room [the sitting-room] and it occurred to me it was that piano. Mr. Bayley heard the same thing up-stairs and came rushing down-stairs. And then he came down with a pistol.

(Did you then discover anything out of place when you came in here?)

No sir. It was as though a person had taken hold of the piano and shaken it.

(Are you positive it was in this room?)

No sir; it appeared to me to be in this room.

(Could it have taken place up-stairs with the same noise?)

No sir; it didn't sound up-stairs at all; it sounded in this room very nearly to me in this room.

(What was the next thing then in order?)

Then Mr. Bayley came here. He stopped in the hall. I was standing here [showing] and he stopped in the hall; and in a moment he spoke very sharply and says, "Mr. Clarke, bring a light here!" And I rushed in there; and he went around the room for a robber; and rushed to the window. I said, "Mr. Bayley, there is nobody here." He says, "There is; somebody struck me on the back!" I said, "How did that chair come in the middle of the floor?" I didn't know anything about it. I took the chair up and set it back against the wall. That was a chair like this [small chair] and it had a shawl of my daughter's lying in it just folded up; and I put the chair back, and put the shawl back in the chair just as I found it. It was set right by the door leading into the parlor. I found the chair lying in the center of the room.

(Where was Mr. Bayley?) [Note 2.]

2. "Mr. Bayley was in the dining-room. See diagram. He stepped into the hall and from it into the parlor. The hall was a narrow passage leading from the dining-room to the outside front door, also up-stairs and into the parlor."

Mr. Bayley was in there. There was no light in the room at that time. I brought the light in. There was no light in the house at all then except the one I had here.

(After these first ringings you made a light?)

Yes sir, I made a light and kept it.

The next thing was the blower was thrown out into the middle of the parlor. I heard a tremendous noise, as though two or three sheets of iron clashed together in the parlor; and I ran into the parlor and I found nothing there. I was then in this back room. I had come back and I don't know whether I had dressed myself or not; I think I had. But about that time I put my clothes on again, and got nervous.

(About how long was the occurrence in the parlor after the ringing of the bell?)

Ten minutes perhaps. Mr. Bayley had gone up-stairs. There was no light in the parlor. I found the blower right in the middle of the floor, lying on its face. I picked it up, and put it against the wall. [Note 3.]

(Where had it been before that?)

On the grate. It was a very pleasant quiet night; there was no wind. When I found it, it was more than half way across the floor.

(What then?)

I was out seeing about that; and I was standing right here somewhere, and my daughter came down-stairs; and just then I heard Mr. Oxland and Mr. Bayley and all of them speak; and heard that smash of the basket of silverware right at the foot of the stairs. I was then in this room. I didn't see it strike. I heard my daughter scream, a sort of frightened scream; and I went and picked up the basket of silverware. It was lying right there at the foot of the stairs. I don't know that I ever saw the basket before. I didn't know it was in the house. It was Mr. Bayley's basket, containing a set of silverware.

3. "At first they thought there was someone in the parlor and when Mr. Bayley stepped into the room he was struck on the back. When the lamp was brought in I think the blower was found lying on the floor.

"The rooms were dark, only when someone would carry in a lamp, which was the only way of lighting the house. This occurred after the family had retired for the night."

(Who was in the lower part of the house when that came down?)

I found my daughter in the hall, and I was in this room, and Mrs. Clarke in bed. I heard nobody up-stairs moving. I was in this room.

(Supposing a person is moving up-stairs, could you hear them ordinarily?)

If they stepped heavily, I could; not otherwise. A person walking up-stairs without shoes on I couldn't hear. It is a pretty solid house. I don't think you could hear anybody walking up there ordinarily.

(Then what occurred?)

Mr. Bayley and my daughter and we all had a sort of council of war here. Mr. Oxland was here also. And the next thing we heard was a crash at the front hall. Mr. Oxland, Bayley, my daughter and myself were all down here at that time in this room. Then we heard the crash at the front hall; I went there, and when I got there I found the box of coal at the foot of the stairs.

(Who was up-stairs at that time?)

Mrs. Fitch and Miss Bemis.

(Did you hear any movement up-stairs?)

Not the least.

(Where did this coal strike?)

We found that black place on the wall [about half way up the stairs] and examined the coal scattered all of the way down stairs. I took the box and picked up the lumps all of the way up-stairs; some half a dozen lumps.

(Where had the box been placed before that?)

I don't know of my own knowledge.

(Those two ladies were up-stairs. When this crash came did either of those ladies come down-stairs?)

No sir. They didn't come down that night at all. Neither of them came down-stairs. They were both occupying the front room.

(Did either of them say anything? Did they ask what it was, or make any remark?)

I don't recollect that I was up there at all then. I don't recollect that they did. I went up so many times to answer their

questions and tell them what it was and things of that kind, that I may or may not have gone then.

(After this came down, what next took place?)

I think if I recollect aright the next thing was, we four were in this room, and one of these chairs took a jump up, or a spring, and went across the room. [The witness describes the location of the chair and the different parties.]

At the time this took place we were holding a council of war; I presume all of us talking. We were standing and sitting in all sorts of ways.

(Were you looking at the chair when it commenced to move?)

Yes sir; we saw it, the instant that it started. We were not looking at any particular chair. It jumped right up and whirled and sprung over there across the room.

(It turned clear around. Could you describe the motion to us with a chair?)

It is not possible for any human being to do it. It lifted up and whirled like a boy's top. It was about three feet from the floor whirling. It was all done in a second.

(When it lit, did it fall?)

No sir, at that time it stood up; it stopped immediately; didn't jar the least in the world.

(You became very much excited at this time?)

No sir; we were rather enjoying it, as a pretty lively joke. There was no excitement among us at all. We were only anxious to go to bed.

(How many lights were there in the room?)

I don't think there were over two; one a small coal oil lamp and a candle.

Mr. Bayley. I brought my light from up-stairs, and *Mr. Clarke* had a light he was walking around with.

Mr. Clarke. I had a candle all of the while.

(*Mr. Crane.* What time was that?)

I don't know. All that I know is that it began about half-past eleven. I made no note of time until the last windup. There were intervals of about four or five minutes between the different occurrences.

(What was the next thing after that?)

Then in a few minutes another chair started and shot over something like the first, in a circling motion. It didn't jump as high, or as far. It was the same kind of a chair. This was four or five or six or eight minutes after the other.

(Were you looking at the chair when it started?)

I saw it when it was jumping; but I would not be certain that I was looking at it when it started. I was standing about in the same position as I was when the first one went. We might have walked around and changed a little. I think Mr. Bayley got behind the table here. The chair went right towards him, and we laughed to see Mr. Bayley jump out of the way of it. Then we stood around here, and talked, as we did in all of the intervals of five or ten minutes. I think nothing more occurred at all, until Mr. Bayley got over into the hall door. There had been quite an intermission, and they were going to bed. Mr. Bayley was standing alone right up against the door, and said, "Well, I am going to bed, and I won't get up again if they take the end of the house out." And quicker than a flash that chair jumped up from six inches to a foot and spun around like a top and pitched on the floor. It was that large chair. At that time I was standing here in the room [about eight feet from the hall door].

(*Dr. McLain.* Was this spinning clear of the floor?)

Yes sir, it jumped up and went around like a boy's top about three times, and plunged on the floor. If I should throw it down in that way, it would break it all to pieces. Mr. Oxland sat with his hands on his knees and said I guess twenty times: "Well, I don't like this." The chair was about two feet from Mr. Bayley. It spun around, and lay on the floor. The lights were then right here on the table.

Mr. Bayley. I had my light in my hand, and stood right there at the door posts. I don't think I had my pistol then.

Mrs. Clarke. Mr. Bayley said, I don't like to contend with anything I can't put a ball through."

Mr. Bayley. I carried the pistol up-stairs and threw it on the bed. I rushed around the parlor, and felt sure there was a man there. If nothing else had happened, nothing would have convinced me to the contrary. After I found nothing in there, I found no possible way for a man to get out, then was the first

time I felt frightened at all. I had no idea until that time but what it was somebody playing jokes perhaps. [Note 4.]

(*Mr. Crane.* After that what next occurred, Mr. Clarke?)

I guess then we all went to bed. We stayed around here till we all got tired; and Mr. Bayley went off, and my daughter went up-stairs. Yes sir, we all went to bed. I took the light in my room and lay down. I had my clothes on, and I lay on the bed and kept my light burning. Soon after that I heard a little tapping, which appeared to be in this room. I said to Mrs. Clarke, "Did you hear that noise?" And she said, "Yes." Just then I heard it again, a soft tapping [illustrates]; a sort of continuous rapping. It was something so singular, that it attracted my attention; two or three or half a dozen taps, as if made by some little hard thing. I can not show you. I paid no attention to it. I said to her, "I guess the spirits are fixing for another move; but I am not going to get up". In about ten or fifteen minutes I heard a tremendous crash in the parlor as if every article of furniture was smashed to pieces; and then I thought I would come out; and as I came out I found here one of these chairs lying on the floor here [showing] and another one laid up here [showing], and another one laid upon this table, bottom side upwards. I said, "Mrs Clarke, come out and see this"; and so she came out in her night costume, and took a look at it. Then we went into the parlor. In the meantime, Mr. Bayley and the rest of them got up; the crash brought them out. I got in the parlor, and there we found three chairs thrown down, the blower in the middle of the floor again, and this time the blower lay bottom side upwards. I had laid it face down right close up to the mantelpiece. I didn't put it on the grate; but laid it on the floor. We had another talk; and I said, "Well, if they want to throw these things around in this way let them throw them; I am not going to put them to rights." Before, I had put everything to rights. I said, "You may throw as long as you please, and we will go to bed." Mr. Bayley said, "I won't get up again; I don't care what happens." And we all went to bed

4. "Mr. Bayley carried the pistol up-stairs after rushing around the parlor or after they failed to find any person or persons inside or out of the house."

again. I came in here and lay down, but kept the light burning. No more sleep. Then in perhaps twenty minutes or half an hour—it is almost impossible to give the time—we heard a tremendous smashing in the front hall as though the whole foot of the stairs had been taken out. I rushed out here with my light; and just as I got out to the hall, Mr. Bayley and Mr. Oxland both came rushing out of their rooms; and then we called the ladies and made them come out and see that front door lying on the newel posts of the bannisters there. And we examined the bolt, and the bolt was shot out. We examined to see whether the bolt had been put back or not. We saw anybody must get it back to open the door. We saw the bolt was out. Mr. Bayley remarked, "They have taken the door out, and have got plenty of room to go out; and I hope they have gone out for the night." We put the door back on the hinges; and that is the last we heard that night.

(*Professor Le Conte.* The hinges of that door, were they loose butts?) [Note 5.]

Yes sir. I am positive I had bolted the door the last time I went to it.

The house shook the first night too.

(*Mr. Crane.* About the door; you said it was bolted when you last went to the door?)

I am sure of that. I had been out of that door twice that evening. I am positive I bolted it.

(Isn't it possible you may have thought you shut the door when it was not closed?)

It can hardly be, because we were up and down there and around there so much it is hardly possible.

(To get that door back on its hinges do you have to lift it up?)

5. "I do not understand the expression 'loose butts', but suppose it means some particular kind of hinge. I know that every man who examined the door at the time and saw the position of the door, the hinges, bolt, and the way it was taken off that night said it was very wonderful that it could have been done *without making any noise* until it was entirely off and left standing with *the bolt out* against the newel post. The answer to LeConte's question is 'Yes Sir', then comes the assertion about bolting the door 'the last time I went out', etc."

Yes sir; it would have to be swung around clear to the lintel. There is just room to swing the door clear of the bannisters. The door is about three feet wide.

(*Mr. Crane.* [After measuring it.] The door is two feet, eleven inches wide; and it is about two feet ten inches from the door to the foot of the stairs.

(I understand you the door was lying across and against the bannisters?)

Yes sir, against the railing, sitting on the floor. It lay a little angling as though it was set in the corner. That was about two o'clock.

(Did you look outside immediately afterward?)

Yes sir; at that time, I looked around the house then. It was a brighter night than to-night a good deal. I saw no one at all.

(Who was the first person you saw after you came out; when you heard this noise and came out?)

Mr. Oxland and Bayley were standing at the top of the stairs.

(With a light?)

I don't recollect whether they had a light or not: I had mine. Nothing else occurred after that, that night; but I recollect now of a number of things I had forgotten.

(Go back and state them.)

I recollect of hearing a heavy jar in Mr. Oxland's room: a heavy jar as though a person was jumping as hard as he could jump. I think Mr. Bayley was in this room. We ran up there and asked where Mr. Oxland was, and he was out of doors. But while we were looking around we found a match safe thrown down and matches scattered, and some little articles of toilet thrown over. That is about all of the disarrangement we found in the room. This occurred after these chairs had jumped around; no, I think it was before.

(Then you were not all in the room here?)

No sir; Mr. Oxland was outside. Mr. Oxland had been down here. We were all down here. Mr. Oxland said to me he was going out, and asked me to leave the latch off from the door. We rushed up there: and in the meantime Mr. Oxland came in. And then Mr. Oxland took his vest off and threw it down on the bed. All at once he turned around and said, "How came my

watch in that chair?" I said, "I don't know. Didn't you put it there?" He said, "No, I put it on the bed in my vest pocket."

Mr. Oxland. I found it under the bath towel, on the chair.

Mr. Clarke. Immediately Mr. Oxland picked up his watch; we were standing all of us with our backs toward the chair; and the chair jumped up and came behind me, and struck Mr. Bayley on the elbow and came over on to the bed. Mr. Bayley said, "That hurts," and went rubbing his elbow for half an hour or so. I took the chair and put it back on the floor. This was before the chairs and blower had been thrown out into the room. It was after the coal had come down-stairs. This was in Mr. Oxland's room. At the time of the jarring we were down here. At the time of the watch occurrence Mr. Oxland, Bayley and myself were all of us three in his room. [Note 6.]

Mr. Oxland. I was within a foot of the chair at the time.

(*Mr. Crane.* At the time you heard the noise, who were down here in this room?)

Mr. Bayley and I were in the room; and Mrs. Clarke remained in bed in her room.

Mr. Oxland. I removed this vest in the early part of the evening and put it on the bed and it had been lying there while we had been sitting there; the vest had.

6. "When Mr. Oxland went out my father, mother, Mr. Bayley and myself were down-stairs in the dining-room. 'Down here' in this case means the dining-room. The disarrangements were above us in Mr. Oxland's room."

The statement: "I think Mr. Bayley was in his room" is not clear without the statement in the note that he was in the dining-room with the others. It would seem to indicate that Mr. Bayley was up-stairs in his own room when the disarrangements occurred and when Mr. Oxland went out of doors. But a later statement of the witness, Mr. Clarke, indicates that Mr. Bayley was with him, Mr. Clarke, down-stairs and in the dining-room. If the word "was" means that Mr. Bayley went into his own room up-stairs to find if the noise was there, it is clear and consistent and apparently that is the case: for the statement of Miss Clarke in the note is that he was down-stairs.

In regard to the watch incident, Miss Clarke says, quoting the record: "'At the time of the watch occurrence, Mr. Bayley, Oxland and myself were in his room', Mr. Oxland's room. I think this occurred after Mr. Oxland came in from out-doors. In one place my father says 'Mr. Bayley and I heard the noise and *we went upstairs*' and 'Mr. Oxland came in later'."

(With your watch?)

Yes sir; just with the watch guard through the buttonhole.
[Note 7.]

(*Mr. Crane.* Then you heard this noise and went up-stairs?)

Mr. Clarke. Yes sir, Mr. Bayley and I heard the noise and went up-stairs.

(*Mr. Oxland* came in afterwards?)

Yes sir. When I went up-stairs the three ladies were in their room, the front room. I think they kept their door open all night. I don't think they came out to see about this noise.

(Did you see the chair move that struck Mr. Bayley?)

I saw it tumble on the bed. It started behind all of our backs. Mr. Oxland had picked up his watch and at the same instant this chair flew up and went around on to the bed. [The witness, Mr. Oxland and Mr. Bayley show the relative position in which they stood to the chair.]

Mr. Bayley. The chair struck me on the elbow and hurt me very badly; so badly that it brought tears to my eyes. It went right by me. It seemed to strike me and glance right by me and landed on the bed. All that I saw of it was, I turned quickly and saw it on the bed. This was a small chair, a chamber chair. The first I saw of the watch was, there was a towel spread on the chair, and the watch and chain lay on it, the same chair that had struck Mr. Bayley; the watch lay on it previous to its jumping. After Mr. Oxland picked up the watch, then the chair jumped. He picked up the watch and stepped over towards the foot of the bed. While we were talking about the watch this chair jumped and touched Mr. Bayley on the elbow and went over on to the bed. [Note 8.]

7. "The room was about 10 x 12 ft. In it was a double bed, wash-stand, bureau, a trunk, a small table and one or two small chairs. There was no great distance possible between the chairs and anyone in the room."

Inquiry as to the distance either party was from the chair when the watch was moved was rendered necessary by the question how far the distance might affect the observation as to the action of one or the other person there.

8. "I did not see the watch or towel myself. Mr. Oxland, Mr. Bayley and my father told us afterward, that Mr. Oxland had taken off

Mr. Bayley. It came with great violence. The motion was so quick that when we looked at that chair, it was fast. I don't think anybody saw a motion of it. I turned like a flash, and the thing was anchored on the bed.

Mr. Clarke. When that big chair went over and flew like a boy's top it stopped as though it had never moved. Everything we have seen in the house has flown with the velocity of lightning.

(You fix this at what point in relation to the other occurrences?) [Note 9.]

I think it was before these were laid upon the table; no, it was after that. Then after that Mr. Bayley and Mr. Oxland went up-stairs or to bed, and I went in my back room and was lying on the bed, everything all quiet. That was immediately after that, that the whole house shook as though by a very violent wind. Mr. Bayley hollered to me and asked if that was an earthquake; and I said "No;" I said: "It is not an earthquake; but it is the spirits shaking the house." I said: "It is not an earthquake for there is no lifting. Nothing that takes hold of you." And I felt that the house shook, and my room didn't seem to shake at all.

(Where were you?)

I was lying down on the bed.

(Then you could not feel any shake?)

I did seem to feel a little shake in my room, and heard the noise of the house shaking.

(I understand you to say you didn't feel the shaking?)

I didn't feel the sensation of the house moving.

(What was the noise like; like wind?)

As much as anything like a very violent wind shaking the house; but it shook it instantly and then stopped.

(Was there any other occurrence that you have not mentioned?)

his vest and put it on the bed with the watch securely fastened in the buttonhole, and they found it in the chair with the towel. Mr. Oxland was a very deliberate and cool Englishman and I am sure he could not have been mistaken in this instance."

9. "One of the heavy oak dining-chairs was put up on to the dining-room table."

I think not.

(Now you say during all of these occurrences two ladies were up-stairs in the front room?)

The lady who was sick has not stood on her feet for two months; and her sister was in bed with her and didn't dress at all that night, or go out of the room at all. She was in various parts of the room sitting in the chair; but never came out of the room except when she came out to look at that door. She came out and leaned over the banisters to see the front door off its hinges. That is the only time. She is a very modest, quiet woman; and I don't think she came out of the room; and I didn't see her. My daughter put her dress and boots on. This sick lady had been here off and on for the last six months; but in bed only about ten weeks. Her illness is not of a character to affect her mind in any way. The lady with her has not been ill at all.

(You say during all of this time there was a Chinaman in the house?)

Yes sir. I suppose so.

(Did he make his appearance at any of these times?)

No sir. He sleeps in the other part of the house. He didn't hear these noises at all. He didn't make his appearance at all during any of these occurrences. He didn't know anything about it; and we never said a word to him. The door leading to the Chinaman's was not locked; never until lately. He speaks broken English, and understands us. I don't think he knew about it even the next day. The next morning he saw the parlor and wanted to know what that was. We were afraid he would leave, and told him things were all topsy turvy. And we put him off.

(Was that door shut during the whole time?)

Yes sir. One of the two doors leading to his room we didn't close at night. He sleeps with his door closed usually. He didn't hear anything at all that night. He said nothing about it.

(Has he ever said he heard anything?)

The last night, Saturday night, he heard the scream; but nothing else that I know anything about. In the morning he saw the furniture in the parlor. I heard him say, "The devil goes all the same; you put money on the table and he go away." Another time he said to "put him out something; he want something to eat." I said, "We will put him out some cold lunch."

(There is a communication I understand, from the kitchen or the room in the rear by the back door to the rear yard?)

It opens into the rear yard.

(Then a passageway clear to the front of the house right through the kitchen opens onto the front stoop?)

Yes sir; there are three outside doors. The next night the Chinaman didn't sleep here at all. He was afraid.

(Was there no other person in the house besides yourself, these two ladies in the front room, your wife and daughter, Mr. Bayley and Mr. Oxland?)

And my little boy; a little boy eight years old slept here in the crib.)

(Did he remain there all of the time?)

Yes sir. He didn't hear anything at all except that smash of the furniture in the parlor about half-past one or two o'clock, maybe.

Mrs. Clarke. He said, "Mamma, what are they talking about?" I said, "About the chairs; nothing. You go to sleep." I didn't want to excite him. He said, "What do they say about the chairs?" I said, "One got on the table," and I let him come out and look at the chair, and sent him back.

Mr. Clarke. [Continuing.] After the first ringing when I looked outside, I looked all around under the house and around the porch to the street. I didn't go to the extreme end of the house. I didn't discover where the ringing came from. There is no other bell besides the front door bell about the house except the tea bell and another little bell hanging in the kitchen. My impression afterwards was that it was the tea bell here in this closet. It didn't sound like the bell in the kitchen. It sounded more like the tea bell than anything else. I knew it was not the door bell; and my next impression was— I have tried to ring the tea bell to make the same noise and cannot. It was a lighter noise, like a more delicate bell. When I heard it the second time I looked all around the house. I didn't go all around the house at any time.

(So it is possible for a person to have rung that door bell and run around the side?)

No sir; it didn't ring hard enough for that. I thought it was not the door bell because it was a different sound.

(You went to the door, however?)

Yes sir, because my impression was, it must be; still, I knew it was not. Then I spoke to Mr. Bayley as I told you. Then he came to the door and said, "Who rang that bell?" He didn't say which bell.

[Dr. McLain taps the bell with his pencil.]

The Witness. It is more like that, but not so sharp. The first time it tapped once; and the last time, twice. They heard it all over the house.

(Do you think that sound which has just now been made could be heard up-stairs?)

I didn't expect they heard it; but they did. The breakfast bell sounds just as distinctly up-stairs as it does here. The hall door was open at night.

[Dr. McLain goes up-stairs into Bayley's room, closes the door, and Mrs. Clarke rings the tea bell in the sitting-room. Dr. McLain returns and states that he could not hear it.]

The Witness. It did not make as much noise that night as this. [Mr. Crane goes into Mr. Bayley's room and shuts the door, and Mrs. Clarke goes into the pantry, shuts the door and rings the tea bell. Mr. Crane returns and states they cannot hear the tea bell with the pantry shut, though they could hear the front door bell when it was rung.]

Mr. Bayley. [?] Although we went to the front door bell as a matter of course, we all felt that the sound didn't come from there. There was at that time a bell in the kitchen. I broke it down the next night. There was a bell hanging here and someone suggested there was a wire under the house and they might ring it. So I broke the bell down and threw it away. There was a wire formerly to the front door; but the wire was broken and it has never been in use since I have been in the house. There was a portion of the wire went through the floor. That was not a gong bell; a regular door bell hung on a spring. The ring would be entirely different. It has never rung since I have been in the house. The next night we had some more ringing of the bell. I have now stated all that occurred the first night.

(What occurred the next morning?)

The next morning I was lying in bed; Mr. Bayley had got up and gone out over to his lot adjoining; and my daughter had got

up and gone down to Mr. Arthur's. They had been gone perhaps ten minutes when another tremendous crash came. Then I supposed it was the Chinaman tipped over the table. Pretty soon after that Miss Bemis came down from up-stairs and said, "You didn't tell me the sofa was tipped over last night." I said, "It is not tipped over." I was still lying on the bed. She said, "Yes, it is tipped over." So I got up and went in there and found the sofa had been turned round and tipped over on to its back. And a little safe that is there had been taken down and put on the back of one of the chairs. And three books had been taken off from the whatnot and thrown on the floor. A pair of gloves of my daughter's that she says lay on the whatnot, they lay in the middle of the floor stretched out. They looked like two hands. They were not puffed up as the chronicle had it, all of them. They were laid straight out. A little puzzle my son has was thrown down; and *Lucile*, a paper-covered book, had been thrown down and set upon its end. These things came in the morning; or rather I don't know when they came. All I know is I heard a noise and we went in and found them so.

Miss Clarke. They came after I went out.

Mr. Clarke. That was a few minutes after seven o'clock.

(*Dr. McLain.* Did Miss Bemis hear these things?)

No sir, she didn't say she did: she didn't notice anything about it.

Mr. Oxland. None of us noticed any noise up-stairs.

Mr. Clarke. That is all that occurred except the rattlings on the outside of the house.

Mr. Bayley. It seemed as though a wave was passing over the house; sounded like something rattling over the whole extent of the house. I rushed up-stairs and Oxland after me; and Mr. Clarke came in the hall; and as I got to the head of the stairs, I didn't see anything, but felt that I saw something going out of the window; and I went right out on the roof after it through Mr. Oxland's window; that was between twelve and one at night. The sound went away from me as I went; it faded away in the distance.

Mr. Clarke. All of this time we were laughing and talking about spirits and hobgoblins, etc.

Crane, Le Conte, McLain.

Transactions of first evening, Thursday, April 23, 1874. Testimony of Charles Oxland, a young Englishman. Taken down May 2, 1874. Follows testimony of T. B. Clarke.

Transactions of First Evening Continued.

Testimony of Charles Oxland.

(*Mr. Crane.* Please state your own knowledge of what you saw and heard.)

The first sound I heard was this bell; it struck me as being the door bell struck very sharply; but I had an indistinct idea about it. I was just getting into bed at the time, and I had no clear idea about it, because it didn't interest me at all. It might occur at any time. I thought it was the door bell. I was in the room.

(You had been in through the evening?)

No sir; I had been out at Mr. Arthur's, and I had been in I suppose it must have been three-quarters of an hour.

(Then what next?)

The next thing was the sound of the bell which attracted my attention; but which was entirely unlike the door bell; and that likewise didn't attract my attention much. But immediately after that I heard Mr. Clarke moving about below in the lower part of the house, and he called Mr Bayley. And I imagined there was something had occurred, and I just opened my door, and asked if there was anything wrong. He said there was something unaccountable about it. "The bell is being rung, and we don't know where the bell is." And I went back to my room again and said, "It must have been imagination," or something that way. And then the bell sounded again as if it was in that closet. I came down-stairs then, and we were all here in this sitting-room, moving about in the room. It seemed to puzzle every one. All seemed to think that the first sound was somewhat like the front door bell, but the last, all agreed that it was not.

(How many times did you hear it?)

The first sound, and then a second sound, and the other came immediately after it, just as we were moving about.

(Was there more than one ring?)

Yes sir; staccato sounds, distinct staccato sounds: and that is what made it so strange; these marked staccato sounds. Every one was distinct; one after another.

(Then whom did you find in the room here when you came?)

Mr. Bayley came down there either ahead of me or behind me, with his light. We were both curious then. Mr. Clarke was here; and we asked him some questions about it. We were here talking about it in the room. That was shortly after twelve.

The next thing that occurred was: Mrs. Clarke had come out, and we had gone towards the front door; and then the bell was in this passage way, it seemed to me, and we heard this disturbance in the *front room*. And I turned; and while Mrs. Clarke was there the chairs seemed to me to pass into the hall way. [Note 10.]

(Did you have a light in your hand?)

No sir, the hall was dark. Mr. Bayley remarked as he came closer toward us—this motion occurred again, and he remarked that something had struck him, and then we came into this sitting-room, and Mr. Clarke came out with his light and went into the parlor, and found this chair in the center of the room with Miss Clarke's shawl on it. The first thing I saw was the chair in the middle of the room with the shawl on it, just lying

10. "There was only one door opening into the Chinaman's room, and one window. At night he usually came in from a small veranda in front opening into the kitchen, crossed the kitchen and passed through the door opening into a narrow passageway used as a laundry, from which the door to his room opened. This passage led to the back yard and was the only way to the toilet which was just outside. The only other way to reach the toilet was to go out the front door and walk around the house. This may account for the 'five or ten minutes' walk around the yard' mentioned in this record, as by going through the kitchen you had to pass through the dining-room which was used as a living-room. We rented the little house furnished for the summer to be near Mr. Bayley's family and other friends living in the neighborhood. Previously our home had been in San Francisco. There was no bath or other conveniences in the house. I do not know which of the doors 'was not closed'. The outside one from this passageway was usually bolted on the inside, and the one from the kitchen into it, and the one into the dining-room unlocked; the outside *front door* into the kitchen was usually locked but not always."

on the top. The chair was not turned over; it was upright. It was turned three quarters round.

(Mr. Bayley had been in the room before this occurred? You heard Mr. Bayley make some remark?)

No sir. He was standing close by us at the door; and we were all there in a knot at the foot of the banisters in the hall. No one had been in the room. Mr. Bayley said he felt somebody had struck him. Then the light was brought and we went immediately into the room; and one of the first things we looked at was the window blinds, [shades] to see if they were disturbed by somebody jumping out of the window and shutting the window after them; or left the window open. But I looked at the window blinds [shades] and I could see there was no tremor as though the air had been disturbed in the room; the blinds [shades] were perfectly still. The windows were all shut.

(How do you know these things had been in their places before?)

Because Miss Clarke said she put the shawl on the chair on coming in, in this position; and it was just inside of the door.

(All you know about the position of the chair is from what she said?)

Yes sir.

(All you know of having occurred is that Mr. Bayley said he had been struck?)

Yes sir. I didn't see the chair moved. That had got quiet. We all heard this move, as though it was the whole furniture. The movement was as though the whole furniture had been disturbed suddenly.

(Did that affect the whole of this floor?)

No sir, it seemed to be local.

(Was there a tremor in the house or floor?)

I didn't recognize any.

(What was the next after that?)

I forget whether we went up-stairs, or came into this room. I remember I went up-stairs myself, and put on a heavy overcoat as I was chilly. I came down and took my seat in this room. And I sat there and saw this chair move in that way and make this jump from this side of the room to that; about nine feet; and it landed in this position [illustrating]. I was not looking

at the chair when the movement commenced. Miss Clarke was by the piano. I was sitting there [pointing]. Mr. Clarke was towards the door on the opposite side of the room; and Miss Clarke was next to the piano on my left; and Mr. Bayley was close by Miss Clarke.

(That is, Miss Clarke and Mr. Bayley were on the opposite side of the room from the chair?)

I cannot exactly locate it, or whether she was standing or sitting at that time.

(They were opposite the chair where it started from?)

Yes sir, Mr. Clarke was there [pointing].

(Then Miss Clarke and Mr. Bayley must have been about nine or ten feet from the chair?)

Yes sir.

(Was there any one else in the room?)

No sir. Mrs. Clarke had looked out of her bed-room door, but was not in the room.

(How many lights were there in here?)

Mr. Clarke had one light in his hand, or he kept it there on the table close by him; and Mr. Bayley's room lamp, a small kerosene lamp. I didn't bring my lamp down. I didn't see the chair commence to move.

(When did you first see it, and what was its condition?)

The first I saw of it, it was in mid-air. I heard the start, and looked around, and the thing was in mid-air, and spinning rapidly around, and then it landed immediately, and stood upright, perfectly still.

(Did it seem to whirl about, in moving?)

Yes sir, it whirled in mid-air, and sat down rapidly.

(How high up did it seem to be?)

I should say fully eighteen inches, or more, from the ground; because as I was sitting there I could see the side of it distinctly by the table.

(Was there any remark made by you that were in the room at that occurrence?)

No sir, I don't remember any special remark, but all of the time I said: "I don't like this."

(I mean in reference to that particular occurrence?)

No sir. We all made the same remark I remember, that it

was most unaccountable, and then began talking about spirits and spiritualists.

The next thing that occurred after that was the moving of this chair; that is the large chair. I was saying just now that seemed to me away back in the corner, close in the corner. And the positions of those in the room were about the same, with the exception of Mr. Bayley: he was just outside of the door with his lamp in his hand, and remarked that he was going to bed. He was just outside the door; about three feet from the chair; and I was sitting immediately beside him. The chair made a revolving motion, turned completely around, it seemed to me to take about two turns, rising in the air rapidly; and then coming down with a tremendous crash upon the floor. It moved forward three or four feet. It certainly did revolve more than once; it revolved I should say three times. It rose in the air eighteen inches or two feet. The lights were in the same position, on the table. It seemed to me there was an interval of four or five minutes between the two turns.

(What next after that?)

We remained here in the room, talking; then we went upstairs; Miss Clarke went into Mrs. Fitch's room, and I went to get my large lamp on the table and came out with that, and was just turning it up, and Mr. Bayley was standing close by me, and Miss Clarke seemed to me to be half way down the steps and I saw this basket. It seemed to be suspended in the air, and then shot violently down just over her head, and landed in the corner, I didn't know what was in the basket; but I saw the thing shoot down. The first thing I held the lamp a little behind me; and saw the thing. She screamed and jumped. I didn't see the basket start to move. I was standing just outside of my door. I could not see it until it was in the air. I didn't see it start. The first I saw of it, it was in the air. No person unseen by me could have been in that corner, because I moved out immediately with the lamp in my hands and came downstairs, and looked in that corner. There was no one there. If there had been a person there I would have seen him. I had not noticed this basket before that. I knew immediately I heard the racket that it was the basket, because it had been in the cupboard in my room two or three days previously.

(But you didn't notice its position on this landing place?)

No sir. I came down to the basket; and Mrs. and Miss Clarke were there. I didn't touch it at all. The only persons that saw that and were present, were Mrs. and Miss Clarke and Mr. Bayley. None of the others saw that. Mr. Clarke was either in this room or in his bed-room. I could not see anybody here. He came out immediately, and about the first thing that we did was to go to the stairway and look at it. I was about half way down the stairs, and they were at the foot looking at it.

(Where did that first start?)

I have rather a confused notion of that, because Miss Clarke seemed to me to be between me and the basket. I saw the basket going through the air. It seemed to have an angling motion.

(If it fell from there as we examined, it would go straight down?)

Mr. Bayley. Yes sir.

Mr. Oxland. It struck the bottom of the staircase. Miss Clarke clasped her hands immediately over her head, and screamed and ducked her head. She was standing on the stairway towards the bottom.

(What was the next thing after that?)

Then we were all in this room after that; and the coal box came down. I didn't see it coming; but I heard the noise. I could not tell where it struck because when we came out the box was at the bottom of the stairway. It seemed to me about two-thirds full of coal and there were small pieces scattered along the stairway down. I couldn't tell from the appearance of the stairs what part it struck. I remember its position before it came down; it was about a foot and a half inside of the balustrade up in the little passageway, on the second floor. I remember that, because someone made some remark about that going before it came over. We were in this room talking here.

(Who was up-stairs at the time that the basket and the box came over?)

Mrs. Fitch and Miss Bemis when the box came over, I believe their door was shut when I saw the basket of plate come over. Of that I am not certain. I am pretty sure it was. Yes, I am sure of that, because I was standing close by my door, and

Miss Clarke had come out and shut the door, going down-stairs. Neither of these ladies had been up then.

(Did either of them come out after these two occurrences you have spoken of just now?)

Miss Bemis came out when the door was thrown from its hinges.

(And she didn't come out for the door?)

I don't recollect that she did. She made inquiry about it; she came to the door on all of these different occasions and enquired about them and seemed much excited about them. She didn't come down-stairs at any time.

(What was the next thing in order?)

The next thing to that was some disturbance to the furniture in the front parlor. [Note 11.] I forget where we were then. But from that time on the whole of us nearly were in here, and we heard this disturbance there. We went in that room and found this blower out in the middle of the room. We were all in here when we heard that: Mrs. Clarke was in her room. Miss Clarke was here, and Mr. Bayley. We found the blower in the center of the room; perhaps a little nearer the fireplace than the hall. It was lying on its back with the handle towards the fireplace. When I had been in there before looking for the burglar this was not there. I would have seen it, because I noticed then that everything was in order in the room with the exception of this chair. This blower was on the fireplace in front of the fireplace. Then after that there was some sound. It seems to me it came after these sounds there, and then I went up-stairs. The sound was a peculiar rolling, rumbling sound. We went up-stairs and rushed into my room and Mr. Bayley followed me, and went out on the roof from my window, and I called him and told him to be careful. He rushed out of my window, to the very end of the roof. I said, "What is the use of it; you can't see anything? You have seen enough I think of such movements. It seems to me useless to try to follow it, to find any tangible body." [Note 12.]

11. "The front room means the parlor, which opened through a door into the narrow hall."

12. This sound was the same as that mentioned on pages 280-1.

(Would a hack driving rapidly through the street cause such a noise?)

No sir.

(It seemed over the roof you say?)

Yes sir; on the top of the house; but so many of the sounds seemed to me to want locality. That was a peculiar point. We disagreed in our statements to each other at the time. One said that it was so and so, and another that it was so and so. That is what struck me at the time. Even Mr. Bayley and I could not agree as to the position of that sound at the time.

(Go on in the order of events: What occurred next?)

After that it seemed to me was the trouble with the door; the door coming off its hinges. I am not sure whether that was before or after the disturbance here; because I had gone up then with the intention of going to bed, and stated I thought it was useless following the thing up. I was going to bed. As long as there was no physical injury I thought it was best to retire. I went up-stairs on two or three different occasions with that intention. The noise seemed to cause a tremendous jar to the building; the whole front of the house; and Mr. Clarke called to us from above; and we were out instantly. I was close to my door, and came out immediately, and I said "There seems to be but little chance to rest." About half way down the stairway I found this front door lying there against the end of the balustrade.

(Did any one go outside?)

I think so; I am not sure. Mr. Bayley was down there before me; he was ahead of me just a few feet; then Miss Bemis immediately came out of her room; just as I opened my door she opened hers. I was ahead of her.

(Who was down-stairs when you came?)

There was Mr. Clarke, had come out with Mrs. Clarke. He was there in the hallway and was standing just by this dining-room and hall door. He made a remark then, there was no let-up to it. I sat down on the stairs, and was talking about it and he made the remark that he hoped now there was room to go out, and he hoped that they had gone. I had not been out to the front door at all that evening. I was the last one that came in that night. After this disturbance of the door I went out and

left the latch off. That was after the disturbance with the door; and I took occasion to look around the house.

(Who had been the last one to come in before you retired?)

Someone had gone out; either Mr. Bayley or Clarke at the time of the ringing. I cannot recollect now what time it was. I know someone had been out previous to that just to look around the front of the house.

(Who had been in the last one before that?)

Mr. Bayley and I came in together between eleven and half-past eleven. I can't say who shut the door. I have no recollection as to whether the door was bolted or not. But I remember bolting the door when I came in last.

Mr. Bayley. I didn't come in that door.

The witness. That is true. Finding the door shut and no light in the front room we came around to this little door here opening into the kitchen, and we found that unlocked and came in there. And just as Mr. Bayley came in this room Mr. Clarke came out, hearing the sound.

(What was your custom about locking that door?)

Always to keep it locked. We always left the kitchen door unlocked. We leave that door generally to the Chinaman entirely. We came in on the porch and into the kitchen door and then into this dining-room. We found them both unlocked, and all of the family had gone to bed. I didn't see or hear anything of the Chinaman.

Mr. Bayley. When we came in I locked that door and Mrs. Clarke went out after me and unlocked it I think. I think she said to me, "Did you lock that door?" I said, "Yes."

I believe she got up after me and went out and unlocked it.

The witness. It never occurred to me about coming in the front door. I had no remembrance of coming in the front door.

(So that it is not within your knowledge whether that front door was locked.)

It must have been locked at that time when it came off the hinges because we were up here, and someone had been out, and I suppose from habit they would have done it. I have no personal positive knowledge of it.

(Did you come by the side door because the front door was locked?)

Yes sir; we tried it before we came. That was about half-past eleven. The first thing that attracted my attention was before I retired and a little after twelve, because I was loitering in my room awhile putting some papers together.

(After the door came off the hinges, then what?)

I am somewhat confused in my mind now as to the occurrence of the disturbance of the furniture here in that room, and whether it was before or after. I think it was after the door came off. The two occurrences were so close together, we had only just time to get to our rooms it seemed to me, when the thing occurred again as described where Mr. Clarke called to me. Mr. Clarke called to us and said, "Do come down," and we came down and found one chair on the table, and one down here, the furniture in all sorts of disorder in the parlor and I saw the blower again in the latter position.

(Was there much noise before that at the time it occurred?)

The noise, it sounded to me as though a mass of sheet iron or something has been passed completely around the house and then as though the furniture had been lifted and dropped the whole mass of it at a time. I think this noise continued a couple of seconds.

The crash came, and then the whole thing was quiet. It was a distinct sound as though it had passed around the lower portion of the house. I was in my room when that occurred. Mr. Bayley was in his room; I don't know where Mr. Clarke was. Immediately I heard his voice calling to Mr. Bayley, it seemed to me from his doorway, because he didn't disturb the things before we came down into the room.

(Did you find anyone here when you came down?)

No sir. I brought my light with me then and I came in here and I found Mr. Clarke and Miss Clarke and I think the little boy came out at the same time.

(What was the next thing?)

The next thing after that it seemed to me was that jarring sound. I was in the room at the time, and I called to Mr. Bayley through the wall: "Did you feel the earthquake?" He didn't hear me; and I opened his door and asked him. He said, "No, I didn't: but it was a peculiar jarring sort of motion here." And Mr. Clarke came out at the time, and I came right down-stairs

again. I put on my coat and came down. And he said it seemed to him in the body of the house here but not in his room. There was nothing more than that disturbance that occurred before in my room of the chairs and my watch being disturbed. That occurred just after this chasing of the ghost by Mr. Bayley out of my room window. We had come out and gone back into my room, and this vest of mine had been lying on the bed, and two towels were moved from the rack; and on the chair a white towel below and a bath towel above it and the watch between the two.

(You had taken the watch up?)

On taking the towel up to wipe my hands I found my watch there. It was lying between the two towels. I had left the watch in my vest pocket. That was when I first went up-stairs when I came in. I am positive I left it in my vest pocket. I am not accustomed to take it off until I go to bed. I had laid my watch on the bottom of my bed. The chair was about three feet from the bed. The watch was lying between the two towels, and the chair had been moved out of the way when we had gone into the room; when we both went into the room. It had been in front of the window and Mr. Bayley went into the room and ran ahead of me and I after him; and we moved the chair aside; that is when he went out on the roof; and it remained in that position, and the vest was still lying on the bed. [Note 13.]

(During the interval between the time you put your vest on the bed, and the time you found your watch in this position, who had been up-stairs?)

All of the family must have been there, because we had been

13. On page 282 Mr. Oxland seems to have taken off his vest after his return from out-of-doors and at this point it seems to have been left in the room before he went out. In regard to this discrepancy Miss Clarke writes: "I have compared the two stories, Mr. Oxland's and my father's. From my knowledge of the family, Mr. Oxland had probably taken off his vest and stepped out into the yard for a moment and when he returned found the watch in the chair as he described. It was difficult to recall the details in routine, as there were so many, so unexpected and so unusual, and we were all sleepy. You can depend on the honesty and accuracy of each individual testimony, but there may have been

travelling around." Several of these things had taken place in the interval. I think no one had been in my room except myself.

(Where does this window you speak of lead to?)

The crown of the roof comes to about the center of my window, and just very nearly level with the window-sill. It is a pitch roof. The window was raised.

(So he didn't have to raise it to go out?)

No sir, he didn't have to raise it. Following out on to the roof it would lead into the yard; it just drops right into the yard perpendicularly about twenty feet high. Going down the pitch to the gutter would lead into the garden on one side, and into this little square pitch between these two buildings and [on] the other. There was no ladder leading up to it; we looked to that. I had looked around the house but it seemed to me then absurd looking for anything. I just did that for curiosity; and walked a little way up towards the barn and the side of the house; and there was no sign of a ladder. On Sunday morning the only thing that attracted my attention was a piece of hay rope I suppose some nine or ten feet long, that was lying immediately under the curve of the roof. But there was no knot, and it seemed perfectly new. It was lying in the grass. It might have been put there by children or anybody.

Mr. Clarke. It is one that my son has played with. He is playing horse with it.

(What next?)

After the finding of this watch, the chair took this leap. I was then at the bottom of the bed between the bottom of the bed and that little trunk in my room. I was standing and turned toward the door half round. My face was towards the bed; and Mr. Bayley made the remark; and I felt the motion. It seemed to be a sort of rattle; and I looked and the chair was on the bed and Mr. Bayley said the chair had struck him. There was a noise accompanied it. I didn't see the chair in motion. I could

discrepancy in the order in which they happened, or possibly a slight difference in the location of a person or thing.

"Another thing, my father was the only person in the family who did not shrink from the publicity. The committee came by request of the citizens of Oakland. Father wanted to see the whole 'thing explained' and 'straightened'."

see it just as it dropped on the bed. Mr. Bayley was immediately behind me and Mr. Clarke was on the other side by the wash-stand, I think. Mr. Clarke was nearer the window. As I turned from him he seemed to me to be back in the corner towards the wash-stand. Mr. Bayley was close to the bed. The whole thing was done so quickly, it was like a clap of thunder and the whole thing was done. I turned round and they were all in the same state of flurry as they had been down here. I cannot recall anything further as having occurred that night. It seems to me there were about three disturbances of that blower; that is, hearing that peculiar sound as though it passed around the room and struck objects as it passed. But I cannot place the three distinct occurrences. There were two disturbances of the furniture as I stated [to] Mr. Clarke. The blower was thrown out three times. I heard nothing the next morning. I was in my room there, because I got up very late; but I heard no noise. I did not get up until about seven-twenty. I slept until that time from about five o'clock; I could not get sleep before then.

Transactions of the First Evening Continued.

Miss Helen J. Clarke.

Testimony of Miss Helen J. Clarke. Taken down May 4th, 1874.

(*Mr. Crane.* Please state what was the first occurrence you saw here on Thursday evening?)

I heard my father call Mr. Bayley from the foot of the stairs, that was about half-past eleven. I had been asleep. I was in the front room asleep, and didn't go out of the door until after these gentlemen had been down-stairs. I didn't hear the bells ring. That door was shut at the time. After they came down, Mr. Bayley had been hit by his chair; I came to see where "these boys" were. We supposed at first that it was boys. As I came out of my door Mr. Bayley was standing in his door with a light in his hand; and Mr. Oxland in his room with a light: but I didn't know what had occurred down-stairs, and was going down to see. I hadn't heard the ringing of the bell; but I merely heard my father call Mr. Bayley.

(What did you see when you came down-stairs?)

I saw Mr. Bayley standing in his door, and Mr. Oxland standing in his door, and having lights in their hand[s]; and as I got half way down the stairs I turned and said, "I am going down to see what is coming next," and as I said this I felt something coming; and I was looking directly to these two gentlemen, and I recollect putting my hand to my head and running; and as I looked down here was this basket of silver on the floor. That was the first thing I saw.

(Did you hear it when it struck?)

Yes sir, it came right at my feet. I stepped down to pick it up, and then they all came to see it. I was looking at Mr. Bayley and Mr. Oxland standing in the open door; and I had closed the door to the front chamber. They were looking directly at me.

(You were not on the stairs then?)

Yes sir, half way down the stairs when it came; I was going down. I was nearer the bottom than the top; just about two-thirds of the way down as I recollect, because I have tried since that to see how far up I would be to see them. I didn't know what it was that was coming. It came instantaneously. From where I stood I saw both gentlemen. They were standing in the door there looking at me. I didn't see the basket in motion. I didn't see it until I saw it at my feet. I am sure the basket came down from up there then because I heard it coming. I didn't see what it was, it came with such speed. I saw it coming and saw it as it tipped and came directly at my feet. I saw it before it struck the floor; but I didn't know what it was.

(You saw it going through the air?)

Yes sir, I saw something coming; but I didn't know what it was. It came from the drawer standing at the head of the stairs. I put it there myself; the chest of drawers—I don't recollect when I put it there.

(When did you last see it there before it came down?)

I could not tell you even whether it was the same day; but it had stood there ever since Mr. Bayley had been in the house. It had been there several days.

(Do you recollect how near the end of the chest it was?)

It was not so that it could have tipped; it was standing back.

There was a travelling bag on it; that came down at the same time. It made a tremendous noise when it came.

(Was that carpet bag lying on top of the basket?)

Yes sir.

(When had that been put there, do you know of your own knowledge?)

I don't know.

(You are not sure how near that stood to the edge, are you?)

Yes sir, I am sure it was standing back on the drawers securely when I last saw it.

(You are not certain but it might, after you last saw it, and before this fall, have been moved up?)

I am certain it could not have been that day, because I always see things when they are out of place. Had it been out of place I should have moved it back. I recollect going there some time and putting the basket there securely.

(An inch or two would not have attracted your attention, would it?)

No sir; but if it had been near enough to have tipped I should have noticed it.

(The side of this chest of drawers runs up perpendicularly from the stair-way doesn't it?)

Yes sir.

(So that if by any accident it had been standing on the edge and anything had moved it, it could fall right straight down?)

It didn't fall right straight down. It came in this direction [showing].

(Do you recollect how many steps up you were?)

No sir; but I think I was standing about one-third of the way from the bottom. I am sure I saw those gentlemen at the time this came. My impulse was to get out of the way.

(Did either Mr. Bayley or Oxland say anything at the time that this fell there?)

They said, "Look out, Nellie." It was in a moment. I could not throw anything so fast as it came.

(That is the large basket and a good deal of plate in it?)

Yes sir, it is very heavy. It has parts of two sets of silver in it. The carpet bag was empty.

(When you felt it coming was it coming in the direction in which a person would throw it?)

I had an idea something was coming straight at my head.

(Were you conscious of what direction it was coming in? Could you have been mistaken in the direction? Don't you think it possible that it came from the direction in which either of the gentlemen were?)

It is not possible: I could not be mistaken, because I was talking about something else and not expecting anything unusual to occur. I was simply coming down-stairs to see where my mother thought the boys were. I didn't know anything had occurred at the time. I only knew that the bells had been ringing because I was just asleep. One of them, I won't say which, said, "Look out, Nellie!" which gave me the feeling that something was going to hurt me if I didn't get out of the way. I rushed around the corner; and when I saw this basket, I had got around the corner before it struck. It didn't pass over me: I think the thing went at my head. It fell right at me. I was looking, and felt something coming, and turned to get down the stairs.

(You just said you had gone around the bottom of the stairs?)

Not before it came.

(They called, and at the same instant you, as fast as you could you rushed down, and it was landed on the floor; as you landed it struck?)

Yes sir. It first struck at the foot of the stairs. It tipped over at the foot of the stairs.

(It didn't strike the stairs until it got to the bottom?)

No sir; it came in a direct line down the stairs. It was high up and it didn't strike on the stairs at all but at the foot of the stairs.

(What was the next thing in order?)

I don't know that I can tell you in order. I so many times went up-stairs, and didn't think of anything else. I recollect once when I was in the room I was sitting in this chair, and Mr. Bayley was standing here; and there was a chair standing in front of that piano; and he said, "Well, Nellie, what is this?" Said I, "I don't know." Just at that instant this chair jumped

up, and seemed to follow him and go after him; and he dodged around the table. It went for Mr. Bayley; that was the same evening.

(Who was in the room at that time?)

I think father was there and Mr. Bayley and I. I cannot tell; that is my impression that the three of us were in the room. My memory is not clear upon that. I don't recollect where my father was. Mr. Bayley was standing directly here [showing]. I was sitting in that corner [showing]. The chair was just by the piano. I cannot describe the motion made; it was very quick; it jumped up from the floor and seemed to me to go round. It was a very quick motion. It raised from the floor and spun around and over. It was very quick.

(Were you looking at the chair when it commenced to move?)

When it commenced to move I was looking directly at it.

(What did Mr. Bayley do?)

He jumped very quickly and went across the room. And the chair seemed to come towards him. It just fell out into the room and tipped over. There were two or three lights on the table then in the room. It was perfectly clear and bright, and I was looking directly at it too. I don't know whether Mr. Oxland was here. He was in the room most of the time that evening.

(Did the chair make a noise?)

It seemed to make a great deal of noise in falling and moving. Soon after that I saw a chair move from one side of the room over to the door. That was afterwards, I think; but the same evening.

(Just state what that was?)

The chair was standing at the sitting-room; and I was sitting in this large chair the same as before; Mr. Bayley was here and Mr. Oxland and father were in the room; there were lights on the table. I think father was on the sofa. I don't recollect where Mr. Bayley was; but my best recollection is that Mr. Bayley at the time this chair moved was standing against the pantry door. He said to me a moment before, "This is very strange." I said, "Yes, I hope it won't continue for I want to go to sleep." At that instant almost, this chair moved clear

across the room over here; and another chair at the same time moved this side of the room.

(Where was the chair?)

When it commenced to move, near the pantry door, between the door and post. It was a small dining-chair.

(Could you see Mr. Bayley?)

Yes sir; stood looking right at him. He was not near the chair. The motion of the chair was instantaneous. Before I had looked at it hardly, the thing was just dead still over on its face.

(Did you see the chair going through the air at all?)

It went in the air about two feet, and through the air, and when it got about here it turned and went over again. It spun around and went straight and turned as I saw it, and then turned over on its face.

(It fell down?)

No sir, that chair stood on all four feet there. I can not turn one in the same way; but it was from the floor as I saw it. I have no idea of the way in which these things happen; because each time after I saw these things I went up-stairs, not thinking much about it, and lay down upon the bed. The motion of these chairs and the position of them, it would be very difficult to get them confused, as the chairs always stand in the same order. Mr. Bayley stood about there [showing]; the chair stood about two and a half feet or five feet from him; Miss Clarke was sitting in the large chair near the hall door but could see Mr. Bayley in the door. Mr. Clarke was sitting on the sofa at the south side of the room. Mr. Oxland was sitting towards the northwest corner of the room. Then I saw the chair move forward about six or seven feet while in the air, and then go forward three or four feet, and then land on all four feet.

(*Dr. McLain.* You are very positive that it whirled as it went around?)

Yes sir, because I never saw anything of the kind before. And I was looking at it. It was very quick.

(You are very positive about its being above the floor?)

I am positive that chair was certainly two feet from the floor, in the air.

(What is the next occurrence that you recollect?)

I don't recollect the exact order of events; but I recollect that happened that night. That same night once I heard my father say, "Come down-stairs," and I came down and saw the things lying on the parlor floor; the blower, and the three chairs, and my shawl hanging over a chair. He told me that the blower had been down once before. That I didn't see.

(Did you hear any noise?)

I had just lain down, and Miss Bemis, Mrs. Fitch and myself were speaking of these boys; we couldn't see any boys but we heard something coming like a gentle rapping on the table. We were discussing it in the hall. Mrs. Fitch said it sounded as if it was on the top of the bay window; that the boys must have got in [on] there. I went to the front window and looked out on the top of the porch to see if they were not there. There was nothing there. Then I came down-stairs and they had not satisfied themselves yet what it was. I was called down to see the things scattered. I heard a noise and a terrible crash; and got up to see what it was; and found them all down in the parlor looking at these things there. The windows there were all closed; and the front door was locked, for I locked it myself. I put my hand on the catch of the front door just before going up, after this crash of furniture. At the same time I saw the furniture in the parlor. I saw this dining-room chair, which I knew to be standing on the floor turned up onto this dining-room table. And as I went out of this room, as I went up-stairs I saw a glass standing at this end of the table, and when I came down the chair was standing on this end of the table; the glass was on the other end of the table bottom side up and another chair lying on the floor. [Note 14.]

(You had not heard any noise?)

Yes sir. It was after this terrible crash in the parlor.

(At that same trip down?)

14. "The front door had been closed and *locked before* it was taken from the hinges. When found against the newel post *the bolt was out*. Every man who examined it at the time and afterwards said it was '*unaccountable*' and '*strange*'. Every one in the house was awake at the time and *not a sound* was heard until it was off and set up against the stairway, so we could look right out into the bright moonlight outside. I shall never forget that scene. It had a humorous side."

Yes sir. I didn't hear any noise in this dining-room. I didn't see any of these motions. The door leading into the kitchen was shut; I don't think it was locked. I can't say whether the door leading from the kitchen onto the porch was locked or not; it was not in the kitchen. There were no ladders of any kind about the house.

(What was the next thing then that you saw as near as you can recollect?)

I recollect the next thing I heard; we said, "This must be the last thing; there cannot be any more than this." And we had all gone up-stairs; and we heard a fearful noise I should say about ten minutes after. And Mrs. Fitch remarked, "That is the parlor table gone over." I got up, and my father was standing at the foot of the stairs, just looking up; Mr. Oxland was running down the stairs; Mr. Bayley was coming out of his room with a light in his hands; and the front door was off from its hinges; and I could see through the door from the banisters where I stood; I didn't come down-stairs. This was ten minutes after that matter I think. Everyone had retired to their rooms before this and after each one of these occurrences. I don't know whether they had gone to bed or not. I know once I spoke to Mr. Oxland in his room; I could speak through the rooms; and I said to him that I thought the boys were on this bay window. It sounded like boys on the parlor bay window to me. These rappings were like two boys jumping on their feet.

(How long was that before you heard this crash of the door?)

That was early in the evening. It was not just before the crash of the furniture. I did not hear any such sound as that before I heard the door come down; I heard nothing until I heard a tremendous crash. I said I thought the side of the house had come down.

(You said something about the kitchen door; what was that?)

Just as I went up-stairs, after coming down to see the furniture in the parlor, I put my hand to the catch and saw that it was fastened, the last thing before going up-stairs. Father had then gone into his room, and Mr. Oxland and Mr. Bayley were up-stairs. I was the last person that went up-stairs. I am positive the last thing I did—no it was shut, and I put my hand on it to see that it was locked.

(That is, locked with a catch?)

It was locked. And the first thing I heard, perhaps fifteen or twenty minutes afterwards, was this terrible noise; and the gentlemen were all out in the hall as they had come immediately from their beds; I think father had dressed himself; he got anxious, and the others had gone to bed. I had my wrapper on; I tried one or two times taking it off; each time I had something to go down-stairs for. These two ladies remained in their room all of the time. I didn't see the China-boy at all that night, and don't know where he was. I don't know whether he was in the house that night or not. He usually comes in about nine or ten o'clock. I had no personal knowledge as to whether he was in there or not. He comes in usually at this side door of the kitchen. The door of my room into the hall was open during these events; after the first part of the evening we kept it open, but the light was burning all of the while. I put the light out twice; but at last Mrs. Fitch became so worried that I lit it; and we left it burning all of the while.

(In the hall?)

No sir, just near the door. Our door was open between the crash of furniture in the parlor and the crash of the door. If any person had come out of the other rooms and come down-stairs I should have heard them.

(From where your bed was would you have seen a person in the hall?)

I shouldn't have seen them, but I would have heard them because the other doors were open. I don't think the other ladies could see out in the hall. I don't know; but I don't think they could. I saw one chair at the head of the stairs move that night; one of these heavy chairs as I was coming up-stairs once; the same chair moved the next night. That was before the door was off its hinges. There was nothing happened to my knowledge after the door came off its hinges.

(Where were you on the stairs where you saw that chair?)

I was coming up the stairs, and this chair turned completely round. It was a heavy cushioned chair. It stood at the side of the bureau, between the bureau and the balustrade. I was up far enough so I could see onto the landing and could see who was up there if there was anybody.

(Who was up-stairs at that time?)

Mrs. Fitch and Miss Bemis were there I know. There may have been others; whom I don't know. I was so little excited that I was asleep, and it didn't make any impression on me that night. The movement of the chair was the same as the others. It seemed to rise and turn over. Before you really saw it, it was perfectly still. [Note 15.]

(What kind of a chair was it?)

A heavy cushioned chair. It was left tipped down. When these chairs moved they seemed to fall as if they were broken all to pieces. It had that sound. I saw this chair move that night.* I was standing with the light in my hand and Mr. Bayley was standing in the hall door. He said, "I am not coming down again if the side of the house comes in." When he said that this great heavy chair came up and turned over and fell on its face.* That was this same evening. That chair was standing in the corner near the hall door; Mr. Bayley was in the hall, and there were lights in the room. The room was lighter than it is now. This heavy chair stood about two and a half feet from the hall door. He was just with his head inside of the hall door. And I was standing about the center of the room with the light in my hand. I am not sure whether there was anybody else in the room. I think father and Mr. Oxland were there. The chair tipped over and onto its face; and I stepped back to get out of the way of it. And Mr. Bayley remained where he was.

(The chair was about three feet from where Mr. Bayley sat [stood]; the movement was diagonal from Mr. Bayley towards Miss Clarke?)

Yes sir: and it raised up and turned: you could see underneath it; it came out onto its face with a tremendous crash, and stopped as if it had never moved. I cannot give you the least idea of the time it occurred. It was after the basket of silver had come down-stairs. It was after Mr. Bayley had been hit

15. "In regard to the statement, 'I was so little excited that I was asleep', Miss Clarke writes: 'I suppose I intended to convey the idea that I was not frightened or nervous. I had never heard or seen any occult demonstrations or knew anything about them, and was not frightened until the scream came'."

* This is evidently the chair in the drawing room.—H. J. C.

by the chair in the dining-room [parlor]; it was before the crash in the dining-room [parlor] and our finding the things in the middle of the floor. I am not positive about the time. I know it was after the silver came down. It was after the chair moved from near the pantry door—after these two or three chairs had moved. I didn't hear any of that rumbling noise. I heard Mrs. Fitch say, "Someone is shaking my bed;" but I didn't hear it myself. That was the same night, before I heard the door off its hinges. I didn't hear anything after I heard the door off its hinges that night. She [Mrs. Fitch] said, "Did you feel that jar?" and I said, "No I didn't." And after that I heard them talking in the hall about the noise; where that noise was. Mrs. Fitch did not seem to be specially excited that night. She seemed to be a little anxious; seemed to be astonished. She asked me to leave the light burning. I think we all had the impression if it was anything it was someone around. I put the light out once; and then something else occurred and we came down-stairs: and the next thing she said, "Do leave the light burning this time." We left the door open.

(Did you see that occurrence in Oxland's room when the chair went upon the bed?)

No sir. I was down-stairs at the time. I didn't see the occurrence when Mr. Bayley went out of the window. This was at the same time that Mrs. Fitch said she felt her bed jar. I said I didn't think it was anything; and then I came out into the hall to see what they were laughing at. They were laughing at Mr. Bayley going out onto the roof.

(What do you understand made the jar?)

I don't know; it occurred to me that perhaps it was an earthquake.

(From what you heard them say had any of the others heard this jarring?)

Yes sir. I heard someone say, "Did you hear that?" I didn't hear it myself. My memory is indistinct about these things. As I awoke I thought it was nothing but some boys. Just after the door came off from the hinges, I said, "Well, I guess this must be what took the gate off the hinges a few days ago." One of the neighbor's gates was taken off. And the next morning I arose and dressed myself and came down-stairs and

went into Father's room and said, "I am going down to have Mrs. Arthur come up here and see this before we fix up the room." As I went out of the front door—that was about seven o'clock—I looked into the parlor to satisfy myself that I saw straight; and I saw three chairs, not turned over on their faces but turned completely round and tipped over on their backs. The blower was taken and laid face up with the handle on the floor, and the book that I had been reading the night before, *Lucile*, and which I know I left in the chair shut, it was standing on its edge, a little ways off in this way [showing]. And another chair which had stood near the door was turned over; and the shawl which I had taken off that evening and laid down in it, was hanging over the back in a way that it would take some time to place it. I went out of the house; and when I came back, to my astonishment the sofa was turned completely round corner ways; and turned around by the same motion [showing]. I am sure that was not so when I went out of the door, because it is a large heavy sofa for that small room. And the safe which was on the music rack was lifted off and put over on to the springs back of this cushioned chair; and the tidy which was under the safe was over there [showing] and my gloves which I had taken off the night before and put on the second shelf, were laid perfectly straight between these chairs. And there were three or four books and the puzzle: all of these things came down while I was gone. I was not gone more than three-quarters of an hour. [Note 16.]

(Did any one speak of hearing a noise while you were gone?)

Yes sir; Father said when I came in, "Well, we have had another crash." He said he had heard a noise.

(Do you know whether any examination was made of the front stoop with reference to any track of anybody round the house?)

I think not; not to my knowledge. I know the gentlemen went out of the house that night and around the house; and I saw

16. "The 'iron safe' was a miniature toy safe, made of zinc painted and decorated like a real safe. It was six or eight inches square and after this happened father weighed it and it weighed 11 pounds. I find this accurately stated in a pamphlet published by him soon after."

Mr. Bayley once or twice with his pistol waiting. I came out speaking, and they told me to be quiet because they wanted to catch these boys.

(Have you ever been where there were any of these manifestations before?)

No sir. I have never seen anything of the kind, but have always had the greatest horror of it.

(In this conversation which you speak of having with Mrs. Arthur, was that at her house or here?)

At her house months before. I have never heard anything about it, and never have read anything about it. About the basket; when I went down that night I didn't notice whether the basket was in its usual place.

About the box of coal, I do recollect that. We were all in this room at that time; Mr. Oxland, Bayley, Father, Mother and myself were in the room; and we heard this noise and went to the door. As I recollect the first thing I saw was the empty box at the bottom of the stairs; and the coal scattered all the way up—little pieces—very large pieces not broken at all.

Before it came down it stood on a piece of oilcloth at the head of the stairs, pushed away from the banisters. We were all in the room here at that time; Miss Bemis and Mrs. Fitch were up-stairs. Miss Bemis didn't go out of the room that night until the door came off the hinges, and then she came against her will. I said, "You must come and see this." That was after the coal. She didn't go out of the room because her sister was so sick; she didn't like to leave her. I think she was a little worried.

(Did she seem to be alarmed?)

She said she didn't like it. She thought everything could come; but she didn't think this thing could come.

(Do you remember whether this coal came down before Mr. Bayley thought he saw something and chased it out on the roof?)

No sir, I don't. I don't recollect how these things came; because I didn't think much about it. It might have been after that. I think I was very calm that night. I am sure there was no one except these two ladies up stairs at the time.

(You couldn't say positively as to whether during the time you were in here the front room door was locked all of the time?)

I could not say; but that hall door was open, and we were all here, and no one could have come in without our knowing it. I didn't go into these gentlemen's rooms that night at all. This first night I slept and cared nothing about it; and didn't connect it with anything whatever in my mind. I didn't know what it was, neither did I seem to care. I heard Mr. Bayley say he didn't like to be hit that way on the elbow, because it brought tears to his eyes. I didn't see that.

Transactions of First Evening's Disturbances.

Mrs. T. B. Clarke.

Testimony of Mrs. T. B. Clarke. Taken down May 4th, 1874.

(*Mr. Crane.* State if you please, what was the first thing you saw that evening?)

I saw very little because I was in my bed most of the time; and when I was not there I went up with the ladies in the front bed-room. I heard those two bells the first time, and the two successive taps. I remained in bed; and whenever anything wonderful occurred, I came out and looked at it. I didn't see any actual motion except of that large chair.

(With reference to the bells, you heard the first tap?)

Yes sir. I said, "Mr. Clarke, perhaps one of the gentlemen has locked the other one out", although we had supposed they were both up-stairs. He came back and said there was no one there. I should think perhaps it was five minutes more when I heard two taps. Then he took his light and went to the door, and came back and said there was no one there. Before that he said, "Bayley, are you at work at your clock?" He said, "No; that is the bell on the door." Mr. Clarke said, "I see no one." Then he came down to see if he could see anyone.

(Then what was the next thing after that?)

I won't be sure that I get them just as they were, but I think it was the blower.

(Did you hear the sound or noise that made?)

I did. I am not sure whether that was before Mr. Bayley thought he felt something on his shoulder, or whether it was after. I heard the noise of this in the parlor. I had heard no

noises that indicated there was anybody round the house. The night was perfectly still. I felt no movement of the house at all at that time. After that we heard what we supposed was a noise in Mr. Oxland's room, and they went up and said there was nothing there. That noise in his room sounded as it might if someone had sprung out of bed. We knew there was no one there.

(Who was here in the room at that time?)

I was in my bed-room; I think Mr. Clarke was there; I am not sure who was in this room. I was in bed and could not see them. The door was open all night. Our room is an L; but I recollect when Mr. Clarke stopped and said, "Oxland!" Mr. Bayley said, "Mr. Oxland is in the yard." I supposed he was out there looking to see if he could discover anybody. I heard the jumping sound up there. It sounded like some one jumping out of bed. They went up and said there was nothing heavy out of place. There were some small things on the bureau, a match safe, et cetera. I think this jumping occurred after the silver and coal had come down-stairs. The door was the last thing that I saw. Bayley's going out on to the roof was after the chair had darted around his room, I think. I heard nothing like steps after I heard that jumping. And then we said it was a chair. There were no ladders around the house there. No one could get up upon that L. There are no planks or anything of the kind here. We were looking at that to-day. There is not a sign of anything. I think Mr. Clarke said he judged it was about twenty feet down from the edge of the roof. There has not been a ladder on the place since we have been here. [Note 17.]

(Where was your Chinaman that night?)

I don't know; I suppose he was in his room. I don't know

17. "The space from this door to the stair was barely sufficient to swing the door open. It was a small, old fashioned, story-and-a-half house, a narrow veranda in front and an ell. The yard was a quarter block with lawn and flowers, no trees or shrubbery. On pages 331 and 332, the manner of taking this door off the hinges is minutely described by Mr. Bayley. Dr. McLain made the remark when *he* examined it, 'It required intelligence to do that.' This is what many said who came later to see the house in regard to many of the occurrences. One minister said: 'These same things happened in John Wesley's house, the honestest people that ever lived'."

whether the door leading to the kitchen was locked or unlocked. After Mr. Bayley had said he had locked the door, I said, "I will go and see that he has not left that catch in the kitchen, so that if the Chinaman should come, it will lock him out. I found that Mr. Bayley had turned that catch. The Chinaman had to go to the outside door. I don't know whether I bolted this or not. I put the catch back so the Chinaman could come in. I don't know whether the Chinaman was out or in. I never know. He usually comes in I think between ten and half past. He attends school two or three evenings in the week I think. He never fails to be there in the morning. I heard the coal when it came down-stairs but I didn't see it. I think I was in my bed then, and all the rest of the party were in here with the exception of the two ladies up-stairs. I didn't see the silver come down-stairs; as I was in bed. I didn't dress myself that night. I saw the door off its hinges, after it was off; and I heard the noise; and I looked for a bruise and could not find any.

(What did you see that was remarkable or unaccountable, with your own eyes that night?)

I saw that heavy chair whirl and fall down. I was then just by the bed-room door. I was not dressed, and I stood peeping around the door; and I heard Mr. Bayley make the remark that he was going up-stairs, and just then that chair went round. The chair stood about two feet from the hall door. My daughter was here in the room, and Oxland and Mr. Clarke and Bayley were standing by that door. I don't know in what position any of them were standing; only I recollect they were all in the room. The table was in the middle of the room. I looked over the table and could see the whole chair. When the thing started, I was looking at Mr. Bayley, and the chair was between Mr. Bayley and myself. I think I could see the bottom of the chair. It is impossible to describe the motion of the chair. It went around and down quicker than a flash. I don't know whether it moved forward. I see one scratch on the wall which I think perhaps the castor must have hit. I didn't see it before. This wall was whitened not more than a month ago in this room; and there has nothing been put in that corner since that chair. I don't know when I first discovered that scratch. I saw no other chair move. I took that chair off the table myself but I didn't

see it go on; nor did I hear it go on the table. There was not a particle of noise made. I was in my bed-room, and my door was open. You could not have moved a bolt or anything in the house, that I would not have heard it. Mr. Clarke started to go into the parlor; I heard a crash and said he, "Never mind; you lie still and I will go and see what it is." And as he came out here and saw that chair on the table, and this other one lying down; and said he, "Come out and see it." More than that, there was a glass that he left here on the table was turned bottom side up over on the other end. I saw it where it was lying and he told me where he had left it.

(I can't see how these things were done noiselessly, when the rest went down with great noise.)

That is it; that is the reason he called me out there.

(I understand, then, that the time you found the chair turned up on the table here was immediately after hearing the crash in the parlor?)

Yes sir. That is the last time the blower was moved. It was when there were two stuffed chairs and one other chair and the blower were all out there. I don't think the movement of the chairs here could have been a part of the same noise. I was of course naturally listening, as my nerves were all keyed to the highest tension. Not a sound could have been made without we would have heard it. If this had been made in the general commotion, we would have noticed the different sound. But that came like a flash. We have practiced a little throwing the chairs here, and they make a different noise from what was made that night.

(What else did you see with your own eyes?)

Nothing else. I know where the coal stood, and I saw it after it came down. It stood about two feet from the end of the banister. It had been brought out of the room and pushed back there, waiting to be brought down. I couldn't say when I last saw it there; that afternoon I suppose. I know it was there near the banister. At the time the coal came down-stairs the two ladies were in the front room. No one else was up-stairs. The rest were in this room, and we were in the bed-room. I don't hesitate to say they were all here, as I could hear them talking. I am just as positive of that as I am that I saw you

alive last Saturday. Though I was in my room I could hear their voices.

(Suppose they had been trying to play a trick on you all, wouldn't it have been possible for one to have slipped out?)

No sir. I think I should have heard their step if they had gone.

I have never known the Chinaman to be out as late as midnight. Whenever I hear him coming in he comes in about ten or half past. I don't suppose I hear him one night in the week. It was about half past eleven when these gentlemen came in.

(Then if, after you got up and opened that door, the Chinaman didn't come in and fasten it, it wasn't fastened at all that night?)

If the Chinaman came in after that, I am very sure I should have heard him. If he didn't come in, then, the door was unlocked all night. I don't remember whether I fastened this door.* Sometimes I do; sometimes not. I don't think it could have been shut without my having heard it. It was as likely unfastened as fastened that night. In all probability these two doors were unfastened. If anyone had come in, I would have heard them, I don't think anyone could have opened that door and I not have heard it. [The door is opened and closed.]

The witness. Any sound like that I should have heard.

(You spoke on Saturday about hearing a tapping noise before this chair appeared on the table?)

Yes sir. That could not have possibly been a knob turning or anything of that kind. It was nothing like it at all. This window goes out of doors, but it has a wire screen that has never been removed since we have been here. The other window opens out of doors, but our door was open here. That window has a catch. The parlor windows have catches to hold down the sash. Bayley looked that night and said—he said someone went out there; and he stepped to the window and fastened it. But there is a mosquito net nailed outside, and that has not been disturbed. The mosquito net is not on all of the windows, but they looked at the others I think, and found them locked. It was in the front room Mr. Bayley thought someone hit him. That is

* "This door", the one from the kitchen to the dining-room.

the window looked at then; and the net has not been disturbed at all; I think the gentlemen are accustomed to having their windows opened at night, but there is only one of them that anyone could get in from the roof, and that is over our bedroom. From the position of the other, I suppose a ladder could be put up to it. There is nothing between. But there is no ladder on the place nor any sign of there having been any, that we can discover.

That is all I know about the first night. I went to sleep about five o'clock perhaps, not before. This is my first appearance in spiritual manifestations; and I hope it will be my last. I have never been a somnambulist nor any of my family; nor have any of them ever had mesmeric power nor any of my family.

(Do you know anything about the lady who was sick here; whether she had ever been a somnambulist?)

I have known her for some time; I don't think she had. She is not a Spiritualist nor anything of the kind. She has never had any nervous diseases of any kind. She has a local difficulty, and the doctor told her that she had better keep her bed, and see if she could not recover. Her general health was very good. She is not a nervous woman. These occurrences have not disturbed her any more than the rest of us.

(Do you think these ladies could be persuaded to come back for the night?)

No sir. I don't think she would risk her health for the experiment.

Transactions of First Evening Continued.

Testimony of George B. Bayley.

Taken down May 4th, 1874.

(*Mr. Crane.* Just go and state the events as nearly as you can recollect them.)

I don't think I shall be able to give any connected narrative. I will do the best I can. Mr. Oxland and myself came in, I don't remember whether it was the side door because the front door was locked or not, I did not expect to find the front door open. And when I found the side door was open, I think I called Mr. Oxland to come round that way; he was at the front door then

and he may have left there. We came in there, and I locked that door; and Mrs. Clarke came out and asked me if I had locked it. I told her "Yes", and I think she got up and unlocked it. I don't think I tried the front door; I think Oxland did. Then Oxland and myself went directly up-stairs. I think I went to his room and stayed perhaps five or ten minutes, and then went to my room; and I was about half undressed when this bell rang. I thought it was the door bell, and paid no attention to it at all. I heard Mr. Clarke get up and go to the door, and back to his room. Then I had finished undressing, and was sitting on the edge of the bed, and I heard the bell ring again. I thought to myself, that is very queer. It didn't sound like that bell. I heard him going to the door and then he called me, and I think he said, "Come down-stairs." I said, "Who rang that bell?" and he said, "That is just what I am trying to find out." So I went down-stairs, and Mr. Oxland opened his door at the same time and I think followed me. I went to the door and he said, "Someone is ringing this door bell." I said, "Have you been outside?" And he said, "No," and I went out and went round from one end of the house to the other. I was in my bare feet and nightshirt; but I walked so as I could see all this part of the yard and around the block. It was a bright night. I believe moonlight. I know it was. I said, "It is boys playing a joke," and I went up-stairs. I was just going to get into bed when I heard a crash down-stairs; a heavy jar which sounded as though some heavy object was falling. It was sufficient to bring me down here as quick as I could travel. I met Mr. Clarke in the hallway, and he said, "What on earth is that?" I said, "That is what brought me down here. There must be somebody in the house." He looked around and didn't see anybody in here. I thought it was the piano. We were out in the hall then; and I think he stood in this door here a little farther out; and I passed out towards the front door. I think I was going up-stairs; or I may have been going in the parlor; I don't remember. My intention was to look further up-stairs but as I passed that door I felt something. I cannot describe the sensation at all; but I felt a sort of presence in that room. It is almost impossible to convey the feeling I did have. I saw that chair plainly swing out to me as plainly as if somebody had held

on to the top of it, and it had swung round and hit me; not hard; and swung back again, and lay over on the floor. That was one of the little chairs. The only idea I had was that there was somebody in that room. He brought the light in then; and he was in there in a second. I was positive somebody was in the room. The window was unlatched or turned back; and I noticed it and said, "They have gone out of this window there." He looked and said, "There is a mosquito bar untouched." I looked and found that was the case, and they could not go out there. I was not satisfied it could be anything else, but somebody in the house. I said, "Let us go and find where they have gone." I ran out the front door and went all around this place everywhere, and there was nothing to be seen. I went all around as quick as I could travel. I was certain I should overtake someone; and I had my pistol with me. When I heard the crash, I came down and brought the pistol with me; and after we looked around I was satisfied. Mr. Clarke told me—there was nothing to be seen outside and we made up our minds that it was not possible for anyone to get out without my knowing it. I think Mr. Oxland was down by that time; and we all came in this room, Mr. Clarke, Oxland and myself—I don't know whether Mrs. Clarke was here at that time or not. I didn't know there was a thing out of place at that time. The others had heard the crash. Mr. Clarke made the remark that he thought it was the piano. But not a thing was disturbed as far as I could see. This chair that struck me as I went past that door, lay in the middle of the parlor floor. I don't know the position of it; but I saw that chair as plainly as I ever saw anything in my life; and I was not alarmed or excited in any way. It didn't strike me hard. It seemed just as though I should take hold of the chair and swing it right out deliberately and swing it again; and as it swung back it lay in the middle of the floor. I didn't see the position in which it lay upon the floor until Mr. Clarke got in there with the light. After that we were all in this room speculating as to what could possibly do such a thing. While we were in here we heard another crash in the parlor. We all of us went in there instantly and the blower lay out in the middle of the floor.

(Were you all in this room at that time?)

I think Mr. Oxland and Mr. Clarke and myself; I don't remember whether Miss Clarke was here; I don't think she was. The rest of the ladies were up-stairs.

(Usually when you are out after the family have gone to bed, do they leave this front door open for you?)

No sir. I think we generally ring. We never stay out late. I don't think there has been any night one of us has been out after half past ten or eleven. I forget what was the occasion of our going up-stairs after this blower fell. I think this is the next thing that happened. Mr. Oxland was standing I think, in his door way;—we had gone up-stairs to tell the ladies what happened; Mr. Clarke had gone up and we had all gone up after this blower came down; and we told them what had happened; and Miss Clarke was dressing or had got dressed. I think Mr. Clarke went down-stairs first, and Miss Clarke went after him, and we were about to follow him,—Oxland and I myself; I had got near the head of the staircase: might have had a foot upon the first or second stair; and she was perhaps two-thirds of the way down when the basket of silver started right up from this little jog where you saw it; it seemed to lift itself right up and went like a catapult; and I hollered, "Look out, Nellie!" But before the words were out of my mouth, I think it struck. Mr. Oxland attempted to make a remark behind me I think; but I don't know what he said. She screamed before the silver got to her. She says she felt something coming after her; and it went over her head and struck at the foot of the stair case in front of her as near as I could see; and the articles were scattered all over the floor; and then I saw what it was. It didn't strike a stair before the bottom. It seemed to me that it went clear. It seemed to start right up; and when it got out it seemed to take an angular flying motion right down. It cleared her. There was no falling about it. If it had fallen it would have fallen on the stairs and rolled down. It didn't do that. I saw the inception of the whole thing. I saw the thing start. I cannot say I saw it before it started; but the act of getting up was what attracted my attention. It was all done in a second. It went with awful velocity; and I was sure it was going to strike her; and she made an involuntary motion and it passed ahead of her; and these things rolled out when it struck the staircase. I think I

was at the head of the staircase. I was following her. She was not looking at me at the time; she was going down. I saw this start. I don't know how near the edge it was when it moved. It was not very far from it. I did not see the space between that and the edge. There was nothing like a tipping motion. It seemed to go right up in the air first.

(What lights were there present?)

There was a light I think by that time in the parlor. I am not positive. There were lights in this room; and I think Mr. Oxland had a light in his. I don't know whether he was in the hall with it or not. I think I had my own light in my hand though I would not swear I had. I think I did. There was no light in the hall up-stairs or down. There was nothing but the basket fell down at that time. They say that little bag went down with it but I don't remember it at all.

(Are you absolutely certain that it started from there?)

Just as certain as I am that I sit here to-night. It could not have been thrown past me, I am positive.

(What occurred next?)

We all came down then into this room; Oxland, Miss Clarke and Mr. Clarke and myself. While we were sitting here it is my impression the box of coal came down. I don't recollect whether this was before or after the blower came down. The blower shot out while we were in here. I know while we were all sitting here the blower came out the second time, and made a crash; and we went into the parlor and found the blower across the room. There was no one in the parlor when that occurred. We were all four of us in this room; and the two ladies were up in their room. And that was our position when the box of coal came down-stairs; all four of us were in here. But whether this happened first there I don't remember. I don't remember how we were sitting in this room when the coal came down; some of us were sitting; some standing and discussing. I am positive all were here. I hadn't seen the box of coal when it was placed at the top of the stairs. All of this time the two ladies were up-stairs.

The only thing I remember about that box of coal is, the very singular fact that the large lumps of that soft coal lying down there at the foot of the stairs, and the box capsized and they

not broken. I don't know whether it struck before it got to the bottom. When we got out there we found it lying down in the hall.

(What was the next thing then?)

After the blower we came back in this room and were standing and sitting all of us when we heard this noise up in Oxland's room. It sounded like a rumbling first all over the house, and then settled down with a crash in Oxland's room; a crash that shook the house. Mr. Oxland was out of doors then. I know he went out of the house. It was impossible that he was in his room; because when we heard the noise we all rushed up there; Mr. Clarke, Miss Clarke and myself, and we were up there before Oxland. When we left there there was nobody in the room, and Mr. Oxland followed us up the staircase. He came in from the front door as we were going up-stairs.

(What occurred then?)

When we got up there we found the little rack that Miss Clarke said was hanging over the wash-stand, thrown on the floor. And while we were there, Oxland got up at this time, and was standing there speculating about the thing. Some remark was made about wishing the thing would stop and this chair started. I didn't see it because I was standing with my back to it; but it struck me violently on the elbow and hurt me very badly, so that it brought tears to my eyes and immediately lay on the bed. Before I could turn, the thing was anchored there without motion. Mr. Clarke was there behind me, and Mr. Oxland I think stood in the door-way, having come up-stairs, and Miss Nellie stood on the opposite side of the bed. I think there were two lights there. I had mine, and I think Mr. Clarke had a light in his hand also.

(Was the position of this chair and your position such that any person on the roof outside the window could have hurled it against you?)

No, not without being seen. It would be impossible, for I was standing with my back to that door, and Miss Clarke stood so that she could see right out of the window, and was looking towards me so that any motion near the window could be seen by her. That turned quicker than a flash; and it would have been impossible for anyone to have gotten off that roof. When

we turned, the thing was done instantly, and we all remarked the absence of any motion of this chair. I don't know whether the window was open or shut. My window is usually open about a foot. I think it was open that night. Never open from the bottom. Blinds outside. My blinds are always open, but they do not open on to the roof. Mr. Oxland's window does. This was before I ran on to the roof. I think that was on a subsequent occasion when we came up-stairs once more. It must have been afterwards, because there was nobody up-stairs when that happened. I was alone, when I thought I saw somebody. I think that was all imagination; but I was considerably excited by that time.

(You think these other things could not have been imagination?)

No sir. Not when that chair struck me and brought tears to my eyes.

(What was the next thing in order?)

I think it was the chair that attracted Mr. Oxland's attention to his watch lying in the chair. That was before the chair flew up. I think, while we were examining the things that had been thrown down he discovered his watch on the chair, and asked how it came there, and Mr. Clarke said, "Where did you leave it?" He said in his vest; and he took the vest off from the bed. We asked him if he was positive and he said yes; that he never did such a thing as to leave his watch on the chair. The chair on which the watch was, was quite close to the window. It didn't look as though it had been dropped. If a man had been a thief in there, and taken the watch and anything had alarmed him he would probably have taken it with him.

(When you went up-stairs when you heard that noise, how was the door of this front room, open or shut?)

I don't know about that; they had the door open off and on.

(Did you see either one of these ladies come out at the time; did they remark there had been any noise up there?)

I don't think Miss Bemis came out until the last thing that happened that evening, the front door unhinged. They heard the rumbling which terminated in the crash, and they came to the door I think, and Mr. Clarke went in, and told them what it was. I am not positive he did it just then. I went in once also during

the evening. They still stayed in their room, both of them. I don't know whether the sick lady was able to get up and walk. I don't know, but I always heard that she was not. I have understood the Doctor said it would not do for her to get out of bed for two months. The other lady was in good health. I think after that they called out to know what had happened, and Mr. Clarke went in there and told them, and it is my impression I went in too. Then I think we all came down-stairs again, and we were all standing round here when one of these dining-room chairs started. That stood in this dining-room about three feet from the hall door. I don't know where the different parties were standing. I think I was standing over by the pantry door, and I think Miss Clarke was standing close to me, and we were talking together. She was between the edge of the jog and the pantry door. We were all four of us here then, Mr. Oxland was over in that end of the room there somewhere near this door. There was no one nearer to it than about three feet. Miss Clarke was partially between me and the chair. We were talking together. Mr. Clarke was sitting down near his bed-room door, which was open. Mrs. Clarke was talking with us all of the time. There were two or three other lights in the room at the time. My light was here, and there were one or two more.

(What was the motion of the chair?)

It is pretty nearly as the rest have described. It seemed to me to start right up bodily from the floor, and got up about I should think two feet. The bottom of the chair was about that high instantly. It started up and whirled around I should think about three times with tremendous velocity. It went so quick that you couldn't distinguish the legs of the chair; then it flew over there. After it got that motion it gave me the idea that it was electricity. I think it went about five feet toward the opposite end of the room. It made that whirling motion, and then shot off and came right down on its legs just as it started. It set itself down there, and the motion was gone in a second. The force seemed to be expended. I think Mrs. Clarke poked her head out of the door then and heard all of our remarks.

We conversed here then perhaps five or ten minutes, and had changed our positions somewhat. I think I was walking about, here, and I was getting over towards the kitchen door, and I

think Mr. Oxland stood over close to me: Mr. Clarke I think was near the bedroom door, talking to his wife. I don't remember where Miss Clarke was. I don't think she changed her position there. I don't know whether it was the same chair or not, but it was in very nearly the same position. It started up after some remark of Mr. Oxland, "I don't like this," or "I wonder what is going to happen next," when this chair started up again in precisely the same way that the other one did and whirled around more than the other one did and went clear over, and seemed to be coming directly at me; and it almost got to me and I started and ran round the table and said, "That chair is after me!" That went fully ten feet. It came directly at me, and seemed to come with terrific velocity. I ran across the room, and when the chair got there, it stopped as quick as a flash, and set itself down firmly and never budged. The force was entirely expended as soon as the chair struck the floor. There was not a soul any where in reach of that chair.

(Was that chair also suspended in the air in the same manner as the other one; to about the same height?)

Yes sir. We all saw it start. It whirled around in just the same manner. That was the most singular thing about the whole affair, that any inanimate object getting such propelling power as that, should be instantly brought to anchor. We saw it start just as quick as it could be done.

(What occurred next?)

We sat here for some little time longer, and made up our minds to go to bed. And I started to go first; and I had my light in my hand and stood in the hall door; some remark was made that made me stop and lean against the door post, and Miss Clarke stood about four feet from the door post and that large chair stood close in the corner, about three feet from the hall door, and just as I made a remark about the side of the house falling in, and somebody else answered it, that chair did precisely the same thing and rose from the floor, not quite so high as the other one did, and seemed to be a little below my knees I should think, and I think that whirled around fully four times. It went so fast you could scarcely distinguish the form of the chair; and then shot out four or five feet and fell right over on its side. I remember standing in the door-way; and I know I was leaning

against that. I saw Mrs. Clarke standing leaning against her bed-room door, and nearly in the same position. Miss Clarke said, "Don't for Heaven's sake say anything more! Whatever you ask for seems to be accomplished right off." I think we went up-stairs then after some five or ten minutes. It is my impression that after that, and even before we could get up-stairs, we heard the noise in the parlor again, and found the blower thrown out on the floor. No one saw the blower come down; and it never came while anyone was in the parlor. We saw nothing more in the parlor. The chair we saw in Oxland's room and the chairs we saw in motion here, and the basket of silver were the only things all of us saw in motion. There were four people saw these things; and four people saw the chair in Oxland's room move. The chair that struck me in the hall, I had a feeling before I saw the chair that something was in that room.

(What light was there?)

There was no light in the parlor any more than it was a light night, and the room had a faint light in it. It was a dark room. But the hall was quite light; Mr. Clarke was standing in the bed-room door-way with a light in his hand. It lighted up the hall somewhat. I had a sensation of an object moving to me as I went by the hall door. There was no imagination in my seeing that chair come out. I was not inside of the room then, but just in the hall. It seemed to be slung right out from the room as though someone had held the end and reached right out and hit me with it, and immediately threw it down on the floor. It scared me awfully.

(What was the next thing in order?)

I think we all of us went up-stairs together, and Mr. Clarke went in and related to the ladies there what had happened; and from there we went to bed, all of us. He came down here, and Mr. Oxland and I went to our rooms; and I was just getting into bed, when the whole house shook all over again as though it was an earthquake. I thought it was an earthquake, and I called down-stairs to Mr. Clarke to know if it was an earthquake; so did Mr. Oxland; and it brought all of us out, and I think Mr. Oxland and I came down here, and Mr. Clarke came out and said it was not an earthquake, because his bed didn't shake, although he felt the whole house shake. I think it was while we

were down here talking about that, that this rumbling sound came again as though it was a heavy wind blowing over the house; like some hack going down the street. That was the sound, but that sound was in the house, and made the house tremble.

(You spoke about your being convinced that whatever you chased out of the window was imagination. Was it possible, do you think, that all of you by this time had become somewhat nervously excited so that a sudden driving of a hack on the street would make such a sensation of rumbling?)

No sir. We were not frightened, we were startled when these things occurred. I was excited enough to do what I wouldn't do ordinarily. It struck me as some electrical phenomenon. I was passing Oxland's door and thought I saw something going out through the window. It was impulse that took me out. I think that was earlier in the evening than this. I went out that window on to the roof in my nightclothes. There was nothing on the side of the roof. I observed everything before that. I went under the house and all around the house and on the roof; and there was no sign of anything visible. It was not possible for anyone to have come in and out again without being seen, I won't say it is impossible. Somebody might have put a ladder up against that roof and gone from Mr. Oxland's roof and thrown the coal down and got out before we could have got there; but I think it is very improbable.

(After the rumbling and shaking, what next?)

There was nothing beyond that at that time. We went to bed again. I felt the house creak and groan half-a-dozen times; but made no remark about it at all. It sounded to me like a ship in a gale of wind. All of a sudden I heard a crash, and heard Mr. Clarke say, "Do come down here and look." And I came down, and Miss Clarke also; and when we got down here we found some chairs on the floor and one on the table; and in the parlor the furniture and almost everything was down there; the chairs and everything around except the lounge. The blower was out in the middle of the room again, and several bundles lay all round everywhere. After that we went up-stairs again to bed. After this occurrence perhaps half an hour, this final crash came. I think I was just going into my bed. Mr. Clarke said he had

just got into his bed. I had not fully got into my bed when the crash of the door came. That brought everybody out again. When I got to the head of the stairs Mr. Clarke was already out at the foot and there lay the door. It seemed to me that that door tilted out towards the hall from the newel post. Immediately after the door fell I went out doors to make an examination. I didn't get down quick enough, so, but that if anybody outside had thrown it in there, I think they might have had time to get away before I got down there. I don't know that it was bolted any more than that I bolted it once or twice during the evening, when I had been out. I know that every time I came in I bolted the door. Whether I was the last one that was out or Mr. Oxland, or whether he bolted it or not, I don't know, and I don't know that it was bolted at that time; but it is my impression it must have been. I made no examination for tracks, as it was not light enough to see tracks on the grass or gravel. We did not next morning. I went around the first of the evening, when I thought it was boys playing this prank, to see if there was anybody about. But if anybody had thrown that door in, it don't seem to me they could have got away without making some little noise; and Mr. Clarke was there almost instantly. I am positive the bolt was found thrown out when it was found, for I saw it. I don't think the concussion produced by a falling door against those steps or posts would throw out the bolts. The bolt doesn't slide out by its weight. You have to push it. I thought when I looked at the door that the hinges must have been pulled off the door-post. I examined it and found nothing touched. Afterwards I examined the door and found the bolt out. I think that was the most wonderful occurrence of the whole night with the exception of these chairs. I think the force, whatever it was, swung the chair round and lifted it up.

Dr. McLain. The force which took the door off must have been an intelligent force. There is not one chance in a thousand that that door could have been taken down without intelligence.

Mr. Crane. Assuming the door was not bolted, you would have to swing it around clear and lift it up, and then bring it back, to get it into the position it was found. It required three distinct movements.

Dr. McLain. The door must be turned to a particular point before it will come off.

Professor Le Conte. There is quite a range in which that front door can be taken off.

The Witness. I cannot understand that. It seems to me I was not up-stairs a minute when that door was thrown down. That was the last thing that took place that night. It is my impression that at the same time the door came in there was the crash in the parlor. Then I think Mr. Clarke let the furniture remain. The next morning I got up early and went to my stable and heard nothing. I didn't look into the parlor as I went. The story about two of my roosters being picked is all humbug and nonsense. I have never dabbled in spiritualism, never saw any spiritual manifestations. I was never a somnambulist, and I am very skeptical about anything of that sort. We had not been drinking anything that night. We had been playing billiards at my wife's mother's.

End of the testimony respecting first night's disturbances.

Transactions of the Second Evening.

Thomas Brownell Clarke.

Friday, April 24th, 1874. Second night of Examination. Testimony of Mr. Thomas Brownell Clarke. Taken down May 4th, 1874. Examined by Dr. McLain.

(*Mr. Crane.* Will you go on and state what occurred on the second evening in its order?)

The first thing was about half-past eight. The family was all sitting around here and my daughter says, "I am tired and going to bed." I think I must have been sitting here by the table. She got half way up-stairs and I said, "Nellie, look out for your head." She said, "It is not time for them to begin yet." Immediately that big chair at the top of the stairs began whirling around and came tumbling to the foot of the stairs. Of course I didn't see that; but I heard it, and rushed out immediately and ran up-stairs and found her on the stairs. [Note 18.]

18. "I was nearly up-stairs, so I could distinctly see this chair and the small doors opening from the small hall up-stairs into Mr. Bayley's

(Who was in the house at that time?)

Mr. Oxland was not here that evening at all; Mr. Bayley I don't think was here then, and no one but our own family. The same as usual. I don't know where Mrs. Clarke was. I was here of course. Mrs. Fitch and Miss Bemis were up-stairs, and nobody but ourselves; my wife and daughter and these three ladies. Mr. Oxland was not in the house that evening at all; and Mr. Bayley I think was not in the house at that time. I am not certain about that, but I think not. I didn't see anything of that at all. I had heard no noise preceding it that night and no movement at all.

Suppose any person passed out of the front chamber to the rear, could you have heard them?)

I think so. Ordinarily we can hear persons walking over head if they step heavy or anything of that kind. If they walk right along across the floor we would hear it. A person walking without shoes we probably would not hear. I don't recollect whether the ladies' room door was open or not. I think I have heard them say they saw the chair at the time; but I don't of my own knowledge know anything about it. I simply rushed in there and heard the noise and rushed up-stairs. I found the chair lying down on its side. The chair always stood next to the bureau at the head of the stairs. It had fallen towards the side from the bureau; the end was right towards the stairs. My daughter when I saw her was half way up the stairs. She just stopped in astonishment. I don't think she stirred from the time that turned over until I got there. She had a light. I had no light. There was a light in this room just as there is now.

(Did you make any examination of the chair in the place where it was?)

No sir, I didn't; I simply put it up and set it right back as it usually stands.

and Mr. Oxland's rooms. I had a lamp in my hand and remember hearing, as I came up, Mr. Bayley winding his clock *in his room*. This chair did not fall down but raised up as the others had done, whirled around and fell down. There was no one in the hall except myself and I was on the stair away from the chair. No machinery, wire or string could possibly have made this heavy black walnut upholstered chair rise as it did."

(What fixes the time in your mind at half-past eight? Did you notice with a special reference to this?)

No sir, I didn't. I know I had been sitting here; and then after that I went for Mr. Sherman. The next thing I saw was in about a few minutes one of these small chairs was thrown over the banisters and came down-stairs. I didn't see it come down. I picked it up. I think I was here in this room. I *heard a crash* down the stairs and immediately ran and picked the chair up. I am not certain whether I was alone in this room when it came down or not. Nobody was here but Mrs. Clarke. All of the rest were up-stairs. My daughter kept on up-stairs. I was the only person below at that time except Mrs. Clarke. I don't know where Mrs. Clarke was at that time. She was either in this room or in the bed-room here. That struck on the stairway right at the foot of the stairs. It was standing above in the hallway; in the little recess running back between the banisters and partition. *No one had come* into the house meanwhile between the first occurrence and this. This hall door was open all the while.

The next thing that occurred was; then I went up-stairs to see where it had come from; and what was going on up-stairs; and Mr. Bayley came in just about that time from the outside. We were all of us standing up. Mrs. Fitch began to be alarmed and said, "If this is going on all night I shall die before morning, because I cannot live another night out if such things as occurred last night are repeated." I think I was standing in Mrs. Fitch's room, and right by her door, and right in her room somewhat; and all at once I heard them talking loud and heard the chair rattling in Mr. Oxland's room. My daughter said, "If any more furniture is going around this house I wish it would go now." And immediately one of the chairs in Mr. Oxland's room began whirling round. Mrs. Clarke went in and picked it up. I didn't go into the room at all. And then I immediately started for Mr. Sherman as I had agreed, and went to his house. There was nobody in Oxland's room when that chair moved. My daughter was in the room and Mr. Bayley was standing right by the door. I didn't see the chair move. I came down-stairs in a very few moments. Mr. Bayley and my daughter were in the room as near as I can recollect; my daughter in the room and Bayley by the door. Mr. Oxland was not in the house. Then

I went for Mr. Sherman and Benton and Harland and Charlie Kellogg and Watson who was a stranger to me. We all came down together in a very few moments. After they had been here perhaps fifteen or twenty minutes they got disgusted in regard to future manifestations and concluded to go; and immediately another French chair was thrown over the banister down the stairs the same as the other; and we all rushed in there together; and they made the remark, "There is a chair broken all to pieces." [Note 19.]

(Who was up-stairs at that time?)

Bayley and Miss Clarke and those two ladies' and I don't know whether Mrs. Clarke was up there or in her bed-room. It was one of these light French chairs. All of us were in this room, the doors all open. I am not certain that any of them saw the chair. They were walking about a good deal of the time and I would not be certain that they saw it. I didn't see it. Then a few minutes after that the other chair at the top of the stairs went whirling around in the same way, and pitched down on its side. That was the same chair; a large stuffed chair. I didn't see that at all. I was here in this room at the time. The same persons were up-stairs when that took place; the two ladies and my daughter; they all remained up there, and didn't come down at all. I don't know whether the ladies saw the chair move or not, I don't recollect. I had made up my mind that nothing was harmed; and I had lost all fear both for myself and the house; and the novelty was about over with. These gentlemen wanted to go and said they would come back to-night. I said, "We have had enough of this, and I hope you will take these spirits with you." That is the last that occurred that night. I saw really nothing that night. I saw the chairs at the bottom of the stairs, and took them up and set them away. I saw they were none of

19. "The exclamation 'There is a chair broken all to pieces' was made in reference to a second and smaller chair which came over the banister at the top of the stairway later in the evening. The house was crowded with people and furniture at this time, and the bureau, these chairs and other things were packed, as it were, in the small space of the hall up-stairs. The drawers on which the basket of Mr. Bayley's silver was standing were built into the house at the extreme end of the narrow space where the stairs went up.

them broken or injured. In all of these throwings down the noise was as much as if twenty chairs had been smashed to pieces. That is the peculiar character of these whole demonstrations, except the laying of this chair upon the table and those who were in here said there was no noise; this that laid [lay] on the table made no noise.

(You are in a little doubt about whether Mr. Bayley was in or out during the first movements of the chair?)

When the first chair moved I am very sure he was not there. Whether he was in before that second chair came over, or not, I don't know. He came in just about that time, and I said, "I am going for Mr. Sherman." He said, "Oh no, don't have anybody in the house, don't have this matter public for mercy's sake."

(What fixes it in your mind that he was not in in the first place?)

Because he came in just about that time.

(But after rather than before?)

He was here when this chair went in Oxland's room, the third thing that occurred that evening. We were all up there.

(And you are not absolutely certain but have the impression that he came in, between the first and second?)

Yes sir; but I am not certain whether he came in after the first chair was thrown down-stairs, or whether before.

(Do you recollect certainly that he was not here when the first one moved?)

Yes sir. I didn't look in his room. I didn't notice when I went up whether his door was open, but he always leaves it open.

End of Mr. Clarke's testimony of second night's disturbances.

Transactions of Second Evening, Friday, April 24th, 1874.

Miss Helen J. Clarke.

Testimony of Miss Helen J. Clarke. Taken down May 5th, 1874.

(*Mr. Crane.* Please state what took place the second evening that you saw or heard.)

That evening before nine o'clock I started up-stairs and as I was nearly up the stairs I heard Mr. Bayley winding his clock

in his room; but I didn't see him. I said I thought it was too early for the entertainment and I was going to bed to sleep. I had no more than said that before this heavy cushioned chair at the side of the bureau at the top of the stairs capsized and it raised [rose] up quite a ways and turned around and turned over on its face. Mr. Bayley's door was open and he was winding his clock. The door into the front room was open, and there were lights in each of those rooms and I had a light in my hand. There was no light in Oxland's room, and his door was shut. I rather thought that what I had said might have brought that thing on. I said to Mr. Bayley, "Let us go into Mr. Oxland's room and see if it is all right in here." We went in and looked around. The room was dark, without lights. The window was shut—open from the top. I said it looked very quiet in there; and Mr. Bayley made the same remark because there was not anything going to move. And I had started towards the door, and Mr. Bayley was not far from me, and the chair standing near the window and opposite, [did] the same as this other one had done. I saw it when it capsized.

(Did you see it start?)

I saw it move. I was looking at both of them. There was no one near the door. Mr. Bayley was in the room just turning to come out as I did. He was behind me. I was looking towards the window; and he was between me and the chair, but nearer to me than he was to the chair. The bed was in the same position as it is [in] now; and the chair was on the right-hand side near the window, between the bureau and the wash-stand. I was near the door just coming out and Mr. Bayley was just about at the foot of the bed, between the trunk and bed; the trunk was in the same position. Neither of us had lights; and there was no light in the room. There was a light in Mr. Bayley's room, and in the hall, and in the front room. It was light enough so I could see. My impression is that it was quite bright outside; and the curtain was up as we came in. I was looking directly at Mr. Bayley and the chair and I saw this chair move. We both went out of the room very quickly afterwards much disgusted; not scared. I went into my room and went to bed. I heard one or two chairs fall after that; nothing more that night. My impression is that I didn't come down-stairs at all after that.

(Last evening I forgot to ask you if you were present in Mr. Oxland's room with Mr. Bayley when the chair jumped upon the bed [the] first night?)

No sir. I was not present in Mr. Oxland's room when anything occurred except the movement of this chair the second night. I saw nothing there the first night. Nothing occurred in the ladies' room either night. Their door was open at the time this first chair moved on Friday night, and Mrs. Fitch and Miss Bemis both of them saw it. That is the cushion chair at the head of the stairs; the large chair. I saw it when I was standing on the stairs. When that fell it struck on its side away from the wall; jumped up and turned around towards the little hall sideways.

I didn't see anything more that night after I heard that chair tumble down-stairs. Then I went to bed; and didn't get up again that night at all. I heard two chairs fall down that evening.

End of Miss Clarke's testimony of second night.

Transactions of Third Evening, Saturday, April 25th, 1874.

Miss Helen J. Clarke.

Testimony of Miss Helen J. Clarke. Taken down May 5th, 1874. This follows her testimony of second night's disturbances. Then testimony of others resumed respecting second night. First account of the third evening.

(*Mr. Crane.* What did you see and hear the third night?)

The first thing on Saturday night I think was the ringing of the bell, which was about eight o'clock. I was sitting on that sofa talking with a gentleman and I heard a rapping three times underneath the floor. I supposed it was raps, but I didn't think much about it until they came out from the parlor and asked if we heard that noise. Soon after that we were in the parlor and heard a bell ringing. I came with another gentleman to that door, and I heard it distinctly in the parlor. It seemed to be in this room. The others were not satisfied that they heard it; and this gentleman came to the door and said, "Did you hear that bell?" He said, "I am not so sure if I heard it or not." That

was Mr. Edward McLane. He went to the closet door and had his hand on the knob to satisfy himself he heard it ring. It was ringing in the closet, and the noise came from that closet. Soon after that we heard the bell ringing in the kitchen. Instantly we went to it, several of us, and there was no vibration whatever in the bell; this old bell where the wire has been detached from the knob. I supposed of course it was that bell. It sounded very different from the call bell; and I believed it was distinctly in that corner. It sounded like that bell. It was just a tinkling; a very slight noise. That bell has not been in use since it has been in the house. I have never heard it before, except once or twice when the children have been here and pulled the wire. The wire runs down by the side of the door, but both the bell and the wire was still when we went from this room to that. The wire doesn't lead under the stoop, it leads under the house. No one could get at the wire outside. This was about eight o'clock, I think.

(Who was here?)

Mr. Charles Fitch, Mrs. Fitch's son was here. Mr. McLane and Mr. Severance, and there was another gentleman up-stairs but I don't think he heard it. All of our family were at home. I am not sure whether Mr. Bayley was here or not—yes, Mr. Bayley was up-stairs in his room—and I went to the foot of the stairs—he said he would not get up that night—and I went to the foot of the stairs—and he was looking over the banisters. I said, "I thought you were not going to get up." He said, "Where was that bell?" He didn't know there was a bell there. I don't know whether Mr. Oxland was in when the bell rang. He was in later in the evening. Later in the evening I saw he was sitting in the chair and the chair rose with him about two inches off the floor, one of these heavy cushioned chairs. He was sitting in the chair reading a book, and I was sitting opposite looking directly at him. I got in the habit of looking to see if things were moving; and this chair came up about two inches and I could see underneath the four legs.

(There were some things that occurred between the bell ringing and that?)

Yes sir. Mr. Bayley was in his room when he heard the bell. I don't know whether his door was open or shut. It had not

been shut I think during all these occurrences. I thought it was this bell here in the kitchen first. I don't know whether he heard the other one or not. He heard the one in the kitchen.

(When Mr. McLane heard this bell and you heard the bell here in the pantry did you look at the door?)

Yes sir. He stood with the pantry door partly open, listening. I could see the bell then. He had the door just partly open, and looking at it, and it rang. He had his hand on this knob, and I was standing over there. I heard it ring; and I said, "Are you satisfied it rang this time?" And he said, "Yes, I am satisfied," but he couldn't understand what made it ring. The wire that was fastened to this bell passes through the kitchen floor. Afterwards Mr. Clarke tore it down. The wire at that time led through the floor; I don't know where it goes. The knob is at the front door, but is not connected with it. The bell does not connect with anything. It used to go under the floor to the front door, but when they repaired the front door they put in the other kind of bell. When we came out the bell was perfectly still.

[Tapping the dinner bell.] (Could it have been this bell?)

It is something like that. There is no cellar in the house. There is a side door here to get under the house; but they took the precaution to bolt that after these things happened. I think the first night they bolted that. [Note 20.]

(What was the next incident?)

If I recollect, it was the chair falling at the top of the stairs; this cushioned chair fell again that evening. I didn't see that, but I heard it. I was in this room talking and I heard it. I didn't go up. I don't remember who said it was down. I heard someone say, "There is that chair again." I could not say who it

20. "The side door to get under the house was a small door at the back of the house. It was just a place where a man could crawl in to look under the house in case of necessity. It had never been used since we came. One day a man came over from San Francisco to investigate for himself, for he was satisfied there 'must be machinery under the house'. He asked permission to go under the house and it was willingly given. He did not crawl far, for he said there was nothing but thick dust and cobwebs. He said he would rather pay \$100 than return to San Francisco and say he could find nothing or that he could give no explanation of the phenomena."

was. I think the door of the front room was open and those ladies there saw it. I was in the parlor soon after that, and saw this chair with Mr. Oxland sitting in it rise. That, I think, is the next incident after the chair. At the time the chair arose [rose] my mother was there and, I think, Mr. Severance and Charlie Fitch; that is my impression; but there are [were] so many in the house and I was going from one room to the other. I don't know whether Mr. Palmer was here or not. Then, after that, I went up to my room. At that time I was sitting in the reception chair near the middle of the room. Mr. Oxland's chair, a large cushion chair was by the table on the opposite side of the room from me. There was no one between us. The lights were on the table standing right near Mr. Oxland. There was no mantelpiece near me. I was talking, and Mr. Oxland was reading. He said, "That confounded chair!" and got up and sat in another one. I hadn't then made any remark. The whole thing happened instantly [instantaneously]. He jumped up and looked at the chair and said he guessed he would take another chair. He said, "This chair moves; I guess I will take another chair," and he took a light French chair. I am positive I saw that chair rise up from the floor and instantly he jumped up and the chair went down. All four legs came up evenly. The chair was on casters. It came up straight instantly [instantaneously], and I saw that it had risen; and he jumped. I don't know whether it has casters on the back or not, but it has on the front. I was sitting clear across the room [some ten or twelve feet]. It didn't tip; but it came straight up; and the instant he got up, it came down. I was looking at the floor directly. I didn't see Oxland move or rise until I saw underneath the legs of the chair. When it first lifted I didn't see his feet; but I simply saw the four feet of that chair go up. I didn't notice his head move at all; I was looking down. He was frightened. There was this student's lamp on the table next to Oxland. The light was shining on him. (Wouldn't his body be in the shade?) [Note 21.]

21. "The chair mentioned on page 340 and the one on pp. 339, 341, are different chairs. The first occurrence was in the upper hall, as I was going up the stairs: the second in the parlor where I was sitting in a chair on the opposite side of the room. The committee cross-questioned me very closely in regard to this second chair and I see now in reading

No sir. Both of his feet were out straight. I was looking and could see between his feet the four legs of the chair. Charlie Fitch was in the room at that time. There were several in the room. There was no tipping about it, that I was satisfied of. My impression is that mother was in the room, Mr. Oxland, Charlie Fitch and Mr. Severance.

(What is the next thing that occurred?)

I don't know how these things occurred. As well as I recollect the next thing I heard was a chair falling down-stairs; one of these little French chairs. I was in the parlor. They had tried to get me up-stairs, and I was quite excited at seeing that chair move with someone in it. Mr. Sherman wanted me to go home with him and I said, "No." Finally he said to the men on the stairs, "If you will just step one side, and let this lady get up-stairs." I went to my room and heard several things after that; but paid no attention to them until quite late I heard a tremendous smash. Before that I had seen one chair come down-stairs that night before [sic].

(Between the time of the chair moving with Mr. Oxland and the time you went up-stairs, you didn't see any during that time?)

No sir.

(Their coming down after that door came down?)

it over that they tried to confuse me. I made a clear straight statement exactly as it happened and I can repeat it from memory, the impression of the chair rising with Mr. Oxland sitting in it was so surprising and strange.

"In the 'returns' the committee say: 'Miss Clarke thinks she saw the chair rise, but there was a table between her and it.' There could have been no table between me and the chair in which Mr. Oxland was sitting. The room was lighted by a large student lamp standing on the only table in the room and I was sitting *diagonally* opposite. See testimony. It was a small room, allowing only a few chairs and a sofa and an old fashioned 'what-not' and a table."

Miss Clarke accompanies this statement with a diagram of the room, with the positions of the table, Mr. Oxland, herself, the sofa, the grate, the hall and the dining-room. In it Mr. Oxland is at the end and a little in front of the table which is placed by the wall. The table is not between her and Mr. Oxland, and she is diagonally across from Mr. Oxland who is toward the corner of the room. Even if the table were in front of her and between her and Mr. Oxland it certainly would not easily conceal any apparent motion in him.

No sir. I heard them. I heard then a tremendous noise but I couldn't think what it was. No; before I had gone up-stairs I heard this tremendous noise, and went to the foot of the stairs and found lying here by the door a bag which I knew to be [have been] on the bureau in the hall; and several articles of toilet lying out at the foot of the stairs, and a glove-box with the gloves scattered and the cover lying at the foot of the stairs. It is a box that has always tumbled to pieces, but then it would hold. One glove was on one stair, and one on the other. And I began to pick them up. These things had stood on the bureau, and had scattered down. I knew they had been on the bureau that afternoon.

(Who was up-stairs at that time when this occurred?)

There were several up here [there.] Mr. Bayley was up-stairs, Mrs. Fitch and Miss Bemis were up-stairs; and I think there were several gentlemen. I didn't know anyone else. Mr. Oxland was down-stairs, because he helped me pick up the things that fell from the bureau. There were several gentlemen here. I heard them say, "It is queer that was not broken," and saw the bureau lying against the banisters. Those were the gentlemen I saw up there after I heard the noise. I don't know whether they were up there when it turned over. I didn't see it turn over. It certainly came over and the slab was on the floor. The first thing I thought of was the glass, and asked if it was broken and they said, "No." After that I went up-stairs to my room, and I heard the chair fall and heard someone say it was broken.

(Where did it fall?)

It was this cushioned chair which had turned the night before; it had stood at the head of the stairs; and I heard someone say, "That is the first thing that has been broken." I didn't see that. Once before that evening the same chair had fallen over. I saw the chair after it had fallen; I didn't see it move. Then everything was quiet, and we were awake and talking and the doors were open, and there was a light in Mr. Bayley's room, and also in the front room. Mr. Oxland's door was shut when I went into my room, I know, because I had noticed it. Mr. Oxland was down-stairs. No one came up-stairs and I didn't hear a noise; but all of a sudden there was a most tremendous racket! I said—"The bureau has gone to the bottom this time, I guess!"

And I went to the stairs and saw Mr. Oxland standing at the foot of the stairs with his trunk. As I went out of my room his door was shut as it had been when I went into my room; and he was standing at the foot of the stairs with this heavy trunk on his shoulder, and someone was trying to help him put it up. I know that the trunk had always stood at the foot of his bed. The door of my room was shut then. I was lying on the foot of the bed. My door was shut at that time because there were so many going back and forth; but there were three of us in the room. I was trying to get to sleep before this occurred, and was nearly asleep. I don't know how long the interval was between this occurrence and the last. We were talking there at the time this great racket began. Five minutes before, someone had spoken, and I had answered them. But just at this time I was awake but not talking; and the others were not talking. I don't think I was dozing, because I was so frightened from the bureau—that night I really began to get frightened—I couldn't get to sleep.

(Were Mrs. Fitch and Miss Bemis in the room?)

I don't know whether mother was or not; I think there was [were] only three of us there, Mrs. Fitch and Miss Bemis in my room. I had been in the room since the bureau went down. I don't know how long. It may have been an hour or only three-quarters. I had not been asleep in that interval. Neither of us had been asleep. I had heard nobody go up-stairs or down-stairs, and no movement before this trunk came down. Everything was still. I don't know where Mr. Oxland was previous to this trunk, only that I saw him at the foot of the stairs when I looked over the banisters. I sprung [sprang] up instantly and went right to the door. Not a minute elapsed. I had my wrapper on. The first person I saw when I got to the door was these gentlemen down-stairs, Oxland with his trunk on his shoulders, and Frank Palmer. I saw him and father. I don't know where Bayley was. The door was open. Oxland had his trunk on his shoulder when I first saw him. Mr. Bayley's door was open and the light burning in it. I don't know whether he was in his room; I think he was there. First thing I saw, they were lifting his [Oxland's] trunk up to his shoulder. Mr. Oxland seemed very much depressed. Mr. Oxland's room door

was shut. When I came out of my room the door of his room was shut. And the cloth travelling rug which had been lying over the trunk was hanging over the banisters.

(You couldn't say whether his door had been open or shut just previous to this.)

I didn't hear it, and I was awake. When I heard the door of his room shut it was three-quarters of an hour before, and there had been no one up-stairs between, because I was wide awake. No person could have gone in while we were talking; as we said very little, and what we did was very low. I had not been in the room at all that night. I don't know whether Bayley came out of his room when this noise occurred, or not. I didn't see him. I may have seen him; but I don't remember having seen him in connection with the trunk. I recollect seeing the light burning in his room as I came out. I have the impression he was in his room. When I went there then I saw the marks on the wall where the trunk hit. I didn't notice any marks as though the trunk had been slid over the banisters. The first sound I heard of this occurrence was the bang at the foot of the stairs.

(Suppose that trunk had been slid over the rail, could you probably have heard it?)

Yes sir. I was wide awake, and I think quite excited at the time. I was ready for anything. I don't think that was slid along the banisters because there was no mark on the banisters.

(There's a mark now?)

I didn't notice it.

(Yes, it fits exactly the bottom of that trunk.)

I didn't notice it. If it had slid along the banister I should have heard it, because I was wide awake and could hear these gentlemen down-stairs talking. And we had said very little. It seems to me if there had been any door opened, that we should have heard it because we were all so thoroughly awake by that time.

(Can you tell from any knowledge of your own that Oxland's door was shut just before the occurrence of the trunk?)

No sir.

(It has been stated as a very extraordinary thing that that door was seen shut just before?)

It was seen shut as I went into my room. The time was of very little importance and I cannot say I am very correct about it. My impression is that the door into the hall was shut; it may have been open. I think it was shut and the light burning. I don't know about what time the trunk came down. I was not asleep after that; but I was very quiet; and had very nearly gone to sleep when I heard what I cannot describe; it seemed to me like a flash of lightning coming into the room, and a most unearthly scream seemed to come from all the corners of the room. It seemed so real to me that I said, "I saw a face." There was really no face; but I felt there was a mouth or something this noise came from. It seemed to come to me from right over the door; right over midway, and seemed to penetrate everything. I was never so thoroughly frightened in my life.

(Was the voice like that of anyone you know?)

No sir, nothing earthly.

(The face and mouth, were they like anybody's you know?)

No sir; I didn't see any face. It was simply the feeling that penetrated me through and through. It was frightful. I was a good deal excited before that, that night. Before that night I had not been excited at all.

(Who was in the room at this time beside you and your mother?)

I think mother was in the room at that time and the two ladies I speak of. They heard this noise; only one scream. It was instantaneous and it was all over. It seemed to go through and through you; like a distressed scream. It was frightful.

(It couldn't have been a hoodlum?)

No; no human being makes such a noise as that. I think it is no credit to them. It was not like anything I ever heard in my life. It seemed to be the last thing that could come. That was the impression it gave me. It didn't connect itself in my mind with anything unreal. I got up and went out into the hall. [Note 22.]

(Did you make any exclamation at the time you saw or heard it?)

I am perfectly conscious of saying [having said] that I wanted

22. After the scream the family separated. Mrs. Fitch and her sister, Miss Bemis, going home to San Francisco, Mr. Bayley and Oxlund

to get out of the house; that it was perfectly terrible and I could not stand it. I think I said it was a horrible face; not that I had the feeling that I saw a face; only I felt there was a mouth, or the sense of a mouth. Everyone else there had the same feeling, but didn't express themselves at all.

When [Then] I looked into the hall immediately after this and saw Mr. Oxland who was standing in his door, and Mr. Bayley in his, and Miss Bemis went out into Mr. Oxland's room, as I have learned since, and got some valerian for me just at this time. I was thoroughly terrified. I took my first dose of valerian and went to sleep. I have never been hysterical or anything of that kind; it was simply terror and fright. It seemed to go all through the room from one corner to the other. I felt it was like a flash of lightning and it was all gone in an instant. But I had such a dread it would come back again, that all of the next day it seemed ringing in my ears and I was actually afraid I

going into the country for a few weeks. One morning I had taken out some sheets for the beds and put them on the couch in the dining-room. When I turned to take them up each sheet was rolled in a separate roll.

"Another morning I was up-stairs in the front bed-room trimming a straw hat for the country. I went down-stairs for a few moments leaving the material I was using on the table or chair. When I returned there was nothing in sight and I hunted everywhere. I found the hat at last, crown down and all the trimmings inside, under the double bed at the extreme corner of the room against the wall. I was out of the room but a moment, the front door was locked. It was a perfectly still, warm spring day. So if the window were open no wind could have blown it, and there was no one in the house but the boy and he was outside in the kitchen at work. I immediately took the millinery down-stairs and burned it, hat and all, in the kitchen stove.

"Several small things of this description happened and once after Mr. Bayley returned from Yosemite we were going up-stairs one day after dinner. Mr. Bayley was *behind me*. The same large chair at the head of the stairs jumped up and revolved as it had done before and fell over. We were both thoroughly disgusted and we said: 'We won't say anything about it.'

"You can hardly imagine how annoying the publicity, the discussions, the curious crowd and both friends and strangers had rushed to see and know. The newspapers had exaggerated the facts and made some facts worse than they were. The fact that the heaviest things moved around Mr. Bayley naturally gave the impression to some that he had something to do with it, whereas he was as surprised and curious as any of us to solve the cause."

should hear it again. That is the last I heard. That was the grand finale.

End of Miss Clarke's testimony of third night.

Now resumes testimony of various persons of second night.

Transactions of Second Evening.

William Sherman.

Testimony of William Sherman, of U. S. sub-treasury in San Francisco, May 5th, 1874.

I arrived here about half-past nine, and with me was [were] Mr. Benton, Mr. Watson and Colonel Howard, in company with Mr. Clarke. This was Friday evening. I had been here early in the evening and heard of the transactions of the previous night; and I expressed a desire to see anything that was going on, and Mr. Clarke came for me. I had been in the house some fifteen or twenty minutes; the doors down-stairs were all open in this part of the house; Mrs. Clarke was in this room some of the time. I think I had been up-stairs and viewed the situation of things. Yes sir, I know I had. There was [were] a number in this room; and I was sitting near the hall door, either in the hall or just inside of the room, when I heard a noise up-stairs as though something was striking the railing or the wall; I think it struck both. I was standing at the time; and I rushed to the banisters or stairway aside of [beside] the stairs and saw the chair tumbling down-stairs. It was one of the little chamber chairs. It was in motion when I saw it. It came down to the bottom of the stairs. It was striking on the stairs as it came down just as a chair would fall down-stairs, not with any great momentum. It struck me that it came rather slowly as though not very animated. But it is not a very heavy chair. There were persons up-stairs at that time. I didn't see Mrs. Fitch—she was said to be there—and Miss Bemis. I saw neither of them. I think Mr. Bayley was there; but I am not certain of that. I think he was there in his room, because I don't think he was here, and he was in the house. I had seen him since I came in. I think Mr. Clarke went up-stairs. I arrived here at nearly ten o'clock. There were some persons sitting in the parlor. About

thirty minutes after that Mr. Benton was standing near the foot of the stairs and I was in the hall; I don't remember the exact position, but I was passing towards Mr. Benton when I heard a noise up-stairs. I rushed to the banisters and looked up and saw one of these upholstered parlor chairs which I had previously seen sitting in the hall at the end of the bureau. It must have moved forward by that movement fully two and a half feet. I saw it thrown over, or I saw it as it was falling over and thrown upon the floor, over towards the stairs. It struck the floor, and its motion seemed to cease instantaneously without any vibration. It fell over on its face. I saw it just almost over, and then it came down and fell dead—a perfectly natural fall. It came down with considerable force.

(As though it might possibly have been pushed?)

I don't wish to express anything about that. I can't say what the propelling power was. I didn't see the beginning of any of these movements.

(At the time this chair moved, who was up-stairs?)

Mr. Bayley was in his room. The moment I saw the chair, I looked up and saw his door shut.

(Did he come to the door after the noise?)

I don't recollect that I saw him there. I didn't go up-stairs then. I don't think Oxland was in the house; I didn't see him that night. I had been up-stairs before.

(Was the ladies' door open?)

I didn't go so that I could see. I saw Mr. Bayley's door when I was up-stairs was open; Mr. Oxland's door was closed—that is, when I was up-stairs first; I am quite sure the ladies' door was open. I only went up once; that is when I went to view the situation; and I have said that when I first went up, this little chair that I saw coming down sat in the alcove about half way from the front of the railing to the stationary bureau back against the partition.

(With reference to this second occurrence, where were you standing when you first heard the noise?)

In the hall more than half way from this hall door to the front door; I looked over the banisters to see it.

(How far had you to go forward to see it?)

Only two or three steps. I first heard the noise up-stairs.

There was some interval between the time I heard the noise and looked up and saw the chair tipped over; long enough for me to take three or four steps and look up. There was evidently some noise prior to the chair tipping over. I apprehend that was caused by the motion of the chair forward.

(From where you were when you heard the noise, and from where you had come to when you saw the chair, would you have been able to see anybody who might have pushed the chair over?)

I could see anybody in that portion of the hall; but I immediately passed around next to Mr. Benton. I was very near the front of the stairs, very near to Mr. Benton when I looked up. Mr. Benton saw the whole movement I think.

(Would it in your opinion have been possible for any person to have tipped this and then escaped before you could see?)

There was time enough for a dexterous man of quick movement to have done so. There was certainly time enough before I saw the chair, because I didn't see the chair until after the fall, and I passed around the end of the stairs.

(A person might possibly have reached out carefully, set the thing going and gone back and closed the door without your seeing him?)

Yes sir. There is nothing that I have seen but what it was possible for someone to have set in motion before I saw it in motion.

(And could have escaped your observation?)

Yes sir. I saw nothing else that night. After the chair came down I examined the wall, and there were four indentations; two more perceptible than the others; and a slight gash in the plastering which I presume was cut by the leg of the chair.

(The marks that you saw, from their position in the wall, wouldn't it indicate that the chair had been thrown against it with some force?)

Yes sir, that would indicate that.

(Instead of being lifted over the banisters and then being let fall down?)

Yes sir.

(There was great force instead of merely falling with gravity?)

Yes sir. All that I saw on both occasions was merely of articles in motion. I didn't see them in the incipency of the motion at all, in the beginning. I only saw them in transition. The first night the manifestations were so few, and of such a character that I didn't take any trouble to examine them. The next night I was all over the house at various times. The hall above us was lighted, and it was lighted below when I saw the chairs as I have stated.

Transactions of Second Night—Continued.

Mrs. T. B. Clarke.

Testimony of Mrs. T. B. Clarke. Taken down May 5th, 1874.

(*Mr. Crane.* Just state what you saw and heard on the second evening, and nothing else.)

I know I put my little son to bed, and when I got him to sleep, and as my daughter was going up-stairs I heard her father say, "Look out, Nellie." She said, "It is too early for anything this time." She jumped and the chair turned. I didn't see that. I was here and Harry was in the crib. Then she went into Mr. Oxland's room. I got here and the hall door was open. She said, "I'm going in there to see if anything is moved in there." The next time she was in there she says the chair turned over. I went up-stairs then and saw the chair lying on the side, and picked it up. I think then I went into the front bedroom where the ladies were. I came down here, and presently a chair came rushing down-stairs. Before that, Mr. Bayley had gone out of the street door. Then I went up-stairs. Finally Mr. Clarke said, "Mr. Bayley is here now," and he went out and was gone some time. Nellie got quite frightened. He was away about three-quarters of an hour; and when he returned he had, I think, five gentlemen with him. After that I don't know that I saw anything. Once I saw that heavy chair at the top of the stairs revolving and turning around; but I don't remember whether it was Friday or Saturday night. Before the first chair came down Mr. Bayley had gone out I am sure.

(Who was up-stairs at that time?)

Three ladies. Mr. Oxland was not at home at all that evening until after everything was quiet. He dined with a friend.

(When your daughter was going up, and the first chair came, only the ladies were up-stairs?)

I think Mr. Bayley was in his room; then he came down after that and went out. He had been out a short time when the chair came down-stairs. I know he was there because I heard him speak with Nellie in Oxland's room when she said, "I will go in here." The chair then turned; it didn't come down. The first chair which fell down was a heavy chair; the second chair was the one in Oxland's room. After he went out one came down-stairs. I'm sure of that because I recollect one of the ladies made the remark that Bayley was not in the house at the time that chair came down; and I said the same. He was there when those fell over.

(I had the impression the first thing you heard that evening was the chair coming down?)

No sir, the chair that fell over, that heavy chair, I didn't see that but I heard the noise. I think Mr. Bayley was up-stairs at that time. Then Mr. Bayley went out; and while he was out there was a chair came down: one of these parlor chairs, which came over the banisters. My daughter and the other two ladies were up-stairs. I don't know where he went or why. He was gone about half an hour and then I heard him come back. I recollect Mr. Clarke said, "Mr. Bayley is here now and I will go." That is all I know about Friday night. One chair came down before Mr. Sherman came, and one after. There were two that evening. After that I saw nothing at all except the chairs lying on the floor. I have no means of knowing whether the door of the ladies' room was open or closed during that evening. I know that some of the time Mrs. Fitch said, "Oh, keep that door shut! Nothing has moved in here and I hope nothing will." Mr. Clarke at one time was going to put the chair in there. She said, "Oh, don't do that; put it in Oxland's room." I know a part of the time the door was closed, and a part of the time open.

Transactions of Second Night—Continued.

George B. Bayley.

Testimony of George B. Bayley. Taken down May 5th, 1874.

I have got the transactions of Friday night mixed up with Saturday night.

(Please state what you saw and heard.)

I came in that evening about nine o'clock, I think. I had been over to my barn that evening. I was over there sending off things that night, and I think about ten minutes after I got into the house and I started to go up to bed, I was in that room I think, at about eleven o'clock, when Miss Nellie started to go up to bed; and I heard somebody speak to her and tell her to look out—I think it was Mr. Clarke or her mother. She said it was too early for anything to begin. I heard her scream in the same instant; it seemed to be a part of her speech. I rushed to the door, and this chair by the time I got there turned around about one and a half times just the same as this one did on the floor; went about two feet from the floor and turned around, and I don't remember whether it laid [lay] down on its side, or whether it remained standing. My impression is that this chair tipped over and went probably two feet after the whirl was over. Miss Clarke stood more than half way up the stairs; she was up so far that she could see me winding the clock, she said. I didn't see her. My door was open. It was her exclamation that induced me to look. I turned around as quick as one could get there, and I saw the last of the motion. It went perhaps four feet and fell down on its side. The commotion brought everybody up there. I think they opened the door then, leading out of the ladies' room, or it was open I think; and Miss Bemis saw it when it started to her. I think Miss Nellie went into Oxland's room saying as she did so, "Everything is all quiet in here I think," and I followed her in with my light. But we had scarcely got in there and she had scarcely got these words out of her mouth before this chair in Oxland's room, standing right under the window, started up and did the same thing. I had a light with me then in that room. It started up precisely the way the one did down here, and came up about two feet, and turned

around three or four times and set itself right down. I was standing about three feet from the chair, and Miss Clarke about two feet from there. I was about half way between her and the chair, it came right towards me, just as the chair did down here. It came towards us both, but seemed to lose its power before it got so far as I was. The ladies and, I think, Mr. Clarke were in the front room, and they came out to see it. Mr. Clarke said he should go for Mr. Sherman; and we all went down-stairs then. We might have set [sat] here ten minutes when I went out-of-doors and was gone perhaps five or ten minutes; and when I came in they said there had been a chair turned in the meantime. Mr. Clarke made the remark when I came in: "Here comes Bayley; I won't leave you alone." He started then for Mr. Sherman. I think I went down-stairs and told Mr. Sherman and Kellogg—no, I think I went to bed before they got here. I think when they came in the house I was up-stairs in bed. I had no idea of what time they came in the house. I don't think I could have been in bed more than half an hour before a chair was thrown down-stairs again. Charlie Kellogg hollered to me from the foot of the stairs and said, "Bayley, did you do that?" I said, "I have not been out of my bed; what is it?" My door was open all of the time, and the door leading into Mrs. Fitch's room was open. When Mr. Kellogg called out, Miss Bernis who was sitting in her chair inside the door, answered him also and said, "Why of course he didn't throw it! He is there in his bed." It seems she saw the chair when it started to whirl. They came up—I think Kellogg and Sherman came up—I saw Mr. Sherman and Kellogg come up-stairs; and I got out of bed and came out, and I think Mr. Clarke brought the chair up. They were standing around five or ten minutes and then I went to bed. I believe the next thing was the large chair. I don't know how it was put there. Somebody must have changed the chairs. I didn't see this chair go, but simply heard this smash down at the foot of the stairs again, probably fifteen minutes afterwards. Mr. Kellogg and Sherman came rushing up-stairs, and I got out of my bed and met them in the hall. It was not thrown down-stairs, but thrown over, and lay at the top of the stairs, with the feet pointing downward. I saw three movements that night: twice down the stairs, and once at the head of the stairs. I

didn't see that. I simply heard the crash. I think all of that time Mrs. Fitch's door was open, and I know mine was. I had blown my light out at that time. There was no light in my room, I think, though I won't be positive. I think I had blown my light out. I am positive the door leading into Mrs. Fitch's room was open. I think I saw Mr. Sherman after every occurrence. I know he and Mr. Kellogg came up-stairs and I got out of bed, and we all met in the hall. Mr. Clarke made the remark to me that I might as well put on my clothes, that there was no use trying to sleep. My door had been open each one of these times. My door was not shut during the time of any of these chairs going down. All that I saw was the occurrence in Oxland's room, and the twirl motion of the one that started at the head of the stairs. I saw it as it was finishing its whirl and had stopped. I hadn't gone to bed then, but was winding my clock, and Miss Clarke was half way up-stairs. I'm almost positive that Mrs. Fitch's door was open all of the time, and I'm quite positive it was a portion of the time. I know that she saw one chair whirl; and I think she did one or two of the others. The upper hall was lighted from lights from our rooms; and there may have been a light on the bureau; that I don't remember. Quite often they left a light there on the bureau. I was not out of the house after the first occurrence more than five or ten minutes; just long enough to go out into the yard.

(Mr. Clarke was of the impression that you came in during the first and the second going down of the chair?)

No sir; I came in after the first chair had been thrown down. That I didn't see, and didn't know anything about. That is while I was outside. But I remember the first two circumstances very clearly, and remember the remarks that it called forth. And we talked of it considerable afterwards; and we could not say anything but what the thing seemed to start right up at once. Miss Clarke made the remarks in both instances here. She said it was not time for the spirits to commence, or something to that effect; and then when she was in Oxland's room, she said it was very quiet here and so forth, and this chair started up instantly, right up from the floor.

(Were these whirls always from the left to the right?)

I don't remember that. I think it went with the hands of a watch.

(Mr. Oxland was not here Friday night?)

I don't know; he was not about the time of my going to bed. I've no recollection of seeing him; I've no recollection of seeing Mr. Oxland that evening at all.

Transactions of Third Night.

Charles Oxland.

Testimony of Charles Oxland. Taken down May 6th, 1874.

This testimony of Oxland's according to original figuration at lower left corner of sheet comes in before additional testimony of second night was taken down.—E. C.

(Mr. Crane. State what you saw and heard Saturday evening?)

It must have been about eleven o'clock when I came in, and took my seat in the parlor with a number of gentlemen that [who] were there, Mr. Benton and Kellogg and some others and took my seat so I could observe anything that was going on. They said these things had been coming down the stairway; and that there had been sounds under the parlor. Then Mrs. Clarke called my attention to some articles in the evening Post and I sat down in one of the arm chairs to read that; and while sitting there a very curious sensation came over me, and I arose to leave the chair and while doing it the chair seemed to follow. I made a spring from the chair and Miss Clarke at the same time rose and with some exclamation said, "That chair rose with you." I said, "That was my impression also." It struck me more particularly that the four legs of the chair seemed to rise as I rose. I was holding my paper with my two hands. I turned around, and shouldn't have mentioned it had it not attracted her attention. She it appears was the only person in the room that [who] observed it besides myself. I passed the thing off, and said, "I may be mistaken"; and took my seat next to Mr. Vernon and Kellogg.

(When the chair rose did you have any sensation of being lifted up?)

It was a peculiar sensation that came over me, that seemed to me something like a suspension of vitality of the lower portion of the body, that is, the hips and thighs. I arose suddenly and made a spring into the center of the room. Then I thought the chair had risen with me. The chair dropped back, and, instead of going back and striking, I found it had dropped flat on the floor, both fore and hind legs taking the floor at the same time.

(Are you positive that the chair did actually rise?)

Well, I experienced it as closely as if anybody would raise the chair under me in that way three or four inches. I didn't see it off from [sic] the floor; but the impression of its following me was strong. It certainly was off the floor, because I heard the sound of it again reaching the floor. I heard that sound distinctly. In rising I did nothing to raise it. It was not an arm chair, but it was one of these chairs with a sloping arm. I was sitting with my paper in my hands. The chair had casters. It made very little noise in coming down; it just made a dead fall on the floor. I made considerable allowance for what I supposed may have been over excitement of the imagination and such like, and was inclined myself to pass the thing over. Miss Clarke was not much excited. She said quite coolly and very decidedly that the chair had followed me in that way in rising.

(Did any other one see that or mention it?)

No sir; no one else seemed to observe it but Miss Clarke and me. The others were in the room, Mr. Clarke and Major Vernon were there. I am not sure of Mr Kellogg being present, because he came in some minutes after I had taken a seat. I had left him outside. I remember no others in there. Mrs. Clarke was in the room at the time, but she didn't observe it. I was sitting on this side of the little table between the windows, and she [Mrs. Clarke] was just on the other side of the table. Miss Clarke was close by me [mistaken! H. J. C.]. I won't be positive as to the position of anyone in the room, because of course the excitement of the thing would be very likely to drive away anyone's impression of the location of anyone in the room. I don't know that she could see the feet of the chair from where she sat. Then after sitting some time there were some small articles came down the stairway. These gentlemen, Mr. Vernon and Kellogg and all of those were present at the time, and we

were talking at intervals between the times these things were coming down. After that we heard peculiar rappings which seemed at one time under the room and at another time in the passageway; sometimes under the floor and sometimes under the wainscoting. No persons seemed to agree as to the position. The same as to the ringing of the bell no two could agree as to the position from which these sounds came. When the rapping was heard I don't know where Mrs. Clarke was. I think Mr. Kellogg and Vernon were in this room. After many of these small articles came down the stairway the principal thing that attracted my attention was my trunk coming down-stairs. Of that I took particular notice, as I was sitting by two gentlemen near me. I particularly remember seeing the trunk revolving rapidly over and over in the air as it passed the doorway. I was in the parlor at the time, and immediately opposite the door; about ten feet from it away back in the alcove sitting in the small door. At the time that came down the parties were in the parlor conversing together. Not making any noise, but just conversing quietly, because something had occurred a minute or two before.

(Who was in the room at that time?)

Mr. Palmer was there and Kellogg and Vernon, and I believe Mr. Sherman and Clarke were there also.

(Who was up-stairs, do you know?)

Mrs. Fitch and Miss Bemis and Miss Clarke, and Mr. Bayley. I don't know how long Miss Clarke had gone up-stairs before this happened.

(Had you—after coming in that evening—had you been up-stairs before that trunk came down?)

Yes sir; and while in my room a chair that had been placed there;—I went in one moment and spoke to Mr. Bayley in his room, and while in Mr. Bayley's room I heard a racket in my room as though a chair had fallen heavily. I ran into my room, and that chair which I distinctly remembered standing up against the wall where it had been placed, was standing over and resting on another chair across the seat of it. It was a light bed-room chair; and a pair of Indian clubs that I use myself there, one of them was sitting down between the two chairs. I think the window was closed, though I am not sure of that. I had shut

the door after me; but immediately upon hearing this thing I rushed to my room quickly, always anticipating something of the kind, that there might possibly be someone perpetrating fraud in some way, and I rushed into the room and there was no sign of anyone there. This was about an hour before the trunk came down-stairs. I think Miss Clarke had not gone into her room then. When I came out of my room the last time, I shut my door I am positive. The door into the ladies' room was open, just ajar; and Mr. Bayley's room was open. My door was shut and the rest were open. My door was not locked. The trunk was in the same position, covered over with the rug.

(Were there any others up-stairs except the ladies; any other gentlemen?)

I think Mr. McLane came here just as this chair moved in my room; and I described it to him. I think he was there. When the gentlemen came up I told him about this chair having moved in my room. He asked me if I was in the room and I said no. I was standing talking to Mr. Bayley by his bedstead; and he was telling me about the things that occurred before I came home. The ladies might have shut the door without my noticing it. At that time when the trunk came down there was almost no noise in the parlor; the conversation seemed to me to be subdued. We were always on the *qui vive* for something that would occur. And the attention seemed to be attracted toward the stairway, expecting something would come. And the noise occurred and the trunk was at the bottom of the stairs just in one instant. There was no preliminary noise whatever. It was a bump or rap and the thing was done. You could distinctly remember seeing the trunk going end over end in the air passing the stairway.

(How soon did you go up after the trunk came down?)

The thing so annoyed me—then Frank Palmer came out close behind me and rushed to the bottom of the stairway, thinking it was the bureau. It looked so much larger than the trunk to me. It was a dim light. There I found my trunk lying, there; and I said, "This has to go back." He said, "It will come down again." I said, "I want to see if it will," and he helped me place it on my shoulder; but I found it too heavy to carry that way, and he carried one part and I the other. And we placed

it in the room. And then we found—Mr. Vernon I believe was the first to observe that the rug was lying across the banisters and seemingly drawn into a band as though it had fallen with force from some direction and been arrested by the banisters. It was laying [lying] across the banisters. I was not the first to go up. Some gentlemen rushed ahead of me. I went up ahead of Palmer. That door was closed. Of that I won't be sure for the reason that this gentleman ahead of me may have opened the door and closed it. I am sure it was closed when I first got up with the trunk. I noticed it especially because I believe I opened it myself in carrying the trunk in. My recollection is distinct on that point as to finding it closed. The ladies were out inquiring about it at that time. I cannot remember which of them made inquiries or was standing there. Bayley's door was open and he was there and he heard the racket and rose immediately. He was standing at his door or at the top of the stairs when I came up with the other gentlemen, in his nightgown. I noticed no change in my room since I had last been in it. I didn't notice whether the window was open or closed during the whole evening. My impression is, it was closed during the latter part of the evening. My usual custom is to leave it open during the latter part of the afternoon. The trunk weighs eighty pounds. The trunk was broken more or less. I have taken some few books out. It contained some oil that was in [a] little painting cup. Just a few drops had come over; but it surprised me at the time that the whole of this oil had not been thrown out as the trunk was thrown end over end. The lids were down, otherwise the thing seemed to be entirely undisturbed. It was loose packed, the body of the box. There was some glass in it; but I believe no breakage occurred. The tubes that are broken there I believe were broken at some other time. I believe two small bottles were broken at that time. I have examined everything in the trunk. After that we were conversing there in the parlor until Mr. Sherman and some other gentlemen went away, and being very tired I went up-stairs and retired. That must have been about two o'clock, I think, because on winding my watch I observed the time. I was loitering about my room for some time and then went in and spoke to Mr. Bayley and went back in my room, and it was some time after

that, I was arranging some little matters and looking at the trunk as to its condition: I was just ready to get into bed and had my hand on the lamp turning the light down, when I heard this scream. It seemed to me to be entirely in the room and outside at the same time, the impression was so strange. The sound seemed to encompass the whole house; that is, to be around me in the room. But I just stood there and supposed I must have been there some ten seconds when I heard Mr. Bayley call my name. And I remained for I suppose some ten seconds longer and then turned and sprang for the door. The thing took me so that I sprang for the door and then I found he had just opened his door, and Miss Clarke opened the door of Mrs. Fitch's room and called for her father. I went back, finding the ladies were there, and took my large overcoat and rushed down-stairs. Some said the sound seemed to them to come from this room; others from the passageway; it seemed to some to come from the landing up-stairs; but no two seemed to agree as to the exact location of it. And then the ladies said that the sound seemed to them, to one of them to come from in the room, and another, outside of the house. Hearing that, we went outside and we found some people there; but there was no one in such position as will account for their hearing this sound on that particular corner of the house. There were some people scattered about the street who were standing looking at the house. I didn't speak with them. I didn't remain there a moment, finding they were not around the house, but were outside in the street. It sounded like a woman's voice; a long, agonizing scream; unlike any noise I know. It seemed to be the scream of a woman's voice in the last agonies of death. It seemed to me impossible that it could have come from the ladies' room. It seemed to me if it had come from the room in that way, it would be subdued: but it was so piercing; it seemed to fill the air at the same time so thoroughly.

(You were naturally considerably excited by what had transpired?)

I think not. By that time I had cooled down considerably and had made up my mind that whatever occurred I would never go down-stairs again.

(You must by this time have had a theory as to the cause of these things?)

No sir, I haven't because I saw there was nothing that could give me an idea of it at the time.

(You are aware [that] there are scratches across the banisters that correspond with the nails on the bottom of the trunk?)

Yes sir, it struck the wall; and when I found it, it was lying in the extreme corner behind the door. The first impression I had when the trunk came down was the sound of some tremendous weight against the side of the house; and the next thing it struck the lower banister with a crash; there was no perceptible distance of time between the striking of the wall and the striking of the lower banisters. I don't think ten seconds of time elapsed between the time of its striking the floor and the time I had it on my shoulder; it may have been half a minute. I didn't stop to look at it. The scream was the last I heard. I suppose I remained up myself some hour and a half after that, until about half-past three.

(Who[m] did you see in the house after that scream?)

I was down here conversing with Mr. Vernon and the two Palmers and Mr. Clarke; I don't remember any others. Mr. Bayley was here some time with us and he went off to bed. Those persons were in the house then. As far as the scream in the house is concerned it could have had no relation to the screaming of a boy outside. No boy could have made such a scream. That sound seemed to be so near me that it must have been in the house. I have no doubt of that. That scream in another room would have given me a different impression. No instrument could have made it. It was unmistakably a human voice. It was about two o'clock, because I remember looking at my watch a few minutes before two, and we were talking some time after; I noted the time of winding my watch in the room. It was then about two o'clock.

I have never looked upon spiritualism in any other light than as something, say the impressions of people by circumstances that were around them, when they were under extreme excitement.

Transactions of Second Evening.

J. E. Benton.

Fourth day of examination. Testimony of J. E. Benton, Postmaster of Oakland, California, May 6th, 1874.

(*Mr. Crane.* Were you here on Friday night?)

Yes sir.

(State what you saw and heard?)

I came down here about nine o'clock. Of course we were talking the things over sitting here, and we heard a noise as of something coming down-stairs. This hall door was open, and I stepped near the door in time to see the chair land at the foot of the stairs. I saw it while it was still coming down the stairs. Then I went up-stairs and saw where the chair had been standing. Mrs. Clarke pointed it out to me, and it had been standing in the recess up there, and there was a large shawl that they said was lying in the chair. We saw it along right on the stairs. And then we immediately traced on the wall a couple of little black streaks that were made as though the chair had turned right over and went [gone] down-stairs. I stepped to the hall door in time to see it land there. That is the first thing I saw. Then after that Mrs. Clarke took me up-stairs and into Oxland's room and told me what had taken place. When we came out I noticed a chair standing at the end of the bureau. My impression is that the bureau was up against the wall at that time. I stood at the foot of the stairs and saw the chair come out and fall right in front of the bureau. I saw it before it fell over. I saw the chair two feet from the floor, and it fell forwards in front of the bureau. I saw the top of the chair from where I stood before it fell down. I cannot see it from where I stood when the chair was on the floor. Bayley's door was standing open when we were up here before this chair had fallen over. We came up and saw where this other chair had been standing; and then we went into Oxland's room; and there was a chair fallen over in there; and I noticed this second chair here. Immediately after I heard a noise that attracted my attention; and as I looked the chair seemed like the other [about two feet from the floor]. The movement was quick; and it then fell over. Mr. Bayley's door was

open when we came up and so was Oxland's. But the ladies' room was closed. Miss Beach [Bemis?] was here then. I don't know whether Bayley was in his room or not. If he was, he was to [in] bed. There was no one in Oxland's room. Mrs. Fitch was in the front room I believe. The shawl lay here all folded up; on perhaps about the middle of the stair, as though it had been lying in the chair, and as the chair had come over it dropped on the stair. The chair made noise enough to attract my attention so that we stepped out and saw it drop upon the stairs; and saw the mark [the first chair]. My impression is, the second chair must have come about two feet and then fallen down there. I don't think I saw the whole of the back of the chair. I had just been looking at it, and I could see just enough to see it was that chair. When it fell over we could easily see it. The noise before it started was just enough to attract my attention. I turned my eye rapidly up. I can't remember what attracted my attention. I saw the chair while it was in the air before it fell over there. That is all I saw that night.

Transactions of Third Night.

J. E. Benton.

Testimony of J. E. Benton, Postmaster of Oakland, now dead. May 6th, 1874.

(Were you here Saturday evening?)

I was here, but didn't come in the house until after that same chair had fallen down and broken its leg. I heard that noise. I was outside. I didn't come in until after the bureau fell. When I came in, Mr. Severance I think told me [that] he was the first to get to the bureau.

(Let us hear what you saw yourself?)

I saw no more that night. I only heard the chair tumbling down and heard the bureau.

(About Friday night, between the time you first went up there to make the examination and saw the rooms after the chair fell down and the time you stood at the foot of the stairs, about what interval of time was there?)

There was [were] fifteen or twenty minutes from the time the

first chair fell down before I saw the movement of the other chair. I was not all the time standing at the foot of the stairs. There were some moments intervened between the time of the falling down of the first chair and Mrs. Clarke and myself going up-stairs. Between the time I went up first and the time I heard the chair, I think [not] over ten minutes at the outside.

(Then, you say, Mr. Bayley's door was open, Oxland's door was shut, and the other door was shut in front?)

No sir. Mrs. Fitch's room door was shut, and Oxland's door was open, and Bayley's door was open. There was no light in it. Mrs. Clarke said she thought Bayley was in his room. That I don't know of my own knowledge. I staid at the foot of the stairs all the time then until I looked up and saw the chair. Mr. Sherman was also standing there in the hall. Nobody went up-stairs in that time. Whoever was up there remained up there. I don't know what called my attention to it, but I looked and saw it fall over. That must have been about ten o'clock I think.

Transactions of Third Evening—Continued.

Frank L. Palmer.

Testimony of Frank L. Palmer, nephew of C. T. H. Palmer.
Taken down May 6th, 1874.

(*Mr. Crane.* What evening did you come here?)

Saturday evening.

(What time did you come?)

About nine o'clock, but it was about ten before we got into the house.

(What was the first thing you saw or heard?)

I heard the noise of bells ringing when we were outside; and I heard one noise, and then saw the lights move in the house and there seemed to be a rush of the inmates at some noise that occurred up-stairs. And then we came across the street; and in a few minutes—we were standing outside there; and Mr. Sherman was requested to go up and see if we could come in, and while he was inside, just after he had gone in, we heard a noise and he came out to the door and explained it, saying that the bureau at the head of the stairs had tumbled. Very soon after,

Mr. Sherman came to the door; and just as he came that chair from the top of the stairs came down. I didn't see it come, but it struck the door as I had hold of it. Mr. Sherman said "look out;" and down came the chair. They picked it up with its leg broken. Then I came and sat in the parlor.

(What was the first thing you saw or heard?)

We were sitting there some minutes and some gentlemen went up-stairs; I think they had come down, however, when the bandbox came down and struck, I think, the front door first; not striking either the wall or stairs. I don't think any gentlemen were up-stairs who were calling here. I think only the ladies and Mr. Bayley were up there. I know Mr. Bayley was up there, because he came out after awhile; and at the time that chair came down I opened the door and just as I came in he was standing at the head of the stairs there in his nightshirt, seeing [looking] as they picked up the chair. He didn't come down.

(Did you see anybody, after the bandbox came down, at the head of the stairs or anywheres thereabouts?)

Yes sir; we went up-stairs after the bandbox came down. We went up-stairs and at that time they showed me where the bureau had struck on the banisters; and I saw him up there then.

(Whereabouts?)

He came out and came down-stairs here afterwards, and was running around in his nightshirt a good deal. I went into no rooms up-stairs, at that time; not until afterwards. The box was a round paper box used for ladies' hats, I think.

(When you first went up, how were the doors up there; open or shut?)

I think the door to the ladies' room was open at that time; Mr. Bayley's door was open and Mr. Oxland's door was shut. I saw nobody in the ladies' room or in Bayley's room. I went up and just glanced around the hall, and then examined the banister where the bureau had struck; and then I came down. When the bandbox came down Mr. Oxland was down-stairs with us in the parlor. Then we were sitting around in there talking for some time; and suddenly we heard a very loud noise; and looking out of the door before we had time to get there at all we saw that trunk come down. It seemed to bound back and forth, didn't shoot straight down; but we heard the banisters

smash. And I went out there with the rest and picked the trunk up and lifted it and asked Mr. Clarke what he thought it would weigh. I believe he said eighty or one hundred pounds. Mr. Oxland says [said], "That is my trunk; it came out of my room." After examining it a little I told him I would help him up-stairs with it. He said he would take it up again and see if it would come back again. We took it back together. Mr. Oxland tried to carry it himself on his shoulder. Afterwards I helped him put it on his shoulder and he carried it the rest of the way alone. Between the time I saw it coming down and the time we got it into Oxland's room was not more than three minutes; it might have been less. When I got up there Oxland's room was shut. I think Bayley came out. I think he was standing at the head of the stairs when we were at the foot. He came out while we were standing there. I heard Bayley say something about it, and I looked up and he was standing there at the head of the stairs in his nightclothes. When I got up there the ladies' door was shut. I saw no ladies up there at all, except Mrs. Clarke was running up and down-stairs all the evening. At the time of the occurrence she was down here. When I got up there with the trunk I saw no ladies. Their door was shut, and Bayley's door was open. Bayley remained up there while we took it in, and he came into Oxland's room with us. I examined the banisters for marks where the trunk had gone over. I found two marks there as if the banisters had just been touched with the bottom of the trunk as it went over; as if it had just grazed the banisters and then struck the wall. It seemed to me it had first struck the banisters lightly, and then struck the wall and bounded back to the banisters, taking out one of the rounds. I picked up a piece there. The trunk was not sliding on the stairs, it was bounding back and forth, just as though it had been thrown down. It came very fast, so that after we heard it we didn't have time to get out of our seats before it struck. Mr. Oxland was down here in the parlor when the trunk came down. Mr. Oxland, Bayley and myself were enquiring where the trunk stood; Oxland showed me where it was, in the northwest corner of his room. He opened it and showed a lot of paints on top, and he said they had broken them up some. We were discussing how it could have come through the door when it was shut when we came

down-stairs, and was shut when we got up there again. After the bandbox came down we came down together. I was not sure the door was shut then. They said they knew the door was shut. When I got up there again, it was shut then. Bayley didn't propound any theory to account for it.

(What took place next?)

We came down-stairs, and talked some time, and finally Oxland said he guessed he would go to bed; and he went up-stairs and in a little while came down again; said he was unable to sleep, and was sitting with us. He brought some cigars and we sat in this room smoking them and talking. It was about an hour before anything further occurred. And the next was that scream. At that time I was sitting at the table and the others in other parts of the room, and this hall door was open. We had a bright light in here, but no light in the hall; and there was a lull in the conversation; we all stopped talking, and suddenly there came a scream as it seemed to me very near the foot of the stairs; seemed to come from the stairs. Mr. C. T. H. Palmer thought the scream gave evidence of rage as well as fear. I didn't notice anything of that kind. It seemed to be nothing but a scream of fear. It was very clearly a woman's voice, or like a woman's voice: quite loud and distinct; and it seemed to me just like a scream that a woman would give if suddenly and terribly frightened. That is all. It could not be a boy's voice.

The next sound that we heard after that was Mr. Bayley's voice immediately after. We heard him jump out of bed and strike the floor and rush to his door and say, "What is that?" very loud. And then immediately after that, the ladies in their rooms began to scream, and Mr. Clarke went up-stairs immediately. The rest of us went out to the front door, and went out-of-doors and looked around the house and there was nobody in sight. I think C. T. H. Palmer went out also. We went to the front of the house and [to] the north side and nowhere else. It was a bright clear night, and we could see distinctly all around. We went out immediately after hearing the scream. That was about half-past twelve; about three-quarters of an hour after the trunk came down.

I examined the bureau and around it after it fell. I saw the indentation on the banisters as if the marble top had struck it.

The bureau was set back and I didn't look behind it. I saw marks on the wall as if the varnish had been rubbed off there. When I went up the first time I didn't look into Oxland's or Bayley's room. I saw no sticks or canes standing in the upper hall.

I saw nothing after the scream except at about four and a half in the morning. We were sitting around here, Mr. Vernon asleep on the sofa, and C. T. H. Palmer was busy writing, and I heard these raps which seemed to come from the bottom of the hall door, two raps slowly and then four afterwards a little faster. They were quite distinct although not very loud. I spoke to Mr. Clarke and said, "Did you hear that?" He said, "Of course I did." But C. T. H. Palmer said he did not.

(Was that anything more than you frequently hear about a house, the creaking of the timbers?)

Yes sir, it was not a creaking. It seemed to me right from the hall door as it stood open. It was quite a distinct rapping although not loud.

Transactions of Second Evening.

John B. Howard.

Testimony of Col. John B. Howard, a business man. May 6th, 1874.

(*Mr. Crane.* State what you heard and saw Friday evening.)

It was about eight o'clock when Mr. Clarke came to the City Hall where I was, and I came down with him, and with Mr. Sherman, Postmaster Benton, and I think Mr. Kellogg also was with us, perhaps, and another young man. We went into the parlor and sat there talking for some time, about what had been done. We came then into this room. After a little we started and went out to the hall door, intending to leave, and we got nearly to the foot of the stairs, and were discussing how the movements had come from above and we were looking up, when we saw this little French chair with a very quick motion strike the wall—it seemed to come across the banisters and strike the wall, and then come down to the foot of the stairs, and I saw the shawl drop on the fourth or fifth step above. Everybody rushed

out, of those who were in the dining-room, and into the hallway. Some went up-stairs; but I didn't go up then. We came back here and sat for some time, or in the parlor. After fifteen or twenty minutes I concluded we would go. This last time he got clear out in front of the steps, and I was just at the newel post, resting on it, looking in the direction we had looked before. I saw the larger sized chair at the head of the stairs tip over. I was not in a position to see much of it very clearly. Mr. Benton was in a much better position to see it than I. He stood facing the stairs. I could simply see the top of the chair as it tipped over. I heard no noise preceding the fall. The second time I heard no noise preceding it. The first time we had our attention called up there by the noise. I didn't see this chair start. The first time when I looked up I saw the chair strike the wall on the opposite side, and then come down. I saw the shawl drop on the fourth or fifth step; the shawl fell lengthwise, and the chair came down to the foot of the stairs.

I remember no noise preceding the movement of the chair. That is all I saw that night. I went up-stairs afterwards I think.

Transactions of Third Evening.

Col. John B. Howard.

Testimony of Col. John B. Howard. Taken down May 6th, 1874.

(*Mr. Crane.* Did you come here Saturday evening?)

Yes sir; I came here with Postmaster Benton and Treasurer Sherman; and we found the chair and a number of persons there. Mr. Sherman came in and Mr. Benton and I remained outside with a number of other persons. Then we heard a commotion inside. After some time we came in. H. W. Severance was here. I went up-stairs with him to look at the marks formed by the bureau. I saw the mark on the banisters at the head of the stairs. One gentleman had said, if they moved that bureau, he would think there was something in it. He says he said that to himself Friday evening. I saw nothing else Saturday evening. When I went up-stairs the ladies' door was closed and Oxland's door was closed. Bayley's door was open or ajar.

Transactions of Second Night.

Joseph A. Watson.

Testimony of Joseph A. Watson. May 6th, 1874.

(*Mr. Crane.* Please state what you saw.)

I came about ten o'clock or a little after. We sat in the parlor, Mrs. Clarke and Mr. Clarke, and Col. Howard and the party I came with sat talking there about half an hour I should think—and there was a noise occurred on the stairs; and I jumped up and ran out as quick as I could, and one of the small French chairs was within a few feet of the foot of the stairway when I got there. We all rushed to see where the noise was, and the chair was just sliding down over the steps. It had a shawl on it, and the chair and shawl came down together.

After that I think we were in the dining-room, and Mrs. Clarke and Mr. Clarke were describing the movements that occurred there the night before. At least half an hour after this chair had moved, and we were about to leave the house, and Mr. Benton and I were out in the hall; he perhaps saw more of it than I did. All that I saw of it was the chair just about coming down in a half twisted shape, and it fell over on its face. It was done very quickly. I heard quite a rumbling preceding the motion in both cases; the chair that came down-stairs, and at the head of the stairs.

(Were these noises you heard like a pushing of anything along?)

No sir; a thumping. I didn't see any gentlemen come up-stairs. I was not up there that night. I knew none of the parties in the house.

When I saw the chair turn over I was in the doorway leading out of the parlor towards the front I think about midway between the banisters and the doorway just going out. I didn't see the beginning of this motion.

(From where you stood would you have seen a person in that hall there?)

No sir. Yes sir, I did go about half way up and looked around there, after this first chair had come down. From where I was someone could have taken that chair and handled it as it was and got out of sight. I saw nothing further.

Transactions of Third Night.

Major G. R. Vernon.

Testimony of Major G. R. Vernon. May 6th, 1874.

(*Mr. Crane.* Please state what you saw on Saturday evening?)

I came about half past nine with C. T. H. Palmer and Frank Palmer, and Kellogg also came.

(What was the first thing you saw or heard?)

Just as we got on the door-step I heard a crash, quite a number of voices screaming out as if they were very much alarmed. The door opened and Mr. Clarke invited me in, and I rushed up-stairs where the others were going, and saw them examining the bureau there that they said had just fallen over against the banisters. I heard the crash. I saw it lying on the banisters. I think it lay about straight. I went right up to it. The mirror was not broken although it was loose and hanging over. The bureau was moved away from the wall. Mr. McLane was the first who caught it and I caught the looking glass. The drawers were all closed, and I think locked.

(Did you make any examination of the rooms and doors when you were up there then?)

Yes sir; I went into Mr. Bayley's room, and Mr. Bayley said he was about worn out, and so on. He had his drawers and shirt on and was lying on the bed when I saw him. It was a little while after we had straightened the bureau up. He came down-stairs here again in probably twenty minutes. When we were putting the bureau up I saw Bayley in his room. He was very much surprised I should say by his manner. He was very much excited. I came here as a critic and watched them all closely. He was just undressed. Oxland's door was closed. He was here with us. When I first came in I saw Oxland here. He followed me right up-stairs. He was not up-stairs when this bureau moved. The ladies' door was closed.

The next thing I heard was Mr. McLane was very much excited crying out at the top of his voice, "Oh my! oh my! Look here!" He was up-stairs talking with Bayley. Mr. Bayley was lying on his bed; Oxland was sitting in the parlor with me; and

I heard the noise and we all rushed up-stairs again; and Mr. McLane in a very excited way was telling how a chair had been moving about in the passageway when he was there. I didn't see the chair move myself. He was very much excited over it. I heard the noise of this movement up-stairs at that time.

The next thing after that I saw this chair come down-stairs, end over end. I heard a noise and looked out and saw this chair come down. I was then sitting in the parlor near the window.

(Who was there?)

Mr. and Mrs. Clarke, and Oxland was [were] sitting on the sofa, C. T. H. Palmer and Frank Palmer. I think Mr. Sherman had left. That was the large chair that had been performing for Mr. McLane in the fore part of the evening. I heard the noise, and I saw it when it was about half way down the stairs. It came down very fast; so fast that we all wondered how it could get down so. I could not see the legs or back. It went end over end and struck against the door and cracked one of the legs. I last saw that chair standing in the passageway near Bayley's door. I think it made six or eight revolutions. It went very quickly. It bumped on the stairs. It made some noise. I heard no noise preceding its coming down-stairs.

(Who was up-stairs at that time?)

I don't remember whether Mr. Bayley was down here in this room or not then. I know he was up-stairs as soon as any of us. I talked with Bayley twenty minutes in the parlor after this chair had gyrated up-stairs for Mr. McLane. Still he may have been up there when the chair came down. Miss Clarke had retired and gone up-stairs and the lady that was sick was up there. That is all I know. I went up-stairs immediately after. Oxland was down-stairs at the time and most of the evening. Mr. Oxland's door was closed. I don't remember whether Mr. Bayley went up-stairs with us or not. We examined it together up-stairs, and the chair was bruised some and the leg cracked. That is the chair that gyrated before, right by the bureau. I noticed up there a couple of hat boxes standing on a large square chest, and made the remark to Mr. Palmer that that chest would come down next. When I made that remark I noticed a little hat box on the top of it.

While we were talking about the strange doings I heard Mr.

Palmer say, "Oh, look there!" We looked out again and there was the hat box coming down, and it came down right from where this hat box was placed. It didn't shoot off; but seemed to come down nearly straight. I thought that strange. It didn't come down fast, but seemed to float down, I had time to see it when it got down six or seven feet from the floor. It shot in towards the door as if it were thrown that way. It is a lady's hat box full of trimmings. It didn't upset; for it was full of laces and ribbons which were not thrown out. Mr. Palmer was between me and the door. He called my attention to it.

Mr. Oxland went up-stairs and Mr. and Mrs. Clarke went to bed. I said with their permission we would remain all night. We then came out of the parlor into this room. I took a lamp and set it so the light would shine out into the hall and had the hall door open. I sat so I could watch the whole from this room. C. T. H. Palmer sat across the room from me, and Frank Palmer sat at the other corner of the table. We were on the *qui vive* to hear what was going on. We sat here until about five minutes to one; often hearing the boys yelling and trying to get in. I know it was about that time for I spoke of its being Sunday morning and I looked at my watch. Mr. Clarke came down, thanked us for staying, and said he believed the demonstrations were over. He was very much excited. We waited until about half-past one and nothing occurred, and I said, "Shall we be going?" He said, "No, I guess not," and just then I heard that scream! It was about two o'clock. It made my blood curdle in my veins. It was a long prolonged scream and shriek and reminded me very much of the shrieks I have heard in insane asylums where they have put straight-jackets on females. It was a woman's voice. We heard the boys screaming earlier in the night. But this was a woman's voice I am positive. The moment I heard the scream I gave one bound and was in the hall, and Frank Palmer immediately after me and C. T. H. Palmer dashed by me and opened the door quickly and jumped out on the porch there to see if any person could be out there. There was no one there. It was as still and quiet as it could be. I dashed out also. The noise came from the center of the hall and the vibrations were around my ears. We were all very white. It shook me up considerably. We didn't speak for a minute.

It was a wild scream, and then a shriek, in a kind of defiance; and we were right in it; it was right around us. Then I came back and said, "Good Heavens! that lets me out."

While I was sitting there Mr. Palmer said to me, "What is that?" I started, and right there under the table was [were] several taps; and then four more. The leaves of the table were up I think. We had cakes and crackers on the table and I was sitting close to it, and my knees would have come against this leaf. The knocking was under the table. It could not be under the floor. We were very much excited or startled. We didn't go under the house to examine. We left here about a quarter to five.

I saw the trunk come down while I was in the parlor; we didn't see it start. I heard the noise and looked up and saw it coming. This was about thirty minutes after the chair came down. I went up-stairs with Oxland after the trunk came down. The trunk was picked up immediately. We all went up. I rushed up-stairs before Oxland picked up his trunk, and I was up-stairs before Oxland was with the trunk. Two or three of us rushed up as soon as we heard the noise. Bayley's door was closed, and Mr. Oxland's; which seemed very strange to me, as it was Mr. Oxland's trunk. His door was closed. The ladies' door was closed. I didn't see it open the whole evening except when Mrs. Clarke passed in; and the ladies were crying. None of them came out when the trunk fell. Bayley came rushing down-stairs in his night-dress just after the trunk and before I went up. I met Mr. Bayley. It broke the banisters as it came down; and he rushed down nearly where the banisters were. Before the trunk was taken up. Mr. Bayley I am positive was up-stairs when the trunk came down but when the chair came down my impression is that he was not up-stairs, though he may have been. I looked at my watch before the scream. It was about two o'clock.

After the scream Bayley came rushing down. I had mistrusted Bayley before that and I watched him very closely; but when that shriek took place and we saw Bayley I concluded he was a perfect actor if he knew anything about that shriek. He was as white as a sheet; and frightened out of his wits. Mr. Clarke ran up to his daughter. She was moaning and screaming

and crying in hysterics for a little over an hour, I think. We were all very much excited. The boys were around here until nearly twelve. They were putting their fingers in their mouths and whistling. They at one time came to the door and knocked and tried to get in but I refused them. They didn't come into the garden but in front of the house. We had not looked out for an hour and a half before the scream. I think no one had been outside to see whether the boys were there. The boys could have been there; but it was all quiet and we supposed they had left. They were five or six boys making the rumpus. The boys could not have imitated that scream. That is nonsense. It could have been caused by no instrument. It was a human voice. There was nothing metallic about it. I have heard the scream of maniacs and this resembled it. I don't know whether it came from Miss Clarke or any of the other ladies, but it was no boy's voice. I can swear it was a lady's voice. We were as cool as we are now.

Transactions of Third Evening.

Dr. James Eells.

Testimony of Dr. James Eells, Pastor of the First Presbyterian Church of Oakland, California. Taken down May 6th, 1874.

(*Mr. Crane.* Please state when you got here and what you saw and heard.)

I came on Saturday night about nine o'clock. I was here with Mr. McLane and Severance and the family about half an hour; and we were sitting in the parlor, and they were telling me what had occurred. As I listened there was a little noise under the floor, apparently a kind of thumping; and we all stopped talking and the thumping lasted perhaps twenty seconds. And then the question was asked whether that might be the beginning of the performance that night. I said I guessed so and Mr. Clarke then said, "Maybe my daughter is in the room and that she made the noise." I replied that if it was in my house I should think it was a cat under the basement. He said no, that could not be so, because the space underneath was entirely closed. Then he started to come out in this room where

Miss Clarke and some other person were. He came to this hall door, and I came to the parlor door. The hall was lighted. I stood in the hall near the newel post when he asked the persons in here if they had made any noise; and they said no. And just then I saw a chair come over the end of the banisters, where the banisters bent around. I saw nothing of it until I saw it coming over. As a passing object it arrested my attention, and came over the banisters; I should think perhaps eighteen inches from the end of the banisters, and right down into the space. The chair did not follow the ordinary law of projectiles in the matter of momentum. Instead of coming in a line and striking the wall, it came over the banisters and right down into the space about one-fifth of the distance to the door. Then as it struck, it struck right on the stair and leaned over on to the inclined plane. It didn't move from there. I don't think it was more than five or six seconds before I had it in my hand. I ran up to catch it, but it stood there. It made an unusual noise it seemed to me as it fell. I put it back in the place from which it fell. That is all that I saw. I was here only half an hour.

We took the chair up. I was the first to go up.

(Did you see anyone up there?)

Yes sir; as I went up the ladies' door was open, and in the door stood a lady and a young man. Evidently the lady was very pale and trembling, and the young man was supporting her. I inferred they came out to see what the noise was. The chair was not broken. I saw no other persons up there. I didn't notice any other doors, and saw no other persons. I was up there only a few moments looking around me, and didn't go into the other room. I saw Mrs. Clarke, not Miss Clarke.

(Were they a good deal excited?)

Mrs. Clarke didn't seem to be. Miss Clarke was in this room talking to some young gentleman. Mr. Clarke came out here and asked whether they had made that noise.

(Did they appear to be much excited?)

No sir. Miss Clarke was nervous; but Mrs. Clarke, unusually cool that night.

(Is there in your mind any probability or improbability in the case of a person up-stairs throwing that chair?)

The only improbability I think is in the kind of motion. The

chair seemed to me to come in a kind of half revolving motion, and then with a good deal of apparent force. I saw the legs of the chair. It came over first, and the legs struck on the stairs, and didn't move so far as I know, so as to change its position after it struck; leaning against the end of the rail. It came over feet foremost. It didn't come over as though it was thrown in that way [showing]. It didn't move after it struck. I picked it up. It stopped there where it fell. I noticed the peculiar motion, and its not obeying the ordinary laws of projectiles. The stairs being pretty steep and narrow, it struck me as very curious that the chair should have stood there when it first struck.

Transactions of Third Night.

Edward McLane.

Testimony of Edward McLane. Taken down May 6th, 1874.

(*Mr. Crane.* What evening were you here?)

Saturday evening between eight and nine o'clock.

(*State, if you please, what you first saw.*)

The first thing that was singular was a noise. I was in the parlor at the time. The noise was like a thumping that seemed to be in the cellar. [There was no cellar to the house. H. J. C.] Mr. Clarke said the cellar was tight. I had not settled that in my mind, when very soon after that the chair at the head of the stairs started. I was in the parlor and didn't see it, but Dr. Eells and Mr. Severance did. Soon after that, and the next occurrence, I was in the hall door or near it, and Miss Clarke was near me; and she said, "Hear that bell". It was a very gentle, almost imperceptible sound of a bell. I could not say where it was but the sound came to my ear. I said, "Where is that bell?" She said, "That is the tea bell in the closet." I came to the closet and opened it and took the bell out. It was all still. After a little I went to the hall and the other door, and Mr. Severance was in that room. I was having some conversation with him when I heard the bell again. I said, "Mr. Severance, there is that bell again." I came right back in here. There was only Miss Clarke here at the time. It sounded somewhat uncertain to me. I heard it the second time. Then Miss Clarke, Mr.

Severance and myself sat down here around the table. After a few moments' conversation the bell rang again somewhat louder. Then Mr. Bayley who was on the other side of the table says, "That is the kitchen bell." That is the first I knew there was a kitchen bell. Then it occurred to me perhaps this other sound might have been there. We then got right up and Mr. Severance started first, and I followed Miss Clarke and went to that kitchen door and opened it; and when we looked at that kitchen bell Mr. Severance at once made the remark that the bell was still. And we looked up. Then Mr. Clarke came out and pulled up the wire. We didn't ring it. I didn't hear the tone of that bell, and couldn't recall the sound I heard now. It might have been that bell each time. No attention was called to the hand bell then.

(Did you at any time open this pantry door when you thought you heard that ringing?)

Both times. That bell was on this shelf [showing] and I took it and lifted it up. I heard no ringing while I had the door open. I thought possibly it might have been that bell.

(Do you remember at any time that you had this door open looking in, that that bell was ringing then?)

No sir. No time that the door was open.

(What next occurred?)

The chair came down three times that evening. I didn't see it start either time, and wasn't near. I saw it the last time when it broke its leg at the foot of the stairs. Another thing occurred; two small handboxes, and that little basket came down during the performance. I was sitting in the hall and Mr. Clarke and I went to it immediately and we picked them up at the foot of the stairs. I don't think we heard any particular noise of a thing starting. Those things Mr. and Mrs. Clarke showed me where they were. Of course I concluded they came from this point.

(Where were you when that came? Would you have seen anybody up the hall if there had been anyone there?)

There could have been someone there and I not have known it. I saw the handbox after it got one half or two thirds of the way down. I didn't notice the direction in which it fell, though it seemed to me to come in a circular course though it came quickly. I noticed nothing peculiar about its motion.

When the bureau came over I was up very soon, and got around the other side of it, and of course I saw the marble piece was down and saw the bureau pitched over. After it was turned back again and the things were put on, I saw the side of the bureau. I was beside the bureau toward these doors, standing perhaps in front of Bayley's door and rather looking at the bureau, and considering about what occurred; and one chair was turned quite suddenly—went right back of me. Mr. Bayley was right back of me. It seemed to me a motion like this [showing] very quick. I turned. It occurred again afterwards, with another chair, and one of these times I said, "Bayley, is that you?" He appeared to be standing off looking frightened. I could not say whether it went clear around. He was right behind me, and I was standing between him and the bureau. I was very close to the chair, and about one foot or so from him. When it made a turn, I didn't notice enough to see how far it turned. I think the chair was without casters, one of the stuffed chairs. He seemed to be simply surprised. He said it was not him [he]. He looked astonished. He was in his nightclothes. I didn't see the chair when it started. I think I saw a movement of the corner and I was standing in front of it. I looked around, and it got turned. Soon after that I remarked to them that I wanted to stay up there and see the things. I hadn't had the satisfaction of seeing anything stir, so I took a chair in Bayley's room, and put another one down at the end of the bureau where these movements had been. I sat down there near the bureau in front of Oxland's door. In the hall. His door was open. I was going to watch the chair, and the bureau. I shut his door, and put the chair against it. I was there perhaps twenty minutes, and in the meantime other gentlemen came in. Then Mr. Oxland came up and said, I "heard a noise in my room again." I hadn't heard any noise; my attention was drawn away from there. When I got up that chair was moved back a little. We both of us went into the room. I had stepped inside of the door, and was looking at him to see if there was any disturbance in the room. But whilst I was there in front of the door, this chair came down right on to the floor. I say it is possible my coat might have done it. I looked around. It was not far from Bayley's door. Bayley was some six feet or more from it, and in his room. He had got up to see what dis-

turbance there was there. The thought struck me at once that he could have done it by a very quick movement. I looked around and he was there. Possibly he could have done it. My overcoat was off. I was entirely inside of the room; my attention was turned to that room, and my back was turned towards the chair. We saw nothing in Oxland's room then. That is all I saw; for I went home soon after. The bureau had fallen at that time.

(Did you go up immediately after the bureau fell and see its position before it was put back, or not?)

I followed right on up, and two or three before me. I saw it leaning on the banisters. I don't remember whether the marble was still in the scar it had cut. The door of the ladies' room was open a portion of the time. When I was sitting there it was closed. Miss Clarke came up there at that time, and went in there to retire. When Oxland came up and thought there was something in his room I think the door was shut. I think I would have noticed it if it had been open.

(Was there any remark made when you had the pantry door open by any person to you? "Are you satisfied?" or any such remark?)

Nellie was a little nervous, and she might have made that remark. I think she heard the sound once or twice, when I was not satisfied I did. I heard nothing myself when I opened this door. I remember she made the remark once or twice, "Don't you hear it?" and I didn't then. I did hear it three times.

Additional Statement of Major G. R. Vernon, May 6th, 1874.

When this trunk came down-stairs, we heard the noise and rushed out and I happened to go to the parlor door. I was talking to Mr. Oxland at the time this trunk started. I heard the noise and saw the trunk as it shot down with great velocity. It didn't strike the stairs until it struck the banisters, breaking out a piece; and it then struck back the other end, and then shot down and landed on the bottom of the hall. In the early part of the evening I saw that trunk sitting near Oxland's bed with the lap robe on it. After it had fallen, the first thing I noticed was the lap robe elongated and thrown over the balustrade, it was narrow, as if it had been rolled up.

Transactions of Third Night.

George B. Bayley.

Testimony of George B. Bayley. May 6th, 1874.

(*Mr. Crane.* Please state what you saw and heard on Saturday night.)

Quite a number of things happened Saturday night before I got here. I came in a little after nine. I think I went into Mrs. Fitch's room.

(Do you remember what was reported to have taken place before you came?)

As I came in the house I met Mr. Severance in the passage, and he said to me, "You are too late for the fun this evening." I said, "How so?" He said, "We have just had a chair down stairs here," and then he told me about the bells having been ringing, and the knocks under the floor. That I heard and know nothing of. They all spoke of it. I went up-stairs then, and went to Mrs. Fitch's room, and was there fifteen or twenty minutes before I went to bed. I went to bed and took a book lying on the table and was reading; and the first I saw, I think, was Charlie Fitch came in to bid me good-night. He stood in the door-way and saw the chair start. I jumped out of bed and got there just in time to see it go over; one of the chairs in the hall. It had gone to the head of the stairs. I think Mrs. Fitch and Miss Bemis saw it. It was a small chair. Mrs. Fitch's door was open. I asked him and he said he saw it start. I don't know whether the young man with him was down-stairs or not. I also saw Mr. Kellogg up-stairs. I don't know who else. I was very much frightened. After a few moments I went back to bed. I think I had been in bed about fifteen minutes before I heard the sound down at the foot of the stairs. My door was open all of the time, and my light was standing on the little desk, and I was half reading, and half listening. I couldn't see into the hall. My bed lies parallel with the door, three or four feet to one side. The head of it is towards the door. I could see nothing in the hall. The only thing I could see was a part of Oxland's door. Before this chair happened I heard the bells ringing. It seemed to me it was in the wall, right to my side; and sometimes down here; and then I

heard the rapping. I didn't hear Mr. Clarke pull down the bell; but I heard the tramping of feet when they went into the kitchen. I couldn't identify the sound I heard like any bell in this house. It had no unearthly sound to me. I heard no tapping down-stairs. I was lying in bed and I heard something strike, and everybody rushed out; and then I got up; and they told me it was a box. These things occurred at intervals of about two hours. There was a chair thrown down; and the boxes were thrown down once or twice, and finally the trunk. I was in bed all of that time, and got up when the other people came up. We generally met in the hall. I heard no noise preceding these things. Once or twice I may have been nearly asleep; for once or twice I remember the book dropped out of my hand. I had slept none during the two preceding nights. When the bureau fell, I heard no noise except the final crash. My door was open all the time that night.

(After the bureau what next took place?)

I don't know if there was another chair went over after that or not. I think the chair moved three or four times. I didn't observe anything until they struck. There were no sounds or motions preceding. I think I was very nervous. I was all of the time expecting something. I shouldn't have been at all surprised to have seen myself elevated and carried out of the window. The window in Oxland's room was shut Saturday night. After the trunk fell down I met Oxland and somebody carrying the trunk up the head of the stairs; and then the window was not open. I looked into the closet in his room at the time, and there was nothing there.

(Next after the bureau what took place?)

I can not recollect whether there was a chair thrown then or not, before the trunk. Mr. McLane was here that evening. He came up there and sat there in the chair for fifteen minutes, right between my door and Mr. Oxland's; and he conversed with me a part of the time. He sat facing the staircase, his face toward me. He talked with me fifteen minutes perhaps; and Mr. Oxland spoke to him in [from] his room, and he got up to leave his chair, it seemed to me the instant his weight came from the chair, his chair commenced to whirl, just as the chair did here. His coat tails had left it when it commenced. It went around about twice and landed almost in front of him. I saw that. I had been in

bed, but had gotten up for something. I was about four feet back. I know his coat didn't catch on the chair. It would take your utmost strength to throw that chair around as it went. I know the chair went around twice at least.

(What was the next thing?)

What alarmed me very much and I know it did him. I never saw a man turn much whiter than he did. I didn't see Oxland at that minute. I think that brought everybody up. I don't think there was anything else happened there. That took place before the trunk came down. I think the bureau was the next thing. I heard a tremendous crash, and I thought it was the front door again. I bounced out of bed. I think this was the next to McLane's chair moving. I didn't see the bureau go over, and heard no noise but the final crash. I was wide awake in bed. I think it was quiet then until that trunk came down; perhaps half an hour. I didn't go to sleep after that bureau went down. The first thing I heard of the trunk was this crash. I heard no scraping over the banisters; nor did I hear Oxland's door open or shut. I don't think you can open any door up there without being heard. Oxland's door was shut before the trunk fell.

(Either the door was open when that trunk went out of that room, or else the trunk went through the door.)

I don't think it possible that the door could have been opened right in my face without my seeing it. I might not have heard it. I think I should have heard it. I am positive I was awake at the time. I heard no windows or doors shut. The trunk made no noise on the banisters. From where I lay in my bed I could see Oxland's door. I was half lying and half sitting, reading a little. I was nervous. I think I was sitting when that noise came; and I was out of my bed instantly, and jumped to the door. If anyone had opened it it could not have been shut without my knowing it. The door was shut when I first saw it. I had no idea what it was when that trunk went down-stairs. The only sound that I remember was the crash at the bottom of the stairs.

I think everything was quiet after the trunk went down, for half an hour perhaps. Oxland had been in my room a few minutes and gone into his room. I think he closed his door; I am not positive; and while I was wide awake, came this fearful scream. It seemed to me to be right alongside of me in the room with me.

and filled everything. It was the most horrible sound I ever heard in my life. I don't think I was then frightened.

After the trunk came down, the ladies came out of the front room I think. I think they came to the door while we were bringing the trunk in. I am not positive about that. My impression is that that door was half open at the time. I was helping Oxland up. When I first went into the hall I think the ladies' door was open.

(Did you look at your watch at any time or about this time before this scream?)

No sir. I had a clock there. The scream occurred about quarter past two. I looked at the clock, and I knew it was after two. I came down after the scream; but didn't look out-of-doors. There were boys outside during the evening, laughing and talking. I heard no other screaming. Miss Clarke was not hysterical at all but was extremely nervous. This scream could not have been from her or anyone in that room. It didn't sound to me like a human voice. It sounded unearthly, distinctly unlike a human voice. It was like a woman's voice; it was shrill, but it was distinguishable as a woman's voice. No boy ever could have made such a screech as that. [Note 23.]

Additional Testimony of Mrs. T. B. Clarke, May 6th, 1874.

(*Mr. McLain.* Was this bell here in the kitchen at the time of the ringing of the bell?)

Yes, sir. It usually stands here on the table near the door. The sound was unlike that bell; so unlike I never thought of it. I don't know how many turns the spiral wire of the bell had. It

23. "These boys probably knew about 'The Ghost House'. For there had been a tremendous excitement in the town of Oakland about it. Oakland was then a small place and all the daily papers of San Francisco and Oakland had made a sensational story of the affair. All kinds of stories were current and the interest and curiosity were very general among all classes. The members of our family were known among the better class and others caught it from the press. The hackmen were calling 'Carriage for the Ghost House.' Everybody was talking about it. Both sensible and foolish people seemed to delight in giving it publicity, either to condemn or explain."

was one of those old-fashioned spiral wires. It had several turns. Mr. McLane came and looked at it, and could not see the least motion of it. I never thought of this bell that night.

Transactions of Third Evening.

William Sherman.

Testimony of William Sherman. May 8th, 1874.

I came here on Saturday evening about nine o'clock. On the outside there was quite a number of people gathered together: and I heard some noise from the rattling of things down the stairs. I came in in about twenty minutes, and went up-stairs, and all about the house. In about twenty minutes, standing in the front portion of the main hall of the house on the lower floor I heard a noise. I looked up-stairs, and the upholstered parlor chair was thrown very violently against the wall, apparently pitched forward. It struck the side of the house and fell down upon the stairs until it fell gently into the hands of some gentleman at the foot of the stairs, I think Mr. Benton. The progress of the chair down the stairs was very slow. I didn't see it in the incipency of its motion. We ran immediately up-stairs, and there was no one in the hall. Mr. Bayley's door was closed, and so was Oxland's. When I first went up-stairs that evening, that chair was standing in position at the end of the bureau about as it was described to you the other evening. When I first heard the noise I was standing just in the parlor door, or just outside of it in the hall. I saw the chair as it crossed the top of the stair-way, and struck the wall. I think it went right across the banister, just beyond the top of the banisters. I don't think it touched the banisters. It came in an angle of about twenty-five degrees. It came in front of the banisters, not over it. I think it came as near the banisters as it could, without striking it. I think it changed its position before it struck the wall. It seemed to come end foremost at first, and then strike the wall about on the side.

(Whom did you find up-stairs when you went up before this?)

There was quite a number of people there. Almost all I think had come down, except Bayley who was in his room, and the la-

dies in their room. I won't say about the ladies, but Mr. Bayley had not been down-stairs after I was there. Not until after this chair moved. Mr. Oxland was not up there, I think, but was down here. By the ladies I mean, Miss Bemis, Mrs. Fitch and maybe Miss Clarke too. The chair came down about twenty minutes after I came in the house.

(Whom did you find up there when you went up after the chair came down?)

I don't recollect of finding anybody up there. Several persons went up; but I don't know who. The leg of the chair was broken, and was removed. Oxland's door was shut when I went up; and Mr. McLain and others were there. He remarked it was singular these chairs didn't move when he was there. I was in all of the rooms but the ladies' rooms. I saw no movement originate. I saw four movements including the bureau; but no one of them did I see until they were in motion.

About twenty minutes after this Mr. Severance was standing at the foot of the stairs, with one foot on the lower stair looking up-stairs, and I was standing a little way from him, by the side of the balustrade looking towards Mr. Severance in conversation with him and others, and I heard a noise and rushed up close to the railing, and leaned over it and looked up. I saw the bureau about the time that the marble shelf struck the railing, and felt the crash on the railing. I looked up into the hall to see if I could discover anyone present. As far as I could see no one was visible. I think the bureau came first because after the bureau came I let several persons into the door, who did not see the moving of the bureau and who did see the moving of the chair. Just before the chair moved, Mr. Howard Benton and myself were about taking our departure. We were detained a short time in the hall; and then came the motion of the chair.

I saw the bureau first just as it struck the railing. I think it struck dead and stopped. I noticed the position of the bureau from the hall below. Mr. Clarke and Severance rushed immediately up and I followed them. They were in the act of lifting it up, and I said, "No, don't lift it up; let us examine it and the premises about it." However they put it up. I pulled it out immediately, but at that time although it was light at that time in the hall, it was not sufficiently light to examine the wall and

the bureau very critically.* I examined enough, however, to satisfy me there were no wires or strings about it. I looked in the back of the bureau and under the bureau and at the end. I looked in no one's room. Soon after I got up there Bayley opened his door in his night-dress; and he was very pale as though frightened. He was really as pale as a sheet. He didn't open his door until I got up there and was about to move the bureau out. Mr. Bayley remarked then, "Perhaps now you will believe there is something in this," or "There is something moves here," or, "You will believe this after a while," or something like that. I don't remember his exact words. He made no examination with me. No one else examined it but myself. Quite a number of people were in the hall and I don't know what direction they came from. When I went up the ladies' door was closed. I think it was opened while I was there. I think no one went into Oxland's room at that time. I think his window was open. Oxland I think was below.

The next occurrence was the chair coming down.

(What was the next after that?)

I think as we were about to retire, Mr. Howard Benton and myself, and we were detained a few moments in the hall, when this movement of the chair took place, which I have already described; and soon after this occurrence we left for home. I didn't see the trunk come down-stairs, nor did I hear the shriek. We left about half-past ten or eleven o'clock.

Transactions of Third Night—Continued.

Frank Watson.

Testimony of Frank Watson, son of John B. Watson. May 8th, 1874.

(*Professor Le Conte.* Tell us all about the noise which you are said to have made, or the scream; the time and all about it.)

I was not the person who made it; but I was present. It was about half-past twelve that he made that scream. He made it

* [This was a heavy antique mahogany bureau packed solid with bed linen.—Helen J. Clarke.]

with his fingers in his mouth when we were about the middle of the block across the street. I know it was about a quarter past twelve because I had a watch with me and looked at it. It was a moonlight night. We had been there about two hours. The people had all gone out of our sight. We had heard noises in the house. We were the last ones that left. When we made the noise we saw no one come out and we went right away. We walked away but did not hurry. We caught the half-past twelve train at Broadway; and had plenty of time to get a cup of coffee before getting on that train. We had been looking at the house most of the time. We saw nothing more than the gentleman that walked in the house. There was a Chinaman came in, I don't know what time. He came in on the stoop here at the side of the house. We saw a man looking out of the window up there; but I don't know who it was. He didn't open the window. The shutters were partly open, and we saw through the shutters. We saw him but once. We saw no ladies looking out. This scream they call it is very shrill.

(*Professor Le Conte.* I can make a noise in that way that you can hear for a mile.)

The witness. He did it with his fingers in his mouth. Shortly after we saw that gentleman looking out of the window, I should judge he had time enough to take a few steps, and the chair came down the stairs. We didn't see the chair, and I believe Mr. Sherman came to the door and told what it was. It was not a minute after we saw the man at the window. We saw several come in the front door while we were on the outside. I don't know who they were. We heard several sounds; the sounds were like something tumbling down-stairs. What they said was the trunk coming down-stairs was the last we heard. That was about an hour before we left. This was Saturday night.

Transactions of the Third Night.

Hammond West.

Testimony of Hammond West. May 8th, 1874.

(*Mr. Crane.* State your age and residence and what you know about this matter.)

I am twenty years old; I live in Brooklyn; I was here Saturday night, April 25th, with Frank Watson, my brother Will and Frank Tubbs. I don't know what time we came; but we left about twelve. About twelve o'clock we were about the middle of the block here when I whistled once, a loud distinct whistle; and after that we went off. We heard two sounds in the house. After one, Mr. Sherman came to the door and said it was a big chair thrown down-stairs. Before we heard the bureau come against the stairs we were all standing out there, and we saw a man come to the front window up there and look out; and five minutes after we heard that noise. I couldn't describe the man. He didn't open the window. We saw him through the blinds. I would not know him if I saw him again. Mr. Sherman and Kellogg and a couple of other men came in the front door while we were here. A Chinaman came in the side door after the bureau came against the door, I believe. I saw no one on either side of the house; or any ladder. After the whistle we walked off down the street. It was a few minutes after twelve. I took the half-past twelve train. [Note 24.]

[The witness stands at the same point he did on the night in question and repeats his whistle. Professor Le Conte whistles much more shrilly; but all acknowledge there is no resemblance to the scream heard.]

Transactions of Second Evening—Continued.

Charles W. Kellogg.

Testimony of Charles W. Kellogg, business man in Oakland, Cal., now living [1911], May 8th, 1874.

(*Mr. Crane.* Please state what you saw and heard the second evening.)

I arrived here Friday evening about ten o'clock. I came with Mr. Clarke, Sherman, Howard, Benton and two other gentlemen whose names I don't know.

24. "This bureau was an old fashioned, large, mahogany bureau belonging to Mrs. Bayley. It had three or four deep drawers below and two or three small ones on top, a marble slab and a glass. The drawers were packed full of bed and table linen."

(Tell what occurred.)

I should think we had been in the house here about fifty minutes; and were sitting in the parlor at the parlor door and saw this chair come bounding down the steps, at the foot of the stairs. We all jumped up to see what it was. That was a small chair. It was unbroken. Then we went up-stairs to see where the chair came from. Mr. Clarke and Benton and Howard went up with me. We went up in a body. Mr. Clarke took the chair up first and sat [set] it in the parlor. In going up-stairs we found the shawl up-stairs, and they said that it was lying in the chair. I had been up-stairs a few minutes before, and I saw this chair sitting on the landing on the other side of the railing; between the wall and the railing. We then examined it. We found two fresh marks on the wall which we had not observed before. We had previously been looking for marks. There was a light in the hall when we went up. There was a light sitting on the bureau at the head of the stairs. We saw no demonstrations when we were up there. I saw the chair before it struck the stairs. I was sitting in the parlor so I could see nearly the whole flight of stairs; and I saw the chair before it reached the stairs after striking the wall. The striking the wall first attracted my attention. It struck the stairs and turned over and over and landed at the foot. When we went up-stairs Mr. Bayley came out of his room in his nightclothes and enquired what that was that was down. He was here when we got up-stairs. He was standing in his door when we got up-stairs. I saw no one else up-stairs at that time. The other two doors were closed I am sure. I couldn't say whether Bayley had anything in his hand.

We stayed up-stairs there and examined things after that a few moments and then came down. Bayley stayed up-stairs; he went into his room again. He said nothing about why he did not come down; only he was in his nightclothes. There was no light in his room.

We came down into the parlor again; but we were back and forth between those two rooms. This sitting-room door was open, and the parlor door was open, and we were walking between the two rooms. I think it must have been twenty minutes after that occurred. We were about going, and were standing in the hall, two or three of us, the balance in the parlor, when the chair

at the head of the stairs, a large stuffed chair sitting near the bureau—we had remarked that there would be nothing more come down—any person could have heard the remark—I saw that chair flop over, and it laid right on its back; the casters up. It tipped over onto its face, legs up in front of the bureau right at the head of the stairs. The chair must have been moved out. I heard no noise preceding the movement. I didn't go up-stairs at that time. I think Mr. Clarke went up. I didn't see the commencement of the motion and couldn't from where I stood. Any person could have thrown it down so far. I couldn't see Bayley or Oxland's door. Bayley came to the head of the stairs at that time. He made some remark about the chair going over. That is all I saw that night.

Transactions of the Third Night.

Charles W. Kellogg.

Testimony of Charles W. Kellogg. May 8th, 1874.

(*Dr. McLain.* What time did you come the third night and who was here?)

Saturday night I came here about half-past ten, and Mr. Sherman and Mr. Benton and Howard and Major Vernon and C. T. H. Palmer and Frank Palmer, Clarke and Oxland, and Mrs. and Miss Clarke were here, and Severance. Mr. Bayley was here but not down-stairs. I didn't see him until after something occurred that brought him down. Mr. Oxland was in the parlor with us. Mrs. Clarke was down-stairs, Miss Clarke was down-stairs in the fore part of the evening.

The first thing that happened after we came in, was perhaps twenty minutes after I came in. Mr. Severance was standing at the foot of the stairs, I was standing at the parlor door and I saw this chair which was at the side of the bureau come pitching down the stairs; turning end over end. Mr. Severance put out his hands and caught hold of it as it came, and held the chair right there. They all started out of the parlor. It seemed to come with great force, striking on the stairs. When I saw it, it was up at the top. I should say it went over two times in coming down. It seemed to come down from the head of the stairs;

straight down the stairs; not over the banisters. I had seen that chair there before that evening, just before the bureau was thrown down. When I was up-stairs Oxland's door and the ladies' door was always closed every time I was up-stairs; Bayley's door was always open. Bayley came out while we were examining the bureau; and came out afterwards in his nightclothes again after the chair came down. There was no light in his room. He had nothing in his hand then. He seemed excited; and remarked, "This is pretty rough!" Mr. Oxland didn't seem to be so much excited as the rest. He said very little about the affair. Mr. Severance picked up the chair and found the leg was broken. That is the first thing that had been broken.

After the chair performance Mr. Sherman, Benton and Severance and all of the gentlemen, except the two Palmers and Mr. Vernon, went away. That is the only chair I saw Saturday night. After those gentlemen went we were sitting in the parlor when the small handbox came down. I was sitting in the parlor door and saw this handbox come down and land right at the parlor door within six inches of the door sill. It didn't hit the banisters at all. I was sitting where I could see it; and looking up I saw it just as it came over the banisters. It didn't seem to turn at all, but merely came very quietly, with very little noise. It set [sat] up straight when it landed without tipping. I didn't see it until it was pretty well down: did not observe any peculiar motion. I had seen it before sitting upon the shelf at the head of the stairs *above* the chest of drawers. I could see only half way up the stairs. It didn't make any noise. We didn't go out of the room then at all. I heard no noise up-stairs till this box came down. It was a round box.

It must have been twenty minutes after that handbox came, we were sitting in the same position in the parlor where we could see most of the stairs, when my attention was attracted by the striking of something against the wall; and we looked up and saw these trunk manifestations. I saw it when it first struck the wall on that side. The trunk then rebounded against the banisters, and back against the wall again; and then against the banisters again, breaking out one of the balusters and then pitched against the door. I saw the whole of the flight of that trunk from the time it first struck the wall. I heard no noise before it

struck the wall. It was that that attracted my attention. We all rushed from the parlor into the entry. Oxland came from the parlor and said it was his trunk; he said it was in his room. We turned it and examined the end and found it slightly broken. He took it up-stairs with help. Before we went up-stairs Bayley appeared at the top of the stairs and says, "What in the world is that [sic] has gone down now " We told him and I asked him, "Bayley did you throw that trunk down?" He said he wouldn't do anything of the kind, and couldn't do it. Oxland by that time had got the trunk up. Mr. Oxland went up first and Bayley after him and went up into the room to ascertain where the trunk came from; we went into the room, and he showed us the position the trunk was in right at the foot of the bed. I hadn't seen it before. We found the lap robe which Oxland said had covered the trunk, thrown over the banisters; and we found the scratches on the banisters beneath it. The robe was spread right out, I am sure.

(Who was up-stairs with you at that time?)

Mr. Clarke and Oxland, C. T. H. and Frank Palmer and Major Vernon. All of the gentlemen examined the banisters and scratches, etc., except Bayley. He didn't come down. He was standing in the upper hall. He went into Oxland's room for a moment or two. In the further end of the room, and as he got near one of the chairs he jumped very quick and started to come out of the room, and said, "I don't propose to stay in this room; these chairs fly at me." I then requested him to step into the room to see if anything would strike him; but he said he didn't want to try it. I proposed to him to come down-stairs and see if anything would move while he was down there. He said he didn't want anything flying at him; and didn't propose to come down. I told him out of curiosity I wanted to see something move. He refused. Mr. Oxland came down after the trunk was put in his room. The ladies' door was open. I heard and saw the ladies on the step making enquiries about what the things were. I don't remember whether Miss Clarke came out; I think Mrs. Clarke did. I should say it was about three or five minutes between the time the trunk struck and Oxland's getting it on his shoulder to return it. We had talked about it, and looked where it broke the banisters, etc. The trunk was the last thing I saw. I left here in about half

an hour after that; about quarter past twelve. I heard bells ringing after that, but would not swear positively they were in this house. I heard them over in my yard on the opposite side of the street. The two Palmers and Major Vernon and wife were there with me listening. They heard the bells. My wife said she had been hearing them all of the evening. They seemed to be in the house here. We heard them three times distinctly; a sort of tinkling. It was after ten o'clock. It sounded like a suspended bell; like this [This bell was not there then. H. C.] bell in the kitchen. It is seventy-five feet to my house about. [The witness steps to his house; Dr. McLain rings the bell which was suspended; and the witness, returning, states that he heard it distinctly.]

I saw Miss Clarke come to the front window. The blinds were open and the curtain up; and I think the window was up. I could only see her head and the upper portion of her body. I saw no man come there. That was about five minutes before the bureau fell. I saw all the ladies and Mr. Clarke in the room before the bureau came down, but he didn't come to the window. I could see the door open into the entry. It was closed when the bureau [?] came down. That is all I saw over there. The trunk came down about half-past ten or quarter to eleven. I fix it as quarter past twelve when I was here, for I looked at my watch. I went home and right to bed and sleep. I heard no scream or anything of that kind.

Transactions of the Third Night.

C. T. H. Palmer.

• Testimony of C. T. H. Palmer. Written in the original copy in his own handwriting. May 8th, 1874.

[This testimony is written by Mr. C. T. H. Palmer himself, for owing to an impediment of speech—stammering—he could not easily give his testimony. Mr. Palmer was a college man, married to Miss Day, one of Prof. Day's nieces.—H. J. C.]

I was admitted into the Clarke house at about 10 P. M. of Saturday night, 25th April. Major Vernon and my nephew, Frank Palmer, were with me. Our purpose was to remain all night, if

the consent of Mr. Clark could be obtained. Though we were strangers to him up to that moment, he consented very readily, as our application was the first for an all night watching.

Just before our admission we heard a heavy noise inside the house, and on entering, found quite a crowd of people gathered around the bureau at the head of the stairs which had just been righted from its fall forward upon the rail of the balustrade. At about half-past ten, a chair rushed down the stairway, striking, as it seemed to me, the wall and the balustrade once each, and breaking a leg in its fall. Nearly all in the house except Mrs. Fitch, her sister, and Bayley, who were up-stairs in their respective rooms, were then in the parlor. I stood near the doorway of the parlor and saw the flight of the chair for at least two-thirds of the length of the staircase, which I was watching at the time. Clarke picked up the chair and carried it out to an infirmary for disabled furniture which he had lately established in his barn. About half an hour after this, a light paper box, about a foot square, whirled down the stairway. Standing precisely where I had before and for the same purpose, I saw this fall for about the same distance of staircase. I think that no change in the distribution of persons up-stairs and down-stairs had yet taken place. I heard no bells rung at any time that night. I was in Mr. Kellogg's yard that night but heard no bells.

(You say the chairs whirled: what do you mean?)

Not whirling over and over, but whirling around. I noticed that especially. It struck the floor close by the door, within three feet of me. It seemed to strike in the ordinary manner. It didn't bound or whirl after it struck the floor; but was perfectly still. After the chair came down and was broken I saw no one then up-stairs with the exception of Bayley, who came out of his room after each one of these occurrences. Mr. Bayley's door was open all the while and I think there was a light in there. Mr. Bayley was dressed in a long night-shirt that came to his feet. I didn't see his feet. I didn't hear him walk that night.

It appearing obvious that the head of the stairs was the best place for observation, I went up there to watch for the rest of the night, but soon had to give up the plan, much to my regret then, and still more ever since. The three doors, Bayley's, Oxland's and the ladies' open around and into a very

small square, and almost into each other. Anyone occupying that square would be in front of the ladies' door, which to a certain extent at least must remain open. One sick lady lay in bed. Three other ladies, occupying the room, had signified their weariness from prolonged watching. Of course, they might be expected to go to bed at the earliest moment, and then it would seem necessary for them to keep open the door of a room which contained four ladies and a boy. They would not probably, however, do this so long as anyone stood or sat in front of their door, or even sat on one side in the little alcove between their wall and the balusters, where every word of theirs must be audible to him. Therefore, I took the next best post of observation, just in the parlor doorway, at the foot of the stairs. Not long after this, Miss Clarke retired to her room. Bayley was the only gentleman up-stairs. He was in bed when I entered the house, and I only saw him that night after each of the manifestations, rushing out of his room in a long nightshirt that reached to his feet, and speedily retiring each time after seeing what was the matter. The rest of us were grouped in the parlor. Nearly, if not quite all, the visitors had gone for the night. Suddenly, without any premonitory sound whatever that I could hear and to my strained attention, out of a dead stillness, a large trunk shot down the stairway, striking the wall, rebounding to the balustrade, and breaking out a baluster; then stopping at the foot of the stairway, half on the last steps and half on the floor. As I was looking up the stairway at the time, I saw it before it struck the wall and noticed its peculiar motion. Like the chair and the paper box, it seemed to come with peculiar velocity more as a free flung missile, than as a thing dropped or shoved off. That, however, might have been the force of my imagination. Still, I think not, for none of the previous exercises or even this had given me a startled sensation. The subsidences of its motion after the striking, did not impress me as peculiar.

As it struck, and before I stepped forward to see it, I looked at my watch. It was two minutes after twelve o'clock. It was only two steps to the trunk. Oxland exclaimed that it was his and that he had just before left it in his room with the door closed. I rushed up-stairs and saw that his door *was* closed; Bayley's wide open, and the ladies' door more than half

open. Returning immediately, I found Oxland examining the contents of the trunk and the others grouped around him. Lifting up one end of it, I judged its weight to be from 80 to 100 pounds. As mere burden, any man in the house could have carried it a short distance after shouldering it, but, I should think, not noiselessly. It would almost surely weighten and unsteady, if not stagger, his walking. From the point where I stood, almost touching the stairs and seeing nearly their whole course, watching every second for sight or noise, I do not think it likely that anyone could, without my hearing some sound, have opened Oxland's door, come out with that heavy trunk weighting his steps, close Oxland's door, rested the trunk on the railing where we afterwards found the marks of its bottom nails, shoved it over with such great force, as must have been exerted, and have escaped through or into any of the up-stairs rooms. There was some conversation in the parlor behind me, but I was not listening to it. All my attention had been concentrated for some time on the stairway and the small passageway at its head, which was outside of my range of vision.

As we carried the trunk back into Oxland's room and deposited it in its usual place, I noticed the narrowness of the passage between the bed and the wall, along which the porter of the trunk must have come. Some jostling, some noise, seemed to be necessary for its carriage.

Coming out, Vernon called our attention to the lap robe of the trunk which he found lying in a peculiar position on the rail, but as he had picked it up before I reached him, I have nothing to say about that position.

This committee has already noticed that the bottom nails at one end of the trunk exactly fit into the scratches or grooves on the top rail of the balustrade, the other end of the trunk being somewhat elevated at the time; and that the deep indentation in the wall below is exactly in line with the trunk in its straight motion from where it had marked the rail. The question as to whether those marks were made by the bottom nails of the trunk grazing the rail in a continuous motion over it, or whether they are such as might be expected from resting the trunk, where the nails projected, upon the rail, and then shoving it off, is so entirely a matter of opinion founded on general observation, that

it is more pertinent for the committee than for a witness to express that opinion. But I call your attention to one point, possibly bearing upon it. The trunk naturally stood in Oxland's room with its back to the wall. When it reached the foot of the stairs, its back was still to the wall of the house, and the locked side fronting us. As I saw it did not revolve in its downward flight, but in its second impact, with the baluster which it broke, caught back the relative position in flight which it had lost from its first impact with the wall, it follows that when it rested on or grazed the top rail, the back side was still out. Even if its porter or porters in picking it up had turned it around, it must have been returned to its first position with the lock side out either in the narrow passage of Oxland's room or in the square landing place outside within a foot or two of the ladies' door, all without noise. Assured, therefore, that the trunk touched the rail with its lock side out, it becomes a question of convenience in handling and of probability, whether the nail end of the trunk, first and lowest in the continuous motion, grazed the rail, or whether the porter or porters rested the trunk by its extreme verge on the rail before shoving its entire length along, for the nails are hardly an inch from the end of the trunk. If the latter supposition seems slightly inconvenient or unnatural, turn the trunk around, and notice how much more inconvenient and unnatural it would be to rest the nail end of the trunk on the rail with the entire length of the trunk beyond that last inch projecting into space. It is, however, obvious enough, that if the trunk had been turned around and after resting awhile in a more natural way on the rail, somewhat near its center of gravity, had been shoved off, its rear nails would have scratched the rail, but the nails in that case would not have fitted into the marks now visible. Nor would the trunk have reached the foot of the stairs with its back to the wall.

(Was Mr. Oxland's trunk open before the trunk was brought up-stairs?)

Yes sir. We all went there. Some little time, five or eight minutes elapsed before the carrying back of the trunk after it fell. I saw the trunk strike. I saw the trunk before I heard any noise. At the place where I stood it was right in the parlor door, and I had had my eyes all of the time, particularly for half or three-

quarters of an hour, up the stairs at the focal point whence all of these things had come; my eye commanded the whole range of the stairs to the turn at the head. The moment I saw the trunk, it must have just left the rail. I had heard hardly any noise. I saw the trunk before I heard any noise. I saw the trunk strike upon the wall at first, and then bound to the banister, and stand there. There was a noise when it struck the wall. The sound of striking the wall was the first sound I heard. I was all of the while listening though they were conversing behind me. I was concentrating my attention above, because I could not be there. It was an ordinary loose jabber going on in the room. I think it struck the wall but once, and the banisters only once. It came down slowly through the air.

All visitors had retired before this. After the trunk had been opened, and examined, and carried up-stairs, the party arranged for the night. Bayley went back to bed. Clarke, and perhaps Oxland, I am not sure about him, were with Vernon, Frank Palmer, and the [me] the three last named regretting that we had not been so fortunate as to look upon a motion which begun as well as ended in sight as had been reported to be the case on the past evening. The parlor and dining-room were well lit up and both doors were open, of course the hall was perfectly commanded by the eye in every part of it. The others sat around the dining table: I paced up and down the room. We suddenly heard a short, not very loud, but unmistakable scream. It penetrated the house and startled us much more by its quality than by its quantity. To me it seemed to come from a woman and to be a scream of mingled rage and fear. All of us in that room located it in the hall near the foot of the stairs, hardly a dozen feet from where I was walking at the second.

I did not suppose it to come from the outside, but my first thought was to make sure; I ran to the outer door and opened it. The act was instantaneous. I can not believe that ten seconds elapsed before I was on the outer porch looking around. It was a clear night and my eye swept the streets on all sides—the house is on the corner—and saw no one. I looked over the sides of the porch and saw no one. I did not go around the sides of the house, active, before I opened the door. I had not at that time thought where one might possibly have escaped, if he had been especially

of suspecting the Chinaman, nor indeed can I think that the sound proceeded from any but female lungs, wheresoever produced. I am certain that it bore no likeness whatever to what is called the railroad whistle, produced after forking the fingers in the mouth. I am equally certain that its maker could not, before I opened the door, have got away by running unless he dodged around a side of the house, and certainly not by walking. Everything outside was absolutely still. I looked at my watch and saw that it lacked twenty-five minutes of one o'clock.

By this time, there was enough natural screaming in the ladies' room up-stairs. I could distinctly hear Miss Clarke's voice exclaiming hysterically and so loudly as to be audible throughout the house, some such words as these, "See that dreadful woman's white face with her mouth open, coming here." She told her father then and me afterwards, that the shriek seemed to come from that horrible mouth, and that the mouth soon vanished, leaving at last only the grin visible and reminding her of the "Cheshire cat" in the *Tales of Wonderland*, which she had read some time before.

If the sound had been like anything which I ever heard from a man, I should prefer to attribute it to some human devil who did not walk or run along any street, but escaped around the corner of the house. If it had sounded up-stairs and had been less harshly intense in its note, I should like to suppose that it was a sudden ebullition of hysteria from some one of the ladies whose nervous system had been shattered by three nights of sleeplessness, culminating in the unpleasant crash of the trunk. Your examination of the other three ladies in the room ought to settle that point. I can only add that it was a highly unnatural sound and resembled nothing that I ever heard. It had more volume and intensity than I remember in any ventriloquism within my experience.

Oxland was down-stairs after the scream and so was Bayley; Bayley for a short time, and Oxland remained an hour or two. I think it was from two to five minutes after the scream before I saw Bayley. He was down here then. I can't say whether I first saw him coming out of his room or in this room. He was dressed in his night-shirt. The scream seemed to come from about that height in the passage as it would come from the mouth

of a person of ordinary size standing there at the head [foot] * of the stairs.

Nothing of note occurred after this except that at a little before 5 A. M. while I was writing out my recollections of the evening and, at the same time, listening to Clarke, he suddenly stopped in the middle of a word. I looked up and asked what was the matter. He replied, "Did you not hear those taps just now? I did." Vernon said that he had heard six. I was conscious that there had been a succession of some low sounds in the room which did not at the moment distinctly arrest my attention, distracted as it was by the double task of writing and listening, but which had not entirely passed out of consciousness.

That is all. Vernon and Frank Palmer then left, and I waited till broad daylight a little afterward.

One thing I am compelled to add as a matter of justice, I knew the good reputation of all persons in the house, but they were all strangers to me, and I preferred rather to attribute the unknown to the skillful manipulations of sportive human devils than to the objectless pranks of spirits without better business. Therefore all through I closely watched the eyes of them all, particularly of Bayley and Oxland, as eye met eye and face turned to face through the night. I expected to see, when they thought themselves unobserved, an exchange of mirthful recognition, possibly an unavoidable smile. I caught nothing of the kind in all the hours of that night. If they are actors, amateurs are beyond professionals. I saw nothing except what would pass naturally between startled gentlemen and terrified ladies. I am equally compelled to add this: all that I saw, I *can* account for by human agency in collusion; some of it very easily, but the rest only in a very unlikely manner. All my efforts to find a cause for what I saw resolve themselves into the belief, that the choice must lie between the absolutely unknown on one side, and the highly improbable on the other.

(In regard to the tapping: were you in this room writing at this table?)

Yes sir; I was writing here; Mr. Clarke sat at the table talking to me. I think the leaves were down. If the raps had been

* "foot" Miss Clarke's correction.

on or under the table, I think I would have known it. But they seemed to be in the other part of the room. I felt no movements of the house on Saturday night. I was here from quarter before ten until a little after five. Nothing like an earthquake, or anything of that kind.

I have heard the scream produced by one of the witnesses to-night. The scream as he made it this evening on the outside, as it appeared to me standing in the exact place where I heard it, there is no imaginable resemblance.

(Suppose some one had put their heads [*sic*] in the window and made a noise somewhat similar, reverberating in the house, could you not possibly have mistaken that?)

I think not. It was not like any sounds which have been made here this evening, and it was not nearly as long. It was a comparatively short sound.

Transactions of Third Evening.

H. W. Severance.

Testimony of H. W. Severance. May 11th, 1874. 6th day of examination.

(*Mr. Crane.* Please state what you saw and heard.)

We came here I think about eight o'clock, and Mr. McLane accompanied me. We found in the room Mr. Clarke and wife and daughter. We sat in the parlor, and they were telling us what had occurred. We were about to start off when Mr. Clarke asked us to stay awhile; I said, "It is too early;" he said "Yes; they don't commence generally until half-past nine." I said we would wait awhile. We sat here until quarter past nine and Dr. Eells came. He was here fifteen minutes and we were all in that room, when we heard a thumping sound, which didn't seem to be very distinct; and Mr. Clarke says, "Hello, what is that?" Mrs. Clarke said, "Well, I guess the thing has commenced again." I think Mr. McLane and Mr. and Mrs. Clarke started to come into this room. I followed next, and then Dr. Eells. I hadn't got into the room before we heard a racket up at the head of the stairs; and Dr. Eells said: "See that chair."

The thumping was from beneath the dining table. It sounded as though it was under the house. As soon as the Dr. said "see that chair," we all heard the noise then. The chair made a very decided noise. I rushed to the stairway, and got there before anybody else I think. I took about two steps to the top of the stairs, and there I found the chair turned over on the side, the legs sticking through the banisters. It was a small upholstered chair. I took the chair and sat [set] it up on its legs and put it back in the place where they said it belonged, by the bureau. Then I examined the place where the boxes were that they said had fallen; and looked in Oxland's room. When I looked up-stairs, the door to Oxland's room was opened and Bayley's door. I am not positive as to Bayley's room being open then, but I am about Oxland's room. The ladies' was shut. I couldn't see into Bayley's room. There was nothing in Oxland's room. Bayley and Oxland were not in the house then. That was before they had come in. I am pretty sure Oxland's window was shut. Bayley was not in the house then.

Then we came down into the parlor and sat a moment; then I got up and came out here; and Mr. McLane was saying that he heard a bell. I asked him where it was and he said it was a bell in the pantry; that he heard it. They opened the closet door and showed the little silver call bell. I took the bell out and listened, and I could detect no vibration. I said, "Leave the door open and we will sit down and watch." I was sitting at the table reading, and we were listening for the bell in that closet, and all at once the bell in the kitchen commenced ringing with tremendous violence. There was a kerosene lamp on the sitting-room table. I jumped for the kitchen door, and as soon as I got in I sang out to bring a light. Mr. Clarke came in then from the parlor and Mrs. Clarke [was] in this room on the sofa; and Mr. McLane and myself were here, and Mr. Clarke and his daughter were in the dining-room. Prior to this ringing of the bell Bayley and Oxland came in together. I saw them both as they came in. I think they didn't come exactly together, but one preceded the other. They came into this room. They must have come from out-of-doors. Oxland went away to get Mr. Arthur; and a few minutes after he left, the bell rang in this kitchen. Bayley came down while we were in the kitchen, from up-stairs. I cannot

swear, but he went out of this room, and I think he went up-stairs, because we only exchanged a few words. He seemed very much out of sorts and disgusted. It was but a few moments after he left the room, before the bell rang. I couldn't swear whether he went up-stairs or out-of-doors. Mr. Clarke brought this lighted candle and held it up to the bell. I saw the bell, but there was no vibration. I told him, "That bell I don't believe has rung." He said, "It won't ring again," and he got hold of the wire and tore it down. He seemed to be very much vexed. It seemed to follow the casing down under the house. There was a little gauze door opening onto the veranda. It was shut I think. There was an inside door, but I didn't think to see if there was anyone there. I didn't notice the hand bell then. The kitchen was dark. Mr. Clarke left the bell on the table. There was no talk of other bells. I sounded that bell and it sounded like the bell I had heard. I could not have been mistaken. It was not the hand bell. We didn't stay in the kitchen but returned to the sitting-room. After that operation we went into the parlor; and then Mr. Oxland said that the chair he was sitting in gave a jump, but no other gentleman saw it. He had been sitting in the chair but a moment. He said, "It certainly did move. I am not going to sit in it any more." He went across the room. Miss Clarke then sat in it. She didn't say she had seen it move. She said, "I will sit in it." She made no remark as though she had seen it. It was an easy chair. I sat about eight feet from it. I think Miss Clarke was standing. I think Mr. Clarke was in the room then. I didn't detect any noise that it made. I should have heard it if it had raised [risen] and dropped one or two inches. The next performance after that, I think, was three or four paper boxes coming tumbling down with considerable noise. I was in this room then. I didn't see them fall. Then I think the next movement was Mr. McLane's chair. After that I went up-stairs, at the time Mr. McLane went. I went into Bayley's room and said, "Bayley, you are doing these tricks remarkably well. How is it you manage to do them so successfully?" I wanted to draw him out a little. He said, "Why do you talk that way?" I said, "These tricks seem to be all about around in your neighborhood. Why don't some of this furniture jump the other way? None of it

jumps up-stairs." He said, "You know just as much about it as I do." He said, "I believe if people would go away and let the house alone, everything would be quiet." I said, "Aren't you afraid to stay here?" He said, "No; I don't know as I am. If I go away, people will say I am afraid. I'm going to try to get some sleep." He seemed to be rather indignant. I said, "Have you had any tricks in your own house?" And he said, "No." I went out of his room and came down-stairs, and Mr. McLane took up his position again near this chair. I sat with my back near to the front door, watching the top of the stairs for movement. Then Mr. Kellogg was here, Mr. Howard and two other gentlemen, and Charles Palmer. Four of them came and we were talking and laughing. I kept my position. In about half an hour, when I was in this room, I heard a noise and rushed back and went up-stairs, and asked Mr. McLane what was the matter. He told me of the movement of his chair. Then I think he came down-stairs. Mr. Bayley was then in his room in his nightshirt in bed, but every time there was a convulsion, Bayley always got out of bed. Bayley said of Mr. McLane, "Well, I guess that man is satisfied." I had said to Mr. Clarke, "How do you know but that old bureau will come next?" He said there was no danger. I occasionally took my eyes from the bureau but not often. The movement of the bureau and the crash were so instantaneous that it seemed to me there was not a moment of space between the movement of the bureau and the sound. All of a sudden it seemed to be hurled with great violence right against these banisters. I saw it move on the instant, but can't swear I saw it when it started. The crash and movement seemed instantaneous. It came down with great violence and the lower drawers were thrown out flush with the banisters; the upper ones not so much out. The mirror was not broken, but the slab was moved out of its bed a little and had left a terrible dent in the banisters. The mirror hung on a pivot, and turned. Mr. Sherman satisfied himself there was no one behind it. But if there had been any, there was time enough to have got away before we were there; but a man would have had to work pretty sharp to have got away without my seeing him. After I got to the head of the stairs, Bayley came out of his room in his nightshirt and he said, "My God! what is this?" I said,

"That is another one of your tricks." He made no answer to that, but was rather indignant. We all got to the head of the stairs, tilted the bureau over, shoved the drawers in and satisfied ourselves as to its weight. It was very heavy, packed full of clothing folded up. Then we went down-stairs. There I had an interview with Bayley; but I said nothing to him about coming down-stairs during any of these proceedings. I don't recollect where Mr. Oxland was when the bureau moved. Mr. Bayley is very strong and athletic. I don't believe that it is possible for any two men to have got behind that bureau and thrown it as it was thrown against those banisters without some little preparatory noise or movement. That could not have been done, because I had my eyes that way, and I should have detected anything of that sort. I don't think Bayley is a gymnast, but he is a close built, athletic little fellow. Formerly he went before the mast on shipboard, and got very strong and stout. He is unusually quick in all his movements. If he had come into the hall I should have seen him. His door was open all of the time. There was no light on the bureau. After the bureau started I thought it was risky to stand here at the foot of the stairs [witness shows where he stands]. I would have seen anyone if they had moved that bureau. I could not have seen a person sitting on the chair at the end of the bureau.

[Marginal note: Upon trial it is found that the bureau can be moved without the mover appearing to a person standing where Mr. S. was.]

(Suppose a person would [should] very slowly slide the bureau forward, do you think you would have noticed the man?)

It is barely possible. After it was pushed about six inches by a person sitting there, he might tip it over. I am positive it was standing against the wall fifteen or twenty minutes before that. I am sure of that. One more movement that I saw was the chair afterwards. I didn't see the chair when it started, but as it leaped over the edge of the stairway. It seemed to come with a whirling motion end over end. The chair nearly reached me; the striking of the chair attracted my attention. I caught it easily. Mr. Clarke came out and put it in the barn. That is all I saw that evening. The chair moved about twenty minutes after the bureau did. When I first saw it, it came leaping over

the edge of the stairway, and then commenced whirling. It could not have made more than two turns. It didn't go over the head of the banisters. I didn't go up-stairs.

(Who was up-stairs at that time?)

Mr. Bayley was in his room; his door open; no one in Mr. Oxland's room; the ladies were in the front room. I think Miss Clarke was not there. I think they all came out of their room again. There was a good deal of noise with that movement. I think Miss Bemis came out; and there was a gentleman in there a part of the time with them. They got very nervous and frightened.

(Just before the bureau moved, who was up-stairs?)

Mr. Bayley was in his room, and this invalid lady and her attendant. Mr. Clarke was down-stairs. That young man I think was Mr. Fitch. He had gone home before the [chair] came down, and also before the bureau started. He wasn't here when the bell rang. He was here when the first chair came down. When the bureau moved and the last chair came down, the only man up-stairs was Mr. Bayley. Mr. Fitch was in the parlor when Mr. Oxland said his chair moved.

In the early part of the evening when Oxland and Bayley came in, one of them preceded the other. I was sitting at this table here, and Mr. Oxland came in first and Bayley afterwards. About their both coming in from out-of-doors, I only know that when I came in they told me that Mr. Bayley and Oxland were not in; that afterwards I saw them come in from the hall with their hats on; both with their hats on. Oxland took his hat off here in the entry and came into this room bareheaded. I don't know whether they came in the house together or not.

(Didn't you state that Mr. Bayley and Oxland came in after that first chair came down?)

Yes sir. I had no knowledge of their being in the house at that time. I went away after the last chair came down; I think nearly twelve o'clock. I wasn't frightened. The bureau convinces me more than anything else that it was some agency I could not detect.

Transactions of Third Evening.

Mrs. T. B. Clarke.

Testimony of Mrs. T. B. Clarke. May 11, 1874.

(*Mr. Crane.* Please state what you saw and heard Saturday night.)

I was sitting in a chair talking to Dr. Eells when we heard the thumping in the dining-room. We could not find any visible cause for that. We heard that only once, two or three taps. Then there were some bells ringing a little after. I don't know where they were. Then that chair fell from the top of the stairs. I didn't see it. I was here with Mr. McLane in this room when the bells rang. He stepped to the entry door and then to the kitchen door, but we could not decide what bell it was. Most of the time I was up-stairs with the ladies. The crowd had all left in front of the house; and I think I was lying on that lounge when the scream came; or I was in the bedroom, I forget which. I recollect a great crash and going to look out when the bureau tumbled over. I was in the dining-room or parlor. The house was full. The chair that came down after the bureau was the one that broke. I was in this dining-room then, because I recollect the Chinaman came in and asked what was going on; and he went to the hall and down came that chair about that time.

(Just before the bureau tumbled, what men were up-stairs?)

I don't know; nor do I know who was there before the chair came down. The ladies were in their room. I think no one else except Mr. Clarke went out and in occasionally and told them they might as well keep cool. I don't think there was any other gentleman went in there until the scream, when Mr. Clarke went in.

I was up-stairs most of the time, but I was down here when the bureau fell. I recollect picking up the glove case.

I don't remember what time Bayley came in Saturday night, except I recollect Mr. Severance saying, "George, you are too late for the performance:" so it was after some things had happened. He spoke to him as he came in. The doors were all open. Young Mr. Fitch was here in this room that night at

the time of the rapping. He came down-stairs about ten minutes past nine and waited until ten. I was in the room when Oxland said his chair moved with him. I didn't see it move, but I saw him jump. My daughter was sitting in the corner near the what-not, I think. I was sitting across the room in the other corner and didn't see the chair move. I came out here when the bells rang. I couldn't tell where they were. We examined the different bells and none made a noise like it. The bell rang after Mr. Clarke pulled that bell down. I didn't notice the tea-bell or the hand bell. I think the bell rang after this was pulled down, several times; like sleigh bells. I'm sure it rang after Mr. Clarke pulled it down, and I am very sure at the time we went and examined that we found there was no motion to it. I was in the room the first evening when the big chair moved. I was standing by the side of my bedroom door. I stood behind the door looking right at Bayley here. Bayley was near the hall door. The chair was about four feet from Bayley. If he had touched it, I should have seen him. He had a lamp in his hand. One other party was across the room, and another there [showing]. It went around and over very quick. There was no rolling of casters. It was as if there had been no casters on it. We cannot take it up without hearing the casters rattle, but there was nothing of that kind then. It went with a bang, and was instantly across here a few feet. I am quite sure this mark on the wall was made by one of those casters. I didn't see the other chair move, but I took it down from the table after it had moved, and I know no one was here in that room. That is the only one I saw.

Transactions of Third Evening.

Mr. T. B. Clarke.

Testimony of T. B. Clarke, Esq. May 11, 1874.

(*Mr. Crane.* Please state what you saw and heard on Saturday evening.)

The first thing was:—I should think it was about half past eight or nine o'clock; Mr. Severance, Mr. McLane, Dr. Eells and Charlie Fitch were here; Mr. Bayley or Mr. Oxland were not

here. There might have been one or two more here; we were in the parlor and heard a rapping under the floor of this room. We immediately came in. It was a new sensation entirely. Then soon after that they came back and some were in the parlor and some in the halls, and this same chair at the top of the staircase came whirling around. I think Dr. Eells was the first to go up-stairs and see to that. I didn't see that, I think. Neither of the young men were in at that time. Then we were sitting in the parlor again and heard a ringing of the bell which appeared to be in the pantry. Mr. McLane came in and examined it, I stood at the door and listened. The continuous sound kept up for the best part of a minute; so much so that we had time to come in here and look in the pantry. Some heard the bell ringing in the kitchen. That was the time I went into the kitchen and broke that bell down. There was no ringing after I broke the bell. The bell in the pantry rang while Mr. McLane had that pantry door open. I made no examination of the house as to the rapping. But I immediately went out to see if that door was open or closed. I didn't make any examination under the house. That was then fastened with a button; afterwards I fastened it. I simply rushed back and saw the door closed. Next was the chair at the top of the stairs which whirled around and fell down on its side. I didn't see that, though I saw the result. I went up when that chair fell on its face. I can't say who was up there then; not many. When the bureau fell I was in the hall. I didn't see it move. I saw it afterwards. Before the movement of the bureau all of them had been up-stairs.

(Who remained up-stairs?)

There had been a period of quiet between the small demonstrations and the people had got scattered all over the house. Then I was standing very near Mr. Sherman here: Mr. Severance was the first one that got up-stairs; I was next and Mr. Sherman then. I don't know who was up-stairs when the bureau came except Mr. Bayley. I saw him. He came out of his room immediately. The ladies were up there. They didn't come out; none except my daughter came to the door. Mr. Sherman came up immediately and said, "Don't push it back. Let us get behind it." So he got behind it. Mr. Severance and I had hold of it. He made a good examination of the bureau

behind it. And then they stood there some time discussing the whys and wherefores. Then there was a great rush in the house. Just at that moment the two Palmers and Mr. Vernon came in; and the noise was so heavy that the whole yard was filled with people. We had to go out-of-doors and ask them to keep out of the yard.

(What was next after the bureau?)

That same chair took another spasm and turned around and came down-stairs, end over end. That is the time it broke its leg. I was here in the parlor, and saw it just as it passed the parlor door. There was quite a long interval between the movement of that bureau and the chair; perhaps half-an-hour. I had been up-stairs in the intervals in the ladies' room. I was up there most of the time. They were so nervous and excited. I don't think I went to the front window at all. I was at the front door. The next thing that occurred was the trunk tumbling down-stairs. I was in the parlor and saw the trunk just pass by the door; only the lower portion just as it passed the door.

I heard no preliminary noise prior to its coming down-stairs. There must have been five or six of us in there. When the trunk came I think there were two ladies and Mr. Bayley only up there. Mr. Oxland was in the parlor with us. I was in the parlor when Oxland's chair was said to move. It appeared to me that he had lifted it with his heel in jumping. He jumped and said, "That chair is going up with me." We nearly all of us jumped up laughing to see the fright he manifested. My daughter said she thought it lifted. I saw the feet lifted three or four inches from the floor; but I was not disposed to think that the chair had [verily] been [by unseen power] lifted. They were all talking about it. Oxland was sitting a few feet from the door; I was sitting on the sofa, and I think my daughter in that other corner. I think from where she sat she could see all of the chair. He was in front of the table. The table would not have been in her way. After that chair came down, then the small bandbox and a willow basket and an empty bandbox; all these came down together. They were thrown over from the top of that stationary bureau there. They came down and I put the basket and the empty bandbox here under the table in the hall, and the other one I carried up again; the one that had a hat in it. That was a round

box. The flat one seemed to sail in falling. After that there was some chair moved in Oxland's room, and we all went up-stairs to see about it.

Half-an-hour after that this small hat-box that I carried up-stairs and put on the floor came over the banisters again.

Then we came and sat down directly in front of the parlor door. We were all in the parlor then. We had been sitting here for an hour or more. Mr. Bayley had gone to bed; Oxland had gone to bed and all of the ladies had gone up-stairs except Mrs. Clarke; she was on the lounge. We four gentlemen were standing around the table; Mr. Palmer and his cousin, and Mr. Vernon and myself were sitting around this table here; and then we heard that terrible scream. I didn't go to bed at all that night, until half-past five in the morning. That scream appeared to me to be right in the front hall. This door was open. It seemed to me like the last shriek of fear and despair of a female voice. It was like no man's voice. The first note I caught of it I knew it was a female voice and that it was from the other world. It is beyond any description that a mortal man can make. Nothing more occurred after that, that I heard. I heard a kind of rapping, but thought it was nothing but the creaking of the wall or something of that kind. I have never heard any spirit rapping. I saw the chairs move in this room the first night. I think I was standing or sitting somewhere near the table there. The chairs moved three times; one jumped up here several times, and moved two feet and went spinning around to the hall door. Then another one a few minutes afterwards started here, and shot across the room. The first time Mr. Oxland was sitting over near the window, Mr. Bayley was near the piano, I was standing there and my daughter here [showing]. I saw the chair when it started distinct from everybody. There was no person near it. It started and jumped up and went over across the room. When it stopped I looked at it and put it back. I didn't examine them with reference to any trickery or wires. I looked upon it as utterly impossible. I only knew that it jumped as quick as a flash; and the whole thing was done. I am absolutely sure that it rose from the floor; that was as distinct as possible. The chair kept its position and raised up. The third movement was of this big chair.

Bayley was standing up not far from it, and it shot out here in his direction, and he ran behind the table to get out of the way of it. We laughed at him and asked him what he was afraid of. He said he didn't want the chair to come at him in that style. Bayley was leaning right against the hall door post with a lamp in his hand. He said, "Well, I am going to bed, and I won't get up again." Quicker than a flash this chair jumped up from six inches to a foot, and it went around two or three times and landed about six feet away.

(Where were the other parties sitting at that time?)

Mr. Oxland and I and Bayley were several feet from it. I don't remember where my daughter was then; Mrs. Clarke, I think, was standing at her bedroom door talking to us at the time.

**Transactions of First Night (Continued). Testimony of
Charles Oxland. Taken Down May 11th, 1874.**

(*Dr. McLain.* Please state your recollection of the movement of the chairs while you were in this room the first night.)

The first movement that struck my attention particularly was the chair that was raised in the air, and seemed to revolve rapidly in the air; and was landed over near the piano; about ten feet. It seemed to land perfectly straight on the floor. It came down on its feet and remained perfectly steady. I saw it from the time it started. I had a full view of the chair. I forget then whether I was sitting or standing; but I retained my position during the whole time. Miss Clarke and Mr. Bayley I believe at that time were talking close by the piano. The chair went toward them; up somewhat nearer to them. It was quite close to them, when it stopped. If I remember it was between me and Miss Clarke and Mr. Bayley. Mr. Clark was in the room and standing with his candle near the bedroom door. I simply looked around it, not to take it up at all. It didn't occur to me there might be any trick. The whole thing seemed to me to be so impossible that a chair could make such a revolution and go through such a motion by any artificial means, that I didn't think it necessary. My only remark at the time was that "I didn't like

this." It seemed to be an overcoming of natural laws, and the thing remained there just in that position.

After that I have an indistinct recollection of the motions: there was [were] several motions of the chairs in the room, but I could not place any one to give a distinct statement of where it moved. I know it was the same style of chair moved in the room. That one was particularly marked by me; and thinking of that I suppose I didn't mark so closely, the movements of the other chairs as I would otherwise.

I was not here on Friday night. I was here about half-past ten or eleven o'clock on Saturday. Then I came in and they stated to me there had been some movements of the furniture. I had been over to Mr. Arthur's, and I was talking outside for awhile. Some gentleman came in with me, I don't know who. No one came with me from Mr. Arthur's; nor did there the first time, because I had come from town. I came back alone. There was quite a crowd there about the house. Then Bayley was in bed; that is they said he was to bed. Before that I had left him at Mr. Arthur's where he had been playing billiards with me. It was after ten when I left him and he was playing with Mr. Arthur then; then he came home, and had been home some little time when I came. When I came there had been some chairs come down-stairs. And they had heard a noise behind the sofa. I have arrived at no theory in the case. It seems to me to be entirely unaccountable. I would be unwilling to allow it was anything like spiritualism. I most decidedly remember asking the men who went up-stairs first if the door was shut; and the first answer I received was yes. Yet I could not vouch for it myself, because I think a dozen had gone up there before me. There was such a confusion there might possibly be a confused idea of the exact position of that door, whether it was open or shut. I didn't examine the things inside that night. Next morning, Sunday morning, I took out half-a-dozen books which would weigh perhaps five pounds. Then it [trunk] weighed eighty pounds. Considering the weight and distance, it would be an enormous velocity, squaring the distance.

[Mr. Oxland opens and closes his door quietly.]

When the basket of silver went down the staircase I was standing in Bayley's door, and Bayley was standing beside me. The

first impression I had, that was in the air. I had a large lamp in my hand.

Testimony of Mrs. M. L. Fitch, San Francisco, May 12th, 1874.

(*Dr. McLain.* Mrs. Fitch, you were at Mr. Clarke's house in Oakland at the time of these manifestations and had been staying at the house some time?)

Yes, sir; I had been there since the first of November.

(Nothing happened in your room when these manifestations occurred, during the entire proceedings?)

Nothing at all was disturbed there.

(And you saw only this one thing, the bureau after [it] had fallen?)

That is all, and one chair [third night]. I saw the ends like that when it came up like that. I didn't see anything until I saw that go up that way.

(You didn't see it moving?)

No sir; I saw my son pick up the chair. He was in the hall outside the door. The door was closed when we heard these noises but I went there quickly to see what was taking place, and I saw that. The door was closed at the time the bureau tipped over, and the time the trunk went down.

(There has been some difference in the statements concerning that. Your recollection of that would be better than that of others?)

I kept my door entirely closed, because I felt that [if it] was shut that I was more secure.

(Do you remember hearing any noise in the hall, just before the bureau went over?)

Well, yes sir; but there had been other things going on.

(You have no recollection of hearing anything in connection with it?)

No sir.

(Nor at the time the trunk went out?)

No sir; I didn't hear the slightest sound. I have no means of knowing whether Mr. Oxland's door was open or closed, or Mr. Bayley's.

(Have you any recollection or knowledge of any person being in your room up-stairs when the bureau went over?)

I don't know anybody being up there except ourselves. We were keeping very quiet indeed in our room. I was in bed. I had not sat up for weeks before that, and I know if there had been any movement at all I should have heard it, for the rooms are built closely connected. I should have heard any sound.

(You never had witnessed any such manifestations before?)

No sir; never saw or heard anything in the world like it, and never wish to again. I have never taken the slightest interest in these matters, or given it a thought.

(You heard the scream?)

Yes sir; I should say I did.

(That was after these other things?)

Yes sir; some hour or two I should think, I don't know precisely the time, I didn't look at the time.

(You don't know definitely the time it was?)

Only what I was told. I think Mrs. Clarke said to us up-stairs that it was about two o'clock. I was awake at the time, I had not closed my eyes and did not until daylight. The house was still, perfectly quiet. Everyone was in their rooms [his room] I think at that time. The persons in my room were all of them in bed.

(You don't know whether asleep or awake?)

I know my sister was awake, and I know I myself was awake, but we were lying very still.

(Well, this scream came very suddenly?)

Yes sir; very.

(Was your door open or closed at that time?)

Closed, as it always was.

(Well, can you describe this scream, anything like what it seemed like?)

Well, it has been described. I could not give any different description than what has already been given.

(We want each one's impressions.)

It seemed like a fearful shriek; like somebody in fearful agony.

(Loud and shrill?)

Loud and shrill and long.

(Like a human voice?)

Yes sir.

(Like a man or a woman?)

It seemed to me to be like a woman's voice. I know I said at once, "That is a woman's voice."

(Did it suggest to your mind any person? Did it sound like any voice that you know?)

No sir; it did not.

(There was one statement, that it sounded something like Mrs. Bayley's voice?)

I heard nothing of that kind. I heard no one state so at all.

(Well, after that what occurred? Anything further?)

Nothing; it was perfectly quiet all night after that.

(You feel quite certain that no one of the persons in your room in their sleep could have made that noise?)

No sir; oh no!

(You were all naturally of course a good deal excited before this?)

No; I am very much surprised that we were not excited. I didn't feel at all excited, or frightened. I felt that it was something unaccountable, but still I didn't feel alarmed, I could not say that I was frightened. I think that in the morning I felt worn out with fatigue and exhaustion and want of sleep for three nights and felt nervous in the morning, but during the night I think I was as quiet as anybody could be; as any of the rest of them.

(Do you remember what time your son came over that day?)

He came over I think in the six or half-past six boat. He got there about seven o'clock I should think.

Miss Bemis. I do not think it was as early as that.

Mrs. Fitch. He left there at twenty minutes past ten, about that time he went away from the house, and he tells me he waited probably five minutes at the depot.

(*Dr. McLain.* He would naturally leave the house about ten o'clock.)

Yes sir.

(And I understand you, the bureau or trunk had not come down-stairs, when he left?)

No sir; he merely saw a chair or two fly around, and when that chair fell there he was standing in the hall near the door.

He was standing in Mr. Bayley's door, so when he leaned over to pick up that chair I saw his head as I was lying in bed, on the side next to the window.

(When the chair fell you didn't see anything?)

Only the end.

(You didn't see it as it began to fall?)

Only the ends raised up.

(Did you see Mr. Bayley in the hall at that time?)

I did not.

(You saw nothing more, but you heard the noises?)

No sir; I saw nothing more.

Testimony of Miss A. B. Bemis. Taken Down May 12th, 1874.

(*Dr. McLain.* You were at Mr. Clarke's house in Oakland during the whole of these manifestations?)

Yes sir.

(Where were you most of the time during these occurrences?)

Up-stairs with my sister the first night, in bed.

(In bed when the affair began?)

Yes sir.

(Did you hear the ringing of the bells that first night?)

Yes sir; I heard that very first I think.

(What was your impression as to what it was?)

I supposed at first that it was the door-bell, it sounded more like that than anything else, but I learned afterwards it was not.

(In your recollection of it now, do you think of anything in it that sounded different?)

No sir.

(You still would have the impression that it was the door-bell, but for other occurrences?)

I should never have thought to the contrary, but what it was. But the sound passed out of my mind. I never thought it to be anything else. I think this was between eleven and twelve. I had retired.

(Do you remember how many times the bell rang?)

I heard it twice.

(In connection with it did you hear any opening of doors?)

No sir. I supposed it was some boys rung [rang] it and ran away again, and listened for the footsteps, but I heard none. I heard no sound like footsteps, or the opening or closing of the gate. I listened for it, but didn't hear it.

(You were not out of your room?)

Yes sir; I saw the door when it had fallen, after hearing this crash I saw the door down. I went to the door, and they were holding it, Mr. Clarke and others.

(Do you remember what persons were present, when you saw the door?)

Mr. Clarke and Mr. Bayley were at the door, and Mr. Oxland was sitting on the stairs, and I looked over the banisters; there were no persons from outside the house there. The door in falling made a great deal of noise.

(Long continued?)

No sir; a crash, as anything would falling heavily.

(You saw nothing of the other things that went down-stairs that night at all?)

I don't remember of anything else. I heard noises.

(On Friday night where were you?)

I was in the room, I was up when these disturbances began, had not yet retired, I think it was about nine o'clock. The first thing that attracted my attention was the chairs going over the banisters. The first thing that occurred the second night was when Miss Nellie came up-stairs, she says, "I am coming," and then we heard a chair fly, that was the first thing we heard. That was between 8 and 9 o'clock. I know of no manifestations of that night, previous.

(Do you know of any persons up-stairs? You two were in your room?)

Yes sir; Mr. Bayley had come up-stairs, I think he was when the chairs went over. I think I heard some person, we were so occupied with what was going on that we didn't pay attention to persons immediately about us.

(But so far as your recollection on that point goes, there may have or may not have been persons up-stairs?)

Yes sir; I think Mr. Bayley was out of the house. I cannot say. I do not think he was there the other time.

Mrs. Fitch. I was in my room, and did not see, I only heard

what was said or done, I don't know positively. I know it was my impression that he came up early that night to go to bed and that Mrs. Bayley came up and went down again. Mr. Bayley may have gone down-stairs after he came up.

(*Dr. McLain.* Your impression agrees with that?)

Yes sir.

(You have strongly the impression that he was not in his room?)

I think as she says, he was not in his room.

(But he was in his room at the time the first chair went down?)

Yes sir; I think he was up-stairs just before Miss Nellie came up, then Miss Nellie went down and he went down-stairs, and after that there were several things that were knocked over when he and she were both down-stairs.

(Have you a distinct knowledge or recollection of the position of the various persons after that, on Friday night?)

I think they all came up to their rooms, there was nothing happened very late the second night. There was little done the second night there. Saturday night I was still at Mr. Clarke's.

(That was the great night of the feast?)

Yes sir. That was high carnival.

(As near as you can remember at what time did the manifestations begin?)

Between eight and nine o'clock [Saturday]. The first thing that attracted my attention was the chairs travelling on the stair-way, the chairs and boxes going over.

(You saw none of those in actual motion?)

Yes sir. I saw the chair in motion.

(In relation to their travelling, which was it? There were two or three went down and moved?)

Yes, but this same one moved twice.

(Was this the first movement of it or the second?)

I saw the first movement; at this time it did not go down-stairs, it simply fell at the top of the stairs. I was standing by the side of it, in the hall; I on one side, and my nephew on the other.

(This was the time that Mrs. Fitch speaks of seeing it fall?)

Yes sir. It was so near that it hit my dress. The chair was

standing just at the head, and I was standing at the door, near the door from our room. My nephew was standing on one side of the hall in Mr. Bayley's door and I was standing over opposite here. I was faced towards the door. Here stands the bureau, and here the chair, I was facing before towards the bureau.

(How near to the chair was your nephew, when it fell?)

Very near.

(At that time when your nephew was present there were no persons but yourself and your nephew, was Mr. Bayley present?)

No sir; he was in his room. I saw him a half a minute before in his room. I was in there when that occurred. I know the boxes went over first, but I didn't see them. At any rate when the noise came he said, "Miss Bemis, what is that?" And I went in his room and told him, so that occurred when he was in his room I know.

(Was your door open when these boxes went down?)

Yes sir; I think so.

(You were with him when the boxes went over?)

Yes sir; because I know Mr. Clarke came in and said, "My daughter Louise's box is going out. Louise's things have begun to ride and run, it was her hat box."

(Was your sister in the room?)

Yes sir. The door was shut because I remember Mr. Clarke coming up. I think I was in my room and the door was shut. I went out after that. I am confident I was standing in my door when the chair moved.

Mrs. Fitch. I know she was, because I saw her, and I saw my son bend over to pick it up. I could see his head.

(Could you describe the antic which the chair performed?)

Miss Bemis. I don't know. It gave a twist in this way and over it went.

(Did it seem to you at all to rise up over the floor?)

I didn't notice that it did, to any height. It turned over in this way.

(Did it make a noise, or lay [lie] still?)

It made about as much noise as a chair would naturally make in going over, quite as much. I said it reminded me for all the world of a cat in a fit. Just whirling that way.

(This chair could not have been tipped over by accident by any of you?)

Oh, it could have been, but it was not. There was no tipping about it.

(Could any person have thrown the chair, you are confident you would have seen the person from where you stood?)

It was not possible for them to do it.

[To Mrs. Fitch:] (Did you or your son make any examination of the chair afterwards, such an examination as whether there were any strings on it?)

No, I don't know that they did, I did not.

Miss Bemis. I didn't have any such suspicion that there could be anything of the kind, any more than any chair in our room. It was one taken out from our room, and placed there.

(Taken out that evening?)

No sir; shortly before.

(Nothing was said of any such examination?)

Yes sir; afterwards I heard that Mr. McLane had examined it. But at that time no examination was made that I know of. There was an examination made of the chair that Mr. McLane sat in when he came up and said the bureau went over. He sat down in the chair. I saw him take his seat there, and he said, "Well, I am going to watch that," and I saw that chair also after he got up twist in the same way.

(Was that the next thing that you remember that occurred in connection with this?)

I didn't see the bureau go over but I saw it an instant after it went over, I was in my room when it went over, and the door was closed.

(Do you know if there was any person up-stairs besides your sister and yourself? Mr. Bayley the same as he had been?)

I could not say, I saw him a minute before. I was not looking at him at the instant, but I supposed he was in his room.

(Then the next thing you saw was the movement of the chair which Mr. McLain had been sitting in?)

Yes sir. I was in the hall when that happened—I was just inside of the room, standing near the door of the room, by the hall door. The door was open wide, to its full width, and the chair stood partly in front of me between the two doors.

(Did you see the movement of the chair all the time from the time it began until the time it stopped?)

I didn't see it when it went down-stairs. That was the chair that stood by the end of the bureau. I saw it at the beginning of its flight, saw it turn. Mr. McLane sat there and Mr. Bayley was in his room. Mr. McLane had just rose [risen] from it. I know it was the chair he had been sitting in, for there was no other there. He arose from the chair, and stepped one side, and subsequently the movement occurred.

(That must have been another thing, subsequently. He says that he had been sitting in that chair, and that Mr. Oxland came up-stairs and said that they had heard from below some sounds in his room, and he went in to see what those sounds were, and Mr. McLane just stepped in after him, and as he rose and turned to go into the room the chair on which he had been sitting performed this antic. Does your recollection chime in with that?)

I recollect Mr. Oxland's coming up. I heard him speak.

(That chair on which Mr. McLane had been sitting, as we understand from him didn't go down-stairs but simply whirled around and fell?)

It fell a little out past me toward Mr. Oxland's room.

Mr. Clarke. That is the chair that went down-stairs afterwards. It did go down with a separate movement entirely. That was after Mr. McLane had left the house.

(When he was examining the bureau the chair moved and he turned to go to Mr. Oxland's room, the chair he had been in, he was hardly out of it, it almost turned with him?)

Miss Bemis. Yes sir.

(And fell down almost in his way?)

Yes sir.

(Next after these chairs moving what do you remember happening?)

After these chairs, then came the bureau. Our door was closed at that time. I didn't see the bureau move. I saw it the instant it stopped moving, I went to the door and opened it instantly. I saw no person there. They were coming up-stairs.

(When your door was open did you notice the other doors in the hall?)

Yes sir; Mr. Bayley's door was open. Mr. Oxland's was

closed. I think I saw Mr. Bayley as I came out. I didn't see him when I first came out. When they were examining the bureau and putting it back, I saw the gentlemen there; I can't be positive that I saw Mr. Bayley there at all. I saw nothing more that night. I didn't see the trunk. I didn't go out at all; I heard the scream, I am quite sure that I was awake when it began. It was a frightful scream.

(It frightened you all?)

Yes sir: I was frightened then, and I jumped up. I was alarmed then I must admit. The door was closed then.

(Where did the scream seem to be?)

It seemed to be in the room.

(It didn't seem to you at all like any instrument?)

No sir.

(Did you hear those boys outside any time during the evening, whistling?)

No sir; I didn't notice them at all. This could not possibly have been that. I remember of nothing more having occurred that night. I came away from Mr. Clarke's the next day.

End of the testimony of all. E. C.

SYMBOLISM IN MENTAL PROCESSES.

The theories of Freud have recently exalted symbolism in dreams to explain their character and to diagnose certain types of disease. The dispute about Freud's doctrines still rages in the medical world with strong advocates and strong opponents. Some deny that dreams are symbolical at all and endeavor to explain them by secondary stimuli, that is, stimuli that would not be correlated with the same mental phenomena in normal life. But the Freudians have made out a strong case, whether we choose to regard it as conclusive or not, for the symbolic character of certain dream experiences. What puzzles the usual critic and psychologist is the alleged extent to which this symbolic character of dreams is carried.

But I wish to call attention to a few facts which show that symbolism is one of the most extensive laws of mental action in normal life. I enumerate them with brief explanations. (1) There is the method of conveying information from an educated person to an uneducated child. The terms familiar to the educated mind are not intelligible to the uneducated and all sorts of roundabout processes have to be adopted to make ourselves intelligible. (2) There is the symbolic method of endeavoring to make the ideas of one scientific department intelligible in another. The terms of mathematics do not have the same meaning in physics, tho there is a symbolic connection between them. It is the same between music and pictorial art. One has to choose terms in both arts to suit the common effects on the mind, and to make these effects intelligible to the layman those terms have often to be chosen from the most ordinary tactual experiences, where the only common link is the emotional accompaniment. (3) Language is a universal symbolism and is the means of making the experience of one sense convertible in terms of another or intelligible by means of constant association. Language is the use of sounds to denote visual

and other experiences. They are purely symbolic. (4) But it is the fourth circumstance that is the most important here. It is that the dream life involves a certain amount of dissociation and this precipitates upon the mind the necessity of establishing new connections of a symbolic character to make its ideas intelligible.

We have a certain amount of anæsthesia in sleep and we may often have some of the senses awake while others are asleep, or partly awake—sensibility dulled—and others more or less awake. In this condition the normal conditions and connections are disturbed or severed, and the mind would have to alter its associative contents to make the experiences of one sense intelligible to another. Suppose that touch is asleep and vision awake, the subconscious stimuli that affect the sensorium will not be followed by the usual reaction and the associations will have to assume a new symbolism to make the meaning of things in any way intelligible. The interpretation of auditory experiences in terms of visual and *vice versa*, even in normal life, involves complicated symbolism, and in a dissociated condition the process would be still more complicated, so that we should expect the dream life to be full of symbolisms even quite different from those of normal life, tho different mainly in complications and remoteness of analogies. It is quite possible that the lines of association in sleep are different from what they are in normal consciousness. In the latter the lines of connection and suggestion would follow naturally the direction of least resistance and this would be along the connections of the most frequent sensations. But in sleep and under anæsthesia this line would be modified so that what had been between vision and hearing in normal life might be between hearing and touch in sleep and in this roundabout way with vision and only the subconscious data of normal life in the foreground of vision. This would increase the liabilities of symbolism even of a unique type and not easily reducible to the images and forms of normal experience.

If this be true we may well understand that there is a large general basis for the Freudian doctrine and it will only be a question of rational interpretation in any special case to

fix the degree of correctness of his general point of view. I doubt if all dreams are purely symbolical. I think some are the direct reproduction of normal memories, but even these may be interfused with symbolic elements. But it is not our purpose here to work out this idea. It is enough to suggest the general law for normal experience and that it is simply modified by the dissociations of anæsthesia and sleep.

I have remarked this general law also because there is some evidence that many supernormal phenomena are under the limitations of symbolic methods. This is especially true of premonitions. But it is also true of the pictorial method of communication with the dead. Here the medium or control has to take these pictures as symbols of something and interprets them accordingly. How far this symbolism applies I do not know, but it is a factor of the problem and the work of Freud only calls attention to facts that may have a wider meaning.

PROCEEDINGS
OF THE
AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

A CASE OF MUSICAL CONTROL.

By James H. Hyslop.

Readers of the *Journal* will recall the Thompson case of "Veridical Hallucinations", (*Proceedings Am. S. P. R.*, Vol. III) in which the dead artist Gifford figured as suggesting the problem of obsession in a form that was apparently harmless and indicating communication with the dead in a unique form. The case of Miss De Camp under the inspiration of the late Frank R. Stockton illustrated the same phenomenon in the form of literature (*Journal Am. S. P. R.*, Vol. VI, pp. 181-265). Another case of a dream, tho it did not suggest anything like obsession, did show that phenomena that we should ordinarily attribute to hypnogogic illusion had the credentials of a supernormal source the moment we took the gentleman who had the dream to a psychic, when the incident and others were verified by the same personality that appeared in the dream. (*Journal Am. S. P. R.*, Vol. VII, pp. 698-706). A fourth is on record. All these instances were such that any psychiatrist would have referred the phenomena at once to subconscious production, secondary personality, and would never have suspected that the facts had any other origin. Indeed, in the case of Mr. Thompson, two physicians diagnosed it as incipient insanity and were as much surprised as any one could be to find that the theory of spiritistic influence might show simulation of insanity without having any real traces of it. All of them, however, without mediumistic experiments would have baffled any man to explain them except by secondary personality or dissociation

and subconscious phenomena. But mediumistic experiments under test conditions revealed evidence of the supernormal where there was no superficial evidence of it in the subjects themselves. That is, the experiences of the subjects carried no proof that they were supernormal. The alleged controls might be interpreted possibly as dream fabrications or subconscious productions and memories modified by imagination and allied functions. But the moment that the subjects of these experiences were taken to a psychic, without the slightest knowledge on the part of the psychic either of the facts or of the persons brought to her, the alleged controls appear and accept authorship of the phenomena in question. What was apparently subconscious in the one situation became undoubtedly supernormal in the other, and their unity implied rather forcibly that discarnate spirits were the cause in both sets of phenomena.

The present case is of the musical type. The lady wrote to me in October, 1912, the following letter which explained her experiences to me and I put them on file for preservation, hoping that some time I might try such an experiment as this article records.

October 16th, 1912.

Dear Sir:

You will pardon the liberty I take in addressing you, but being unable to make myself understood in the light I wish, I am writing you hoping you can help me as I have read all your articles on the subject which seems to be in the minds of so many all over the world.

Let me say first I am not a spiritualist altho all my father's people were, my grandmother and father turned out of the Congregational Church for their belief. I have never attended any meetings on that line, altho from a child I have been able to see things and as the years have gone on I seem to have grown stronger in that way. I should have written people (instead of "things") who have died before I was born and I did not know ever existed. You will pardon my bragging, I am sure. The

reason I speak of this is to lead up to the subject which interests me most.

About three years ago I began to write [automatic writing]. The one who comes to me is Emma Abbott, the opera singer, whom I never saw in my life. When she first came to me, I asked her why she came to me, and she wrote: "To help and to save". I am a young girl entirely alone in this world, all my parents left me was a fairly good voice. I have been unable to make much progress for lack of means, altho I have studied some. Miss Abbott has been my teacher and a great help to me ever since. As I have no home of my own I board with a friend who lives in the country.

About two years ago, one winter evening my friend and I were alone and I was trying a little writing. There came a message and as the writing was very strange, I said who wrote this. The answer came 'Prof. James'. As I had never heard of the man in my life, I said: 'Who?' Miss Abbott wrote 'Prof. James of Harvard?' As I have never told of my writings to any one for fear they would think I was crazy, I was afraid to ask if there was such a man. Not thinking the message was right or of any importance, I destroyed it. It was on Mathematics. A few months after that I read in the paper (Boston Sunday Post) where a woman who lives in Randolph, Mass., had received a message from Prof. James, the first ever obtained, but you see I had received a message before this woman and had not told of the same.

In my writings lately I do not seem to improve. Sometimes the most important will be the word I cannot get. What I want to know is, what can I do to improve? Can you advise as to the books to read or study? Ought I to attend meetings?

I will send you a message I received from Miss Abbott the other day, also from or supposed to be from Prof. James. Of course I know about Miss Abbott and what she has done for me, but as to the message from any one else I have not much faith. They do not dot their 'i's or cross their 't's, so I have done as near right as I could read for the writing is so faint I could not make it out. Now if this message is right or wrong do not mention it to any one and I will tell you why.

Last winter Madame Nordica heard me sing and took very

kindly to my voice, so much so that she has arranged for me to study with a teacher in New York this winter. I do not know her ideas on this subject and am afraid, if she knew who has given me most of my instructions, she would lose her kindly interest. Altho I fully believe Miss Abbott sent me to Madame Nordica, for when I talked with the Madame, she repeated Miss Abbott's words word for word. As I shall be in New York this winter, I would like to study along this line too. So if you can help me, as I feel I am as much in the dark as ever. Rest assured it will be greatly appreciated.

Yours respectfully,
IDA RITCHIE (pseudonym).

The automatic writing alluded to in this letter was as follows and is dated October 14th, 1912.

"Emma says Prof. James finds the life nearer God's plan than he ever dared to conceive. Many seek but do not find in every walk of life so tire not for some day you in your humble life will give to your word the message which he is striving to give. God's own time must be man's time. Live your life in this way neither from the right or left turn but the light which you will see and know is before you will give you your word which will be for all human kind. follow as the night follows day so will the light thrown on your world. William James will not Prof. James for there are no professor here. God * * but will W James Prof Jam... [ran off paper] James * * Jams James William James.

October 15th, 1912.

William James Mind better Mind better the law the law of God rather than man. Mind the law as [?] of the trees the [y] fall no matter how beautiful or how strong or large the trees. So do well thus wastes man the hour glass is every man's life but we live again like the sturdy oak in life made perfect. by improvement James finds the road easy although there have

and are lessons to learn in wider broader fields laid out by God's own hand fenced around by God's love. James lives my brother lives lives Asking brother where my pen [pin] is. James says God our father makes out our degrees leading us on to that star that will always shine you know what Emma girl has done well James."

These alleged messages from Professor James do not present evidence of identity in any form that is scientifically recognizable. After making allowance for the characteristics of Miss Ritchie's subconscious influences, which are the same in general as in all her other automatic writing, there are a few recognizable touches, vague and general and interfused with Miss Ritchie's mind, of thought that is like Professor James, but whether due to chance or not is not determinable. The fact that Miss Ritchie had never heard of the man when she got her first message is a matter of some interest and it is unfortunate that she did not preserve the message, tho I think it would have had no other character than an announcement. Her mediumship is too undeveloped for much more than this, and the significance is that Professor James should be mentioned at all, or that any characteristic whatever of his mind should be able to penetrate or interfuse with her subliminal action. We cannot be sure that it did, and only much familiarity with the phenomena would suggest even the possibility that he was present and trying to communicate. The material, however, is chiefly important as showing that Miss Ritchie is an automatist in writing as well as in musical control.

As Miss Ritchie is an automatist I did not rely solely upon her evidence for her own experiences as narrated or for her qualifications as a singer. I sought corroboration in regard to these experiences and also regarding her statements about her education. It seems she had sung with decided approval before the public and that she had had no adequate musical training for what she did. This was according to her own statement. The following letters sent to me corroborate the story told me by Miss Ritchie.

March 15th, 1914 [1913].

Dr. James H. Hyslop,

Dear sir:

Yours of the 6th received. Miss Ida Ritchie has been under my management on and off for a long time. She sang recently at a large Boston Theatre for a number of performances with big success. She was encored repeatedly at every performance.

We think she has a splendid voice, and this has been proven many times by the hearty indorsement given by the public and the press as well. If there is anything further I can do for you in the matter kindly advise.

Very truly yours,

CHAS. F. ATKINSON.

Lowell, Mass., Mar. 18th, 1913.

Dr. James H. Hyslop,

Dear sir:

Yours of recent date received. I was away when the letter reached my home. In regard to Miss Ritchie's knowledge and education in music, will say she has never had the education she should have had for the positions she has filled. I have often wondered how she got along with so little. She has a fine voice and is musical and has managed to get her living altho handicapped through lack of real knowledge.

In regard to the table tipping, raps, writing, etc., I have not witnessed any. I have never encouraged her to demonstrate for me.

Yours truly,

MRS. FRED. RICHARDSON.

March 10th, 1913.

Prof. James Hyslop,

Dear sir:

Your letter received regarding Miss Ritchie, and I will hasten to reply. The table tipping I do not know much about as she

and myself were never very successful with it, tho we tried several times.

Miss Ritchie not having any near relative has been making her home with me for the past six years. About three years ago she began to write and I have usually been present when she had done any writing, except when she was in New York last winter. Very few know of her writing as we did not wish to be called crazy.

Regarding her education I have known her from a little girl and never knew of her taking more than a quarter on the piano, when, I should say, about ten years old. Regarding her vocal lessons she has taken a very few, say two months one year and perhaps one or two months another year from time to time, and not even that she has lived with me (six years), and to my knowledge she has never had a piano to practice or to learn music in any way. If I have not given you the information you desire, please to advise me.

Yours respectfully,

E—— B——

I withhold name and place of informant in order to conceal the identity of Miss Ritchie. From another lady I received the statement that her singing in the Boston theatre was excellent and indeed remarkable "considering the bad condition of her voice, as she could hardly utter a sound" before she began. She was suffering from cold and tonsilitis. The informant states that she was encored three times.

The important point which I have here to make is not the remarkable excellence of her voice and singing. So far as the problem before us is concerned they may not be good at all. What I am trying to bring out is that it was not proportioned to her education. That is all that it is necessary to do in order to establish a phenomenon not easily explained by the usual hypotheses and it remains consistent with the claims made by the automatic writing of Miss Ritchie and Mrs. Chenoweth. Normal education is the usual explanation of any excellence whatever beyond original endowments. But when the excellence is greater than we find in the average person with the proper education and yet not accompan-

ied by the corresponding education in the subject of this excellence, it becomes a phenomenon of some psychological interest, tho it may not be in any respect miraculous. It is at least anomalous and perhaps sufficiently so to harmonize with the hypotheses suggested by other more important and evidential facts.

The public thinks that, if the discarnate influence the living at all, they must do remarkable things. This assumption is without foundation and may be set down to absolute ignorance of the problem. To the present writer it would be better evidence of such an influence to find the result inferior to that of the normal person. The consequence is that I am not impressed with any exceptional excellence in such cases as much as by the relation between normal experience and the actual result. All that I wish to indicate in this statement of the facts is that there is some apparent discrepancy between the girl's education and the degree of her singing. That is, she sings better than one would be expected to sing with so little training. When that fact is established, moreover, it proves nothing at present except an unusual phenomenon. It is only what would be expected, perhaps, from the evidence of automatism in the girl's work and what was obtained through Mrs. Chenoweth.

The following narrative is of some interest on any theory of the personal experiences of Miss Ritchie. It was sent in a letter to me which was not dated. But it was written after she had begun her sittings with Mrs. Chenoweth.

"Do you remember my telling you about two years ago of my seeing a woman in my room, in broad daylight, and that she turned around and faced me. She was either looking in the glass or at things on the bureau. You remember I told you she was dressed in white and had a white veil on, and seemed to me to be draped in a peculiar way. Either the veil hid her face or I was so frightened I did not see her face. Any way, that night Mrs. B. made up a bed for me in another room and it was months before I dared to sleep there again. Poor fool me: of course, I can say that now! Well, ever since that time, Mrs.

B. and myself have tried to find out who the woman could have been, but have never been able to explain it. All I could say was that she looked like a bride.

Now I have another surprise for you. In the old papers and clippings I found this—'Emma Abbott wore in her coffin a part of the handsome veil she used to wear in her performances of Juliet. This veil she brought from Paris and she was wont to call it her mascot, because fortune favored her from the moment it came into her possession. At death half of it was cut up into souvenirs for the members of her troupe.'

When I read it to Mrs. B., the tears came to her eyes and she said: "Oh I'm so glad you found that, and I said, 'Why, do you see anything pertaining to Miss Abbott?' Mrs. B. said, 'Why there is your woman with the veil on that you saw in your room and surely it must be.' If I had not been so frightened I think she would have spoken, but I slammed the door together and put for the sitting room."

Inquiry shows that these papers were not collected and preserved by Miss Ritchie with Miss Abbott in mind. They had been collected by her Aunt and kept for years. The clippings telling the incident were found among a lot of other papers, receipts, calendars, pieces of poetry and similar things, and were found only accidentally, so that there is no probability that Miss Ritchie had ever known the fact from this source.

Another incident of recent date has some interest, especially that it cannot be explained as an hallucination of Miss Ritchie's only. It was written me in a letter of June 18th, 1913.

"A strange thing happened a few nights before I went away. I was invited with a lot of church people to a basket lunch about six miles from here. There were quite a few of the church people there when I arrived and on leaving the car you had to walk quite a distance through the woods and up quite a steep hill where the others had gathered. When we were all sitting down and had started to eat our lunch, the minister's wife turned to me and said: 'Why Miss Ritchie, where is Mrs. B——.' I

said: 'She did not feel able to come to-night.' It was then about 5.30. She then said: 'Well, who was the lady that came with you?' I said: '*No one. I came alone.*' She then said: 'I distinctly saw a woman walking by your side as you came through the woods and up the hill.' Again I told her I was all alone, and if you could have seen her face! It was as white as a sheet. Of course I knew whom she saw, but had I said so, I would have been asked to leave, for they (Baptists) are so against such things."

The interest in the incident is not its evidential character in proof of anything supernormal, but its coincidence with similar experiences by others who happen to be psychic. It is easy enough to suppose an illusion or hallucination on the part of the clergyman's wife, but as it is not this on the part of Miss Ritchie and as she is psychic on any theory of the phenomena, the interest lies in the association with her of an apparition, however explained, and which is often remarked of other psychics.

With these facts on record I simply awaited an opportunity to perform the proper experiments with Miss Ritchie present. This opportunity came in February last and I arranged to have Miss Ritchie take a few sittings. I carried out the usual method in her case. I did not even inform Mrs. Chenoweth that I was to have a sitter. I never indicate the fact beforehand. Miss Ritchie did not even take a room in a hotel, but came from her own home on the morning of the first sitting and spent the nights with a friend out of the city. Of course no names were given under these circumstances, and Mrs. Chenoweth did not see the lady at any time. As always, I had her in the trance before Miss Ritchie was admitted to the room and she left before Mrs. Chenoweth recovered normal consciousness. She sat behind Mrs. Chenoweth, as all sitters do, where, even if Mrs. Chenoweth had her eyes open and was in a normal state she could not see the person present.

Miss Ritchie had sung once in Boston, but Mrs. Chenoweth did not hear her, rarely ever hearing a concert of any

kind, and the affair was not one that gave Miss Ritchie any publicity whatever. Besides it would have made no difference for the facts in the case because she appeared as any ordinary singer would do and without any knowledge anywhere of her psychic experiences, which have been kept from many of her personal friends. Even had her singing been known it would not have given a clue to her control. In respect to possible information prior to the experiments the conditions were practically perfect.

The two slips in the record relate to the names of Madame Nordica and Emma Abbott herself. The name Lillian came spontaneously and had not Miss Ritchie, in her excitement, whispered that of Nordica, the latter part of the name, if it had come, would have been all the more significant. After I had gotten the name Emma, Miss Ritchie made the same mistake that she made when the name Lillian came. She whispered Abbott and tho there is evidence to believe that Mrs. Chenoweth does not even subliminally hear such whispers we have to assume that she might have done so and not attach evidential value to that part of the result. But in regard to the other names and incidents the record will have to tell its own story, with the accompanying notes. Many of the important evidential matters were not possibly accessible to Mrs. Chenoweth either by prior normal knowledge or by guessing, and hence the importance of the case will depend on those.

We must remember, in estimating the results, that Mrs. Chenoweth knew only that Emma Abbott was a singer and that she was dead. Mrs. Chenoweth had never heard her sing and in fact had never dreamed of mediumship until some years after the death of Miss Abbott, which occurred on January 5th, 1888. It was the grief of Mrs. Chenoweth over the loss of her child that resulted in the development of her mediumship, which was the last thing she thought of in the world, having been brought up in an orthodox church. Consequently there was nothing in her mind to attract her to Miss Abbott or to affect her knowledge of her. Some of the names given might naturally be associated with any great singer and so must be discounted to some extent at least.

Some of them, however, are very pertinent in spite of this and some would not naturally be known by Mrs. Chenoweth at all. For instance that of Karl Mueller was not known to her and could have been found, so far as I know, only in the *Biographical Dictionary of Music* and then would have had no more pertinence in connection with the sitter than a hundred other names, in fact not as much from the standpoint of the guessing medium or subconscious. The name of Parepa Rosa is that of a contemporary of Miss Abbott but that she was a personal friend of Miss Abbott makes the mention of her more interesting and it is a name that I never heard of myself and would not as likely be guessed in the ordinary run of guessing as that of others. Christine Nilsson seems to have befriended Miss Abbott in a manner to have caused a lifelong interest in her by Miss Abbott. There are circumstances connected with the mention of some of the names that would make guessing a doubtful explanation, but we cannot urge an apology for them in the face of possibilities that might be stronger did we know what may have been forgotten by the psychic, tho I think that all who know the circumstances of her life would admit that there is little likelihood that she knew very much about them at any time.

Miss Abbott used to sing "The Last Rose of Summer" as an encore and the fact is mentioned in the automatic writing. The force of this is somewhat weakened by the circumstance that it was sung by more than one *prima donna* of that period, but it seems to have been more of a favorite with Miss Abbott than "Home, Sweet Home" which was sung so much by Patti. But there are facts that tell much more strongly than these.

Some of the most striking are the following. Miss Ritchie's mother always refused to permit herself to be called "mother" and insisted on being called Mamma. She signed her message "Mamma". In the automatic writing of Miss Ritchie, Miss Abbott claims to be acting in the place of a mother to her and the reader will note that she always calls her "little girl" or "Emma girl". This relationship even in the language is sustained in the automatic writing of Mrs. Chenoweth, and it represents facts which I did not know

until after the sittings. A striking incident also is the fact that, in a difficult attempt to get a certain statement through Mrs. Chenoweth, Miss Abbott said she would do it "if she had to die for it." I found in her life published by her friend that, in response to remonstrances of her physician and others against her trying to sing at her last performance which resulted in her death, she said she "would do it if she died for it", using the very language in the writing of Mrs. Chenoweth which she had used on that occasion. The reference to the "hand kiss" was very pertinent, in so far as it was a reference to kissing, for the "Abbott Kiss" was a unique part of some of her performances which pleased the public. It might have filtered into the knowledge of many persons, so that we cannot be sure of the evidential value of it here. I understand that it was not a "hand kiss" which is probably a common phenomenon with performers of the kind. But if we suppose that Miss Abbott was trying to get the correct thing through, assuming that the spiritistic hypothesis is otherwise justified, we may understand how the subconsciousness of Mrs. Chenoweth might misunderstand it and distort it into the common type.

But I shall leave the footnotes to explain the evidential incidents in most cases. They will bring out more that are important than any summary of this kind can illustrate.

The important thing in this introduction is to call attention to the meaning of the whole affair. I had undertaken to test the question whether phenomena which might superficially be accounted for by subconscious fabrication had any better claims for reality than normal psychology would allow. I think those who study the case will find that it is only another instance of what occurred in the several cases mentioned at the beginning of this discussion. What seems on the surface to be secondary personality turns out, when tried by mediumistic experiments, to have good claims for foreign inspiration. The right persons appear and accept authorship of the facts and indicate that spiritistic influences are active where the superficial evidence of it is not satisfactory. The test of it is such experiments as I have conducted. The experiences which might be referred to normal processes are

mentioned and identified through psychics that do not know anything about them in such a way as to necessitate the hypothesis that, in the case of the psychics at least, the information is extraneous and not of subliminal origin. That assumption would thus apply to the experiences of the sitter not known by the psychics, and the unity of the phenomena would justify or necessitate the same hypothesis. The case thus helps to establish, with others of the same kind, the fact of influences from a spiritual world extending beyond the mere fact of communicating. We are so accustomed to phenomena which we study for merely proving the existence of spirits, that we forget to see or recognize that there may be phenomena of wider interest than communication in proof of personal identity and survival. This ought to be apparent by analogy when communication with a transcendental world has once been established. If spirits can produce sensory phantasms or automatic writing, whether directly or indirectly, in proof of their existence, it would be quite as natural for them to extend their influence over other fields of activity. The vocal and other muscles might as easily be subject to automatism from external agents as the arms and hands. Inspiration of thought might be quite as possible as sensory phantasms; the latter only happen to be better evidence of the supernormal. So that we do not know of any well defined limitations to foreign intrusion of the kind. It may, in fact, be a very extensive influence in the evolution of man, and we only await the evidence of such a conclusion.

But we must not forget one illusion which the public entertains about such matters. It is the prevalent belief that, if we are dealing with spiritistic inspirations they should be much more lofty and excellent. For instance, many would say that, if we are really dealing with Emma Abbott in this instance, or Gifford and Frank R. Stockton in others, we should have their character and intellectual abilities better represented. Scepticism usually tries to discredit the phenomena or the claims of foreign influence on the ground that the contents are so inferior and are far below the minds of the communicators as known, and especially below what all spirits could do. Emma Abbott ought to be able to sing

with increased power, many would think. Frank R. Stockton should write at least as well and probably much better than when he was living. Gifford should paint as well or better. But the fact is that there is no excuse whatever for any such expectations except the crassest ignorance of the problem before us. I should be quite justified in calling people who take that view idiots, were it not that the indictment would apply to too many persons. Any man, however, who had given the slightest intelligent attention to the problem would not be deceived by such an assumption, to say nothing of its wholly unscientific character. Nothing but prejudice against spiritistic theories would make any man, intelligent or otherwise, hold out for such assumptions. In the first place, we are not concerned in a scientific problem whether spirits are either equal or superior to their earthly selves. So far as the scientific problem is concerned, they might be inferior, retrogressing instead of progressing. Our problem is primarily whether spirits will account for the facts, not what spirits are capable of doing in comparison with their past earthly capability. Any belief that they can do wonders or keep up the excellence of the past rests on imagination and illusion and I shall give every man who starts with that assumption very short shrift. In the second place, assume that spirits are all that you imagine them to be, that they have transcendent abilities, etc., it would not follow that they could give any such expression to them as the public thinks. They have to work with inferior instruments, and with the most excellent instrument they would encounter two formidable difficulties: (1) The normal control of the individual possessor of the organism which would exclude foreign intrusion and inspiration precisely in proportion to his normal nature, and (2) The want of experience in controlling an organism with which the communicator is not familiar and whose functions have had a lifelong adaptation to another consciousness. These difficulties are so great that the most superior personality might talk like a gibbering idiot through any organism not its own.

For these reasons, then, I wholly repudiate the ordinary assumptions on which scepticism of the hypothesis is based,

and I am sorry to say that I have to put the average scientific man in the same category on this subject with the most ignorant layman. The primary point is to explain the facts we get and not to reject the case on imaginary facts that we do not get. We require a spiritistic theory to account for the supernormal incidents obtained, whatever their character. Intellectual æsthetics do not enter into the judgment. It is not a question of literature or fine poetry and philosophy. It is a question whether outside agencies are responsible as stimuli for the evidential incidents and we may allow all we like for subliminal coloring of the product. The great question that such cases open is the extent of such influence and it must remain for the future to determine that. All that we find at present is the fact that such cases reopen many instances of secondary personality that have been closed by men who should have known better. There has been too much hiding of ignorance under the form of knowledge. Secondary personality and subliminal processes were never more than problems for further investigation. They never closed inquiry or explained phenomena. They never had any other importance than that of devices for postponing the day of judgment. They are legitimate limitations to evidence for the supernormal, but they are not explanatory where there is the slightest evidence for the supernormal, and they do not close any questions when the phenomena simulate the supernormal even tho they furnish no evidence for it. •

The really large problem involved is the fact and extent of the influence of the dead upon the living. It is quite possible that these are limited to the rare cases of mediumship or raptur with a transcendental world. We certainly do not get much, if any, evidence of that influence in normal life. But when we find this influence provable where the phenomena superficially do not prove it, we are entitled to raise the question of criteria in normal life. The clear boundary line is broken down by such cases as we have before us, and we are then under obligation to pursue the inquiry further. We may find that the whole development of man is complicated with spiritistic influences, and that nature, as perhaps in all

phenomena of interaction and reciprocity of relationships, will not allow a group of individuals to advance without its taking others along in its progress.

An episode of some interest occurred in the third series of sittings to which I should call attention, tho it is at the expense of the sitter. As her real name is not given in this record it will make no difference. It has importance as showing how this work will sometimes take a lofty ethical tone which raises it above the reproach of those who think it is confined to trivialities associated with personal identity.

The sitter had lost both father and mother and they left her an orphan without any means whatever to support her. She had felt some resentment for this plight, and the coming of Miss Abbott to her and the claim that she was being a mother to her, apparently without any help from her parents on "the other side", had established in Miss Ritchie's mind an affection for Miss Abbott that was like that of a daughter for her mother. She had none of the filial affection for her parents that characterizes most people. They seemed not to have any interest for her. But it is noticeable in this record that they came forward specifically to claim that they had brought Miss Abbott to her to help her, as if to do after death for Miss Ritchie what they had been unable to do before it. In her own automatic writing this was not evident, and no wonder from the attitude of mind which she had toward both parents. But here where they had the chance they pushed forward, as it were, to make their parental interest clear.

Now in the sitting of March 10th, the first of the third series, the father came to communicate at the start and, as soon as this was evident, Miss Ritchie sat back in her chair rocking, with complete indifference to the communication. I saw what effect this was having on the communications, as the record will show it to the reader, and deliberately indicated to the communicator that I thought, if he were received as sympathetically as Miss Abbott, he would have less difficulty in delivering his messages. I said this for the purpose of indicating to the communicator that I understood

the situation and for a half reproof of the sitter. Soon the father's message closed with the pathetic remark, conscious of the situation, that he would have to help her in some other way. As soon as the sitting was over I told the lady that it was her attitude of mind toward her father that spoiled the sitting. And it also made it an unusually short one. The next morning Madam came. She is one of the guides of Mrs. Chenoweth, indeed is the chief guide. She at once struck the note of ethical explanation for the situation and it could hardly have been done in a more tactful and yet sternly ethical manner. There is no tone of reproach, but a firm hold on the ethics of the situation and the insistence that it was the father who was back of the whole work. This completely cleared the atmosphere for the lady, and readers may see for themselves amenities and characteristics of sound and lofty intercourse. It was here necessary to give the sitter her proper bearings in her work. It was a hint to make her peace with her father and mother as a condition of doing her task. Some day this will be clearer to the human race than it is now, but I need not refrain from remarking this feature of the phenomena because it is not yet proved. This incident will be one among those which will tend to prove it, especially when associated with undoubted evidence of the supernormal.

I resolved on some further experiments to strengthen the case and so had six more sittings for Miss Ritchie. I preserved her incognito as before, Mrs. Chenoweth not seeing her at any time and Miss Ritchie coming in veiled. The record shows that the name of Miss Abbott was obtained at this first sitting, without any hint or suggestion from the sitter, and not read by myself at the time, because it was written backward and not detected. This result rather redeemed the error of Miss Ritchie at the first series of sittings. The name of Mathilde Marchesi, not quite completed, was very significant, as she had died in Europe only a month before, and Mrs. Chenoweth told me she had never heard of the woman. I certainly had not known or heard of her. She most probably knew Miss Abbott. But this was practically all the evidence of the supernormal that was obtained about

Miss Abbott and her associations. It did not increase the evidence as much as I desired.

The circumstance which did increase the evidence for the supernormal was the "confession" of Miss Ritchie's deceased mother. The automatic writing of Miss Ritchie herself showed that her mother was strongly opposed to her development in this direction, but the mother comes forward and confesses that she has been wrong and that for the future she will help and not be an obstacle to the daughter's development. Even the allusion to tears and pain is an evidence like this cross-reference to opposition, since Miss Ritchie had often cried over this opposition. The detailed record and notes will show all this to better effect.

The important thing to which I wish here to call attention is the fact that there was less interest by the controls in my scientific object in these experiments than there was in the lady's development and the exhibition of spirit power on which they were bent. My object to increase the scientific evidence was discarded in the interests of ethical harmony in the agencies desiring to use the lady for their manifestations. The process by which it was all effected was one with which we are gradually getting acquainted in our work, and that is to bring a recalcitrant spirit to a medium and to educate it in some way to harmonious action. Here the mother was to be convinced that her course was injurious to her daughter and that the great truth of spirit influences on the world was too important to be sacrificed to the fears of a mother who had not yet gotten beyond her earthly orthodox ideas. There is not the proof yet for the rigid sceptic that this psychological machinery is real, but it is accumulating and I have no doubt from what I have seen in other cases that it contains an important truth. Here it seemed more important that the lady's interests be protected, and the process had this additional importance, that the lady herself had cultivated much hostility to the return of her father and mother, and it is possible that this feeling was the cause of her mother's unwitting antagonism to her development. We do not know. But to get both the dead and the living into har-

mony seemed to be the primary object of the controls, even at the sacrifice of my object.

The result left Miss Ritchie disappointed, as she had wished to hear from Miss Abbott, and so did I for the sake of the evidence. But the next week when I returned to the work with another purpose Miss Abbott appeared and communicated to set the lady's mind at rest, Mrs. Chenoweth knowing absolutely nothing of the situation of Miss Ritchie. No special evidence of her identity was given, but there was apparent some consciousness of the lady's need for a message of encouragement, and there was a clearly ethical spirit shown in the conception of their problem and of the relations existing between her and her deceased parents. It was clearly indicated that harmony of purpose was necessary for results, and the parents' first right to influence the child was conceded, tending to show that the family relationship obtains still beyond the grave with its claims on the interest and affection of the living. One interesting admission was made by Miss Abbott confirming the theory which I have long held in regard to spirit possession or obsession, and that was that the control does not supply the voice or machinery of expression. The common conception of the spiritualists has always been that the spirit was responsible for the voice, writing, or other expression. But here it is conceded that it is the medium that supplies these and the discarnate supplies only stimulus, and what form that takes we do not yet know. This conception has a far reaching significance in these phenomena. It is distinct proof of the activity of the subject or medium in all the phenomena and it has been the evidence of this influence that has excited opposition to the spiritualist's theory, because he always represented the facts as if the medium had nothing to do with the character of the phenomena. Here is conceded in the communications themselves what is perfectly apparent to any scientific student of the facts.

One large question is opened by a statement of Starlight in regard to the sitter's mother. It was after the "confession". She said that the mother had no trouble in the spirit,

but that her trouble began when "she tried to do things." This tends to confirm the hypothesis that some sort of disturbance is occasioned by contact with the human organism in the effort to communicate. Whether it implies that a spirit can be normal in the spiritual world and always abnormal in the effort to return is not asserted or proved, but one is tempted to ask if this might not be true. But it is conceded by the little control that returning has an effect, and the acceptance of that hypothesis explains many a limitation and defect in the communications.

DETAILED RECORD.

PART I.

Experiences Prior to Sittings.

The following records are not dated, having been produced by Miss Ritchie before my experiments with Mrs. Chenoweth and only accidentally preserved. She did not know that any value attached to the preservation of her automatic writing. I am not certain that I have the exact order in which they were written, as the sheets are not paged. Nor does this defect happen to make much difference, as the material is disconnected and none of the questions has been kept. I have put together those parts which are evidently connected and it is only the inability to connect the several parts that makes the chronological and psychological order indeterminable. This order is determinable only for each part. There is nothing evidential in them and their importance consists only in the phraseology and expressions which may be compared with the same in the contents of Mrs. Chenoweth's automatic writing. The material represents very undeveloped psychic powers but is useful as illustrating the kind of thing we constantly get in the incipient stages of better work.

[Automatic Writing.]

[Prayer by Miss Ritchie.]

R is to be careful. Man in company will have one man will be careless don't handle even to be interested. Ida is blue to [o] [pencil ran off page.] You know Emma would not like to me meet Ida that way be strong a little longer.

(Does he attend church with her?)

No he does not. Carrie says I must go alone she always did why not know Carrie. God walked alone in the evening tide and the Early morning and bore his cross alone eve unto



death the two thieves were by his side but he died alone even so shall ye all go down one day by one so try being company for others so by doing ye do your own soul good. Would you care to spend eternity with him when ye have not given as much to him as ye who abide by the word word should do. Don't sleep when your eyes should open wide on his coming.

Nordica says the time has come when any one has to work for their progress they won't do it must obtain the highest rounds on a feather bed be careful of feet for they slip even where the ground is smooth. Green wreaths must be tied with God's love tell her. She no [erased] knows nothing of having to get your feet planted before you can sit down. She is worrying herself too wishes she was as young as Ida she looks bad and feels bad in her heart Nordica fears Boston.

Ida said Yours Truly not love or hope sometime to see you again. Ida is to [too] cold. I will wake you up.

Emma will try to have Nordica write. you are better but you not be to [too] slow to see only one side. Your anger does not make yourself lighter in weight only in your soul. Ida shuts up more than you but harder to open the door my how little it all amounts to in the end weeds grow faster than flowers when the sun shines and we partly make our own sun. Sit up Ida.

Make * * * * lady * * . Go to you[r] church. I will be there and help you to progress. In New York there are several go alone for we will be the only ones. I will know and you will know Emma is God's servant. Would I had been one if you fail to find me keep on going for so doing we both stronger grow and the world will know the greatnest [greatness] is not to sing but the word of God is spoken through the mouths of babes and you will look up to by the great of the great.

Ida your way is already open the word of God has reached [reached] dull ears and the tollman opens wide the door. Hands will welcome you but just smile to them all learn to be the simple smile and the light in the eye finds the right number on the door. So be my girl Emma girl. When Nordica crys [cries] let her cry just awhile it will do her good. then see to it. Get to singing for some one needs your help too. New York is Ida's simple road and to success hard but go trust to God. Show the song bird there are two.

Yes lesson to learn she must she has learned that hard ones in every walk of life but the simple ones come from God. Carrie can reach the heart with a jar of jam labeled with God's love so can Ida with her simple way she must do that to meet face to face to lead her by the quiet waters. Ida is the weed and draws God's sun and dew [?] to lift herself. Edna you even know more and have more to follow than the song bird she gets her thoughts from human minds alone. Truly you are blessed.

How did you like it. How did God like it you should ask. God can get and do everything. See Emma is right be firm and God will be your reward.

See to your coat. Emma is so happy girl look and see me.

Ida must not think of anything like getting away let God chose [choose] his time.

(Why did you wake me up?)

No but I tuck her in and kiss may be once may be twice and it wakes her up she keeps her eyes shut open them to see you first in the world but last for God little friends are not much but we entertain angels unaware. Nordica thinks only for the lesson and not her and Ida is right. Emma first then lesson and a kind heart for every one although Nordica needs Ida more than ida needs her she needs sap to keep green the tree of love she has started to grow in her heart. Ida holds the pail without Ida.

Ida is poor like the babe in the manger who brought the light. God is everywhere but the help of God and every blessing seemed to be for the—what do you call it—yes Christian love to every one. They were nice to my girl I was a stranger and ye took me in and his word perhaps this winter will bring her blessing after all God sends blessing every day if our eyes are open to receive it.

Make a wreath for Emma and then you will be doing something for some one else. Emma will see that you sing before the leaves open their buds for God's springtime so you will have to work hard to repay God and Emma. Sing to yourself. Emma will help.

Emma means they try their strength to reach different goals

in your life you live. Ida does not seem to love the truth in hear [her] heart she makes light of God.

Yes but they and you my children must have God there sitting on the right hand in every walk of life they miss the highest rounds but not seeing God.

Many try but soon tire but my children will not be one of those. Make God your guidepost dont let the sign be covered over but sweep clean by good lives and lives * * so but God and his life. Ida you are not willing to control your brain for God. try and remember what you read and hear out of God's word but be cheerful. See the hands do not move so.

The following record is dated and seems to have been an unusually prolonged sitting.

December 12th, 1912.

[Prayer by Miss Ritchie.]

It may be she will have to miss many and will say would I had gone when I could. Emma says sew away for God's neddle [needle] has a point sharp enough to sew the finest cloth see to the cloth be it clean of all sports [spots] or blemish the hem is ragged from constant use but not in his service for God does not tare [tear] always heals with his love. Would you pull the curtains aside for they need to be washed in his love the curtain of our heart is pulled so hard that we see only our own bodies not our souls. Carrie you pull root and all why not sew [sow] more sead [seed] even on stony ground when God's sun will shine it will grow. See Luke * * [possibly a figure 8. That chapter has the parable of sowing seed on stony ground.] read to Ida girl. Yes you can sew reading is good for the eyes. I had that saved for you. Carrie sew [sow] by the wayside over the hedge or the mountain the[y] need it to [too] down in the valley they walk alone gift of his love cost more to human soul than the costliest gift. There are calanders [calendars] of the heart where hearts are sore God has not forgotten tell them so. H No miles [smiles?] between your gift. right you are but not

always take a week to get your message. No the home no Carrie look over the mountain.

No you do not grasp the light today see the mountain one left out but not by you.

Yes what of Emma you lack attention and love even has God as it were. More real duty not attempt keep the grass greener even when the snow comes. see the cross it weigh him down what are they yours tell me.

Ida don't know but Ida so do you fell [?] to right never go anywhere but straight ahead is the boatman. you have tried to think the last shall be first but only those who had no chance God came many times and has but the street you live on you do not hear or see think may be it is was [?] in your ears you listen Ida hear why can't you hear too ye who have worn out my shoes in his service but not lately.

Don't forget the cord there are not knots there and sharp place but cut your finger. God's love will you give to him the broken twigs and his love will make a wreath for you more simple but more glorious than any of these. God said take the chance bind together in my name from the home land.

Don't watch the clock for you had none in God's woods only the sun and you took no heed [heed] of that.

God never hurries when his message is given. Sinners run for they are afraid.

Sead [seek] ye first the light not by candle light but early in the morning before the light of day comes over the hill keep your eye on the star. some people want the star as big as God's more moon so there won't be any trouble to see it but God's start they must lift their heads to him and they are to [too] tired not lazy.

Carrie get up yourself God's love will keep you warm even if the home is cold. There is only one star Ida dear. Reach out for his word that will warm your body. Get back into bed with it for there times you da...days for some and some short for others. There is no calender [calendar] here for God's clock points to the hour when man can work no more younger in years but nevertheless God says Come.

(Why did you call today, Carrie?)

yes you do not enter truly with my love today something since you come [came] before has filled the space.

yes you came to adorn your home not get a message. Tell Carrie about the * * ['gain '?] from Emma

Carrie does not believe in Emma she is amused truth spoken but not believe because as God says how often would I have taken ye under my bossam [bosom] but ye would not hear the word spoken by prophets follows [followers] of God who follow his word and do his bidding. Carrie needs the fruit of life the tree are not even blossom... now but when the springtime season comes life comes again to them so it will to Carrie. She has let world[ly] people world[ly] thoughts thoughts that do not reach God enter her heart. They may be spoken by the one we promise to love but did she in so doing forget her promise to God. Ask her who comes first which is her God. I could say more but Emma is not to open the book of any one's life only as they shut out their life from God.

Yes if she don't she will before many of God's years.

The following came postmarked "May 17th, 1913." The automatic writing has changed in its character somewhat. It shows some tendencies to scrawl and this particular message is more coherent than many others.

[Prayer by Miss Ritchie.]

Ida laugh told the story story story story did it not let your mind find rest between the lines. You will accomplish much. Sing to her and she will respond like the bell when struck you are the eho echo from the borderland. tell my friend you were a pretty * * case but you need to be sick to be well. Madam.

(Who is the friend you want me to tell?)

Really you make me laugh. tell the boss big chief who uses uses his brain for the world's light but fails to hear and see the most strongest that draws from or has its life given beyond the medium of this world. stars do not fill the space of the moon but stars light their pathway even to a greater extent than anything else. try to be just a lessor lesser light... lessor lesser light so Emma says she follows the law of God and nature even more than Ida. Your friend knows that Madam.

If the name "Madam" refers to the chief control of Mrs. Chenoweth I, of course, know to whom it refers. But Miss Ritchie knew that this was the name of this personality and so no evidential value attaches to it here.

PART II.

Sittings with Mrs. Chenoweth.

Mrs. C. J. H. H. and Miss Ritchie. Feb. 24th, 1913. 10 A. M.

[Subliminal.]

[Sitter admitted. Pause, and Indian gibberish and paused again, when the hand showed various movements rolling and twitching of muscles and apparently difficulty in beginning control; groans and quiet, when she reached for the pencil after a pause.]

[Automatic Writing.] *

[Pencil fell and reinserted. Long pause.] * * [scrawl] * * [possible attempt to make capital 'E' and then Indian gibberish.] [Pencil fell and reinserted.] * * [scrawl and difficulty in holding pencil. I found the hand cataleptic and struggling to write. The pencil broke and a new one had to be given while I rubbed the hand to remove the catalepsy. Pencil fell and was reinserted again.] * * [attempt to write 'M'] * * * * [scrawls] my m my little Girl my little one.

(All right. Go ahead.) [Note 1.]

* The symbols used in the record of the automatic writing are the same as in previous records, except that, when words are repeated without any indication of the reason for it, it means that the word was not read until the last writing of it. This rule does not obtain for the contents of the subliminal.

1. The expression "my little girl" is almost exactly what the sitter is usually called in the sitter's automatic writing. There is as yet no clear indication as to who is communicating, but this expression would indicate it to that extent. The manner has not been usual in the trance of Mrs. Chenoweth, tho it has occurred in the right place and more frequently at sittings later than these.

God bless you God bless you for this so long so [pause and difficulty with the pencil. I had to hold my hand on hers to help it to keep control.] long and I am at last at last with you again.

(Yes we understand and you shall have this day and two more days to talk with the friend present. Take your time and the message will get clear.)

[Pause.] I will try to be quiet [pencil held in awkward position and great difficulty in writing.] but I am excited [read 'needed' doubtfully] I...excited (I understand.) I suppose.

(Yes, I shall help all I can.)

She needs [read 'what makes'] [erased] She needs [read 'seeks' without any excuse on my part, and hand erased, when I read it 'needs' and it was not rewritten] me now as much as ever.

(What for?) [Designed to bring out what the sitter was doing.]

for her work which I want done.

(What kind of work is that?)

Spirit work. [Note 2.]

(What is her work?)

Yes it is her [read 'our'] her work. [Pencil fell and reinserted.]

(Yes, but what kind of work is that? It should be on the paper here so that it will be evidence.)

You know dear [read 'fear' doubtfully] d... [hand then pointed to word read 'fear' and I read it 'dear'] what I have told you at home at * * [scrawl] the [pause] Oh the way I tell you.

(How is that?)

Write it if I can.

(Yes, take your time. We can wait patiently.)

Some one else does the work I supply the idea when you are away from here. Sounds. [Note 3.]

2. This answer "spirit work" is correct so far as it goes. I had singing in mind, and the question might have implied any ordinary employment whatever. But that it was a case of control or obsession was neither implied by the question nor a natural guess. It was made more specific and correct later.

3. "Sounds" was nearer the correct answer to my question. The

(Good, go ahead.)

yes come and make response to questions.

(Do you want the friend present to answer questions?) [I motioned sitter to come nearer, which she did.]

no you know that would spoil it all and ... [I had to change pencil and new one fell and was reinserted twice, communicator almost losing control as a consequence.] I ask you for the chan... [pencil ran off pad] chance to tell what I know to my dear one.

(Yes.)

I have talked with her in another way at another place and she needs confirmation [read information] con... Confirmation here.

(Yes, that's right.)

and then she will believe I come to her and know what I am doing. God helps us to bear the silence after death by giving us power to make ourselves known to our own. I suffer [pause and arm rose in the air and showed difficulty in action and finally came down again] no mor.. [pencil ran off pad] no more. I am happy to come in the strong way the different way to you. Would you prefer the trance. I ... I often ask but know it is best as it is now.

(I understand.) [Note 4.]

[Pause.] must I always make such a struggle to get to her.

(Do you mean here?)

No at home. She doubts.

(Well, when we get the doubts removed, as I hope we shall, it will be easier, and the doubts can be removed by telling what particular thing she does under your influence and exactly who you are, through the light.)

I a... [superposing] am not so far removed from you dear lady was a singer doing her work, both singing and automatic writing, apparently under the inspiration of Emma Abbott, as indicated by the Introduction.

4. The reference to "talking with her in another way" and the sitter seeking confirmation here is correct, as the automatic writing shows. To speak of it as being in another way is also probably correct, because, altho it is automatic writing it is apparently not so direct as in the case of Mrs. Chenoweth, but probably more definitely connected with an intermediary.

that I do not know exactly what you are after and why and I will get it out of my head.

(Yes, I know it.)

You are S [pause] E [pause] E [pause] a r n e s t l y seeking to know if it is the power of some subliminal force or some one of the three who are nearest to you in spirit life and we are as earnestly seeking to answer you. [Note 5.]

Do you know L. L.

(No.) [Sitter shook head.]

L. L. (Miss R.: Nordica's first name begins with) [I quickly waved my hand and stopped further utterance.]

L. [pause] i . . . L i l l i a n. Lillian. In in your world.

(Yes, Lillian who?)

Does she not know whom I mean.

(Yes, but the light also knows a Lillian Whiting.) [Said because I wanted to see if I could draw out the name "Nordica", tho it had been given away.]

But what has that to do with us.

(It may have nothing to do with you, but we have to be sure that the subliminal powers do not affect it.)

If I should write a dozen names that the light knows what of that.

(We)

Let that Lillian Lillian go as my own desire.

(All right.) [Note 6.]

and M also is a letter I want to write the [pencil fell, was re-

5. The capital 'S' is probably the first letter of the word "seeking" given a little later, the finishing of that word being interrupted by the desire to write what precedes it.

Miss Ritchie had feared all along that the work was the product of her own mind and was anxious in these experiments to secure evidence that it was not such as she had feared.

6. The sitter was not familiar with the pitfalls in this subject and whispered Nordica's name too quickly. I did not know at the time that the sitter had met Nordica and had received suggestions and advice from her and so did not know to whom the name "Lillian" might refer to except that it was the name of a well known friend of both Mrs. Chenoweth and myself. But it was a good hit here, as I learned later, tho it would have been better had Nordica come without being exposed to hearing. I have seen a number of cases where similar whispering was not heard by Mrs. Chenoweth, when I thought it would be, and there is

inserted] o... one over here. M Yes and M she knows and loves [not read] loves M [pause] other

(Do you know any one with initial M?) ["other" was written as I asked this.] (Miss R.: Only my mother.)

over here with mother mother [read both times, but poorly written the first time] [pencil fell, was reinserted] excuse me ... excuse ... I did not mean to make so much trouble for you. It is almost more than we can do but the plan is all right to have her come here and try the experiment of this newer method newer [read "never"] newer to us.

(I understand.) [Note 7.]

It is because it is different that we make such hard work of it. (I understand.)

It is not raps we make except occasionally and sometimes those are unheard or unnoticed unnoticed by her but there is a regular method employed by which we endeavor to make her conscious of our part in the work.

(Yes, what method is that?)

not at all like this I am using now. You know there is a livlier [read 'an other'] livlier [livelier] sense of presence do you know to what I refer.

(Yes, we can guess it from) [writing began.]

and there are two people who seek us together but she is nearer normal consciousness except for closing the eyes and trying in that way to shut [pencil ran off pad] shut out the effect of her knowledge. She also has a table not of this description but one at which she sits. You know what I mean I think.

good evidence that Mrs. Chenoweth is not hyperæsthetic in the trance. But we cannot exclude the possibility of her having heard the name Nordica in this instance.

7. The sitter's mother is not living, but the sequel tends to show that the reference here is to Miss Abbott herself who claimed in the automatic writing to have the relation of "mother" to the girl. This much the sitter told me after the sitting. But there is no clear indication of this here. It is only the possible interpretation of the reference and perhaps we cannot even suppose it a hit supposing it to refer to her real mother, as it is specifically implied that the communicator is with the mother in spirit, implying that the latter is dead, which is true. It is this fact that helps to suggest that the first reference to "mother" is to the communicator, Miss Abbott by supposition.

(Yes I do.) [Note 8.]

You must have been a part of that work.

(I heard about it on the way out here.)

[Pencil fell, was reinserted twice.] S [pencil fell, was reinserted] S S i ... S [Indian] S [groan and pause] * * [scrawl and pencil fell, was reinserted] I [not clearly 'i' but so read] * * [scrawl] S i [read 't'] [pause and pencil fell, was reinserted, followed by another pause.] [Note 9.]

[Apparent Change of Control.]

I am a lady a friend of hers the friend with thin [read 'them'] thin hands long fingers and a weakness before I came which made it a great task to move myself even my hands. It was a relief to me to get out of the body. Yet I was sorry to go and leave her for she needed me so much. She knows how true it is that few understand her secondary nature that is the life which is kept submerged because no one quite understands as I did. [Note 10.]

(What life is that which is submerged?)

The finer finer and more spiritual life which is to her the only real and true life but which because of the unsympathetic surroundings unsympathetic only because of inability to comprehend her. Oh it is going to come out all right in a little while but I know how hard it is to bear sometimes now especially

8. It is clear from the reference to "table" that the communicator alludes to table tipping, well described as a "livlier method". The sitter, with a friend, had tried table tipping for amusement. This friend writes me in reply to inquiries:

"I would say the table tipping began between Miss Ritchie and myself in a spirit of fun, whenever she called at my home. The last two times we tried it, Miss Ritchie began to get very ill and nearly fainted, so we thought best to stop it. After that Miss Ritchie had writing come to her."

The hit in this instance is a good one and no suggestion of it appeared in the experiment, and I knew nothing of the fact until on the way to the sitting.

9. It is apparent that the attempt here in "Si" was to write the word "Singer" which came later. It would have been the correct completion of what was meant in the word "Sounds" earlier. Cf. p. 457, Note 3.

10. The person described in this passage is not recognizable.

when it makes her so nervous and all that but this will help us to get into better relation. I have been over here some time and have been trying to organize and make systematic [groan] work and I am sure I can be * * ['one?'] [Pause.] [Note 11.]

The children two little ones of the family are here. What makes the flowers wither so quickly. [Note 12.]

(What flowers?)

Pinks.

(Where?)

One which she has often in water.

(Perhaps you can tell the cause.)

She knows to what I refer does she not.

(No.) [Sitter shook head.]

yes one given now and [read 'left'] now and again which will *not* [underscored twice] keep. [Pencil fell and reinserted, and then held tightly in hand in position impossible to write in. It fell again and was reinserted and pause.] [Note 13.]

S Do you know the rap tap rap tap tapping.

(Miss R.: In my bedroom.) [Response to my look.] [Note 14.]

11. This is a correct description of the situation with Miss Ritchie. Her environment does not favor any spiritual development in any sense of the term, and she is a very nervous creature, this showing itself in half hysterical effects of the automatic writing and allied experiences. Nothing of this could be known to the psychic, especially that the psychic at no time had seen the sitter.

12. The sitter's mother lost one child and there is no knowledge of a second lost. The inability to identify the lady previously described prevents ascertaining whether the allusion to two children might refer to her.

13. The allusion to pink flowers is not verifiable. It is not true of the sitter and she does not recall it as true of her mother. But its proximity to the description of the unrecognized lady makes it possible that the intention is to refer the flowers to her and this makes them unrecognizable in that direction.

14. Miss Ritchie reported to me that she often heard raps in her room, but this was after the sitting. I did not know it at the time. Her friend confirms the fact. In reply to inquiries she says: "The raps I heard only once. Miss Ritchie remained over night with me and after we had retired my mother came into the room. She sat down on the bed for a little chat. We heard some very loud raps at the head of

and S you know S.

(Is the 'S' for a name or something else?) [I suspected here what the intention was.]

Something else.

(All right, now get that.)

S [pause] S i * * [scrawl] o * * [scrawl] she doe.. does it.

(Well, tell it.)

S * * do [not read at time.] D o do ra [read 'Iodora'] me. * * [possible attempt at 'S'] S i [pause] g ing. S ...

('Sing'?)

s i n g Singer. [Note 15.]

(I understand. You will get it all right.) [Pencil fell, was reinserted, fell again and hand reached for mine.]

[Subliminal.]

[Groan.] I can't see. [Pause.] I can't see [pause] except a long way off. [Pause.] You haven't been on the water have you?

(No.) [Possible relic of association with name of Lillian Whiting who had recently gone abroad and was well known to psychic.]

I keep seeing water, water. [Pause and sigh.] I will tell you what I see later. [Began tapping the table with her left hand and fingers.] [Note 16.]

(All right.) [I coughed from irritation in the throat.]

You will have to take a frog in your throat.

(Yes.) [Mrs. Chenoweth smiled.]

the bed on Miss Ritchie's side. We told mother to get up, thinking her weight might have caused the noise. She got up but the raps continued. Miss Ritchie said everything looked like a white mist to her. We joked for awhile about it and then the raps ceased."

15. "Singer" is the correct word to indicate what the sitter was. As the explanation already shows, she sang under the apparent inspiration of Miss Abbott, and this term must be taken in connection with the earlier allusion to "spirit work". Cf. p. 457.

16. The possible meaning of the allusion to "water" is explained in the text. I learned after the sitting that she was expected to return about this time. The psychic knew enough about the facts to prevent the allusion from being evidential.

Goodbye.

(Goodbye.) [Sitter left at my suggestion.]

It is kind of slow. It comes kind of slow?

(A little.)

You worried?

(No.)

Will you get along you think?

(Yes, it was good today.)

All right. [Pause.] Well, she is good. She is as good as a spirit.

I never knew the writing to be so difficult. It was clear at first, but the hand could not hold the pencil in the right manner and I had to place it between the first and second fingers and then writing became possible. But the struggle to maintain control then was great at times and all sorts of shifts were made to hold the pencil and write. I had often to hold my finger in the palm of her hand to help keep control and often on the top of the hand. It was only near the end of the sitting that I could keep it off for any length of time. I never before had to resort to this process to help the control.

Mrs. C. J. H. H. and Miss Ritchie. Feb. 25th, 1913, 10 A. M.

[Normal.]

I can see a woman in this room.

(What does she look like?)

Dark eyes, dark hair, clear skin and very active and pretty, not old, rather slender, might be 40, doesn't look more than that. I hear a name and don't know whether it is in connection with her or not. Bertha. [Pause.] That's all. [Note 17.]

17. The name "Bertha" is not recognizable by Miss Ritchie. Possibly it is an attempt to give the first part of the name of "Parepa Rosa" whose name came later. She was 38 years of age when she died, and being Wallachian by blood on her father's side, she probably had dark hair and eyes. This, however, I have not been able to verify from the short account of her in the *Dictionary of Music*.

[Subliminal.]

[Sitter admitted.] [Pause.] Why, you know why.

(Did you say goodbye?)

No, why. [Pause.] You don't know this group do you?

(No.)

[Pause.] Hm. Do you know a young man with blonde hair, oh quite curly, not ringlets, but wavy, a handsome face and body and I was just going to tell you he looks like a singer either opera or concert. It can't be opera because he holds a sheet of music in his hand. Oh he is lovely in his power. I don't know anything about his character. Oh he is magnetic, strong and powerful. Hm. Very active. He is right here, he is. Don't! [Said in resentful manner.] [Pause.] Do you know him?

(No, I don't. What is his name?) [Sitter shook head to my look.]

I don't know yet. [Pause.] Why I think he is a guide.

(All right.) [Note 18.]

[Pause.] Isn't that lovely. [Pause.] Goodbye.

(Goodbye.)

[Pause.] He doesn't mean to make you sing, St. James.

(No.) [Note 19.]

He would have a good time of it, if he did that.

(Yes, he would. He would find a frog in my throat.)

Hm. Well, eagles don't have to sing. [Pause, and hand reached to edge of pad as if wanting pencil but refused it for a time and then accepted it, with a pause before writing.]

[Automatic Writing.]

[Difficulty with pencil and I inserted it between the first and second fingers. Pause.]

18. This personality is not recognized and if the statement that he is a guide should be correct it would not be possible probably to verify the description of him. However if it be Karl Mueller, later mentioned, he is identifiable.

19. Mrs. Chenoweth's friend had called me St. James and Mrs. Chenoweth took it up with her friends, but has never called me this in her normal state. It is noticeable that the inhibitions are less effective for the subliminal, a fact noticeable for all of this stage of the work.

may I try. (Yes, you certainly may.) to write for her.
(Certainly.)

I am a glad and happy woman to come to my dear one. I have been over here a long long time and have been busy with the study of this sort [scrawls and not read] sort of thing and now I wish to make experiments with my own child my own child who is responsive to the influence of spirits and who has a career awaiting her in the coming years. I mean my little girl.

(Yes, I understand.)

[Indian.] and I am so excited whenever I try to bring the realization of my contact with her to her consciousness. I did not wish to die and it is because I have this great longing to still retain living relationships with her that I have broken through the silence and have been near in expression as a spirit. I understand her as few people living [read 'among' doubtfully] living do and I do not want her to be afraid of the power nor to let anything come between her and it.

(I understand.) [Note 20.]

for it will prove of the greatest value to her in her career. I speak of her career as if it were all settled and it is from my point of view. I want to write about H [not read as it was a mere scrawl] [Pencil fell, was reinserted.] H H [pause] H

(Stick to it.)

She knows H H [pencil fell, was reinserted.]

(Stick to it. You will get it.)

H * * [possibly 'al'] H o H * ll [probably 'Hall']

(Not quite yet.)

H a * * [scrawls, tho possible attempt at 'll'] [Trouble with the pencil.] * * (Stick to it.) * * [scrawl and pencil fell, and long pause.] [Note 21.]

[Change of Control.]

[Five pencils rejected. I saw by movement of fingers that Jennie P. was coming.]

20. There is no clear indication here whether it is the sitter's real mother that claims to be communicating or her control that has assumed that relationship as spiritual. The reference to "my little girl" would suggest that it was Miss Abbott, and not Miss Ritchie's real mother. Cf. p. 456.

21. The name Hall is not recognizable.

* * [scrawl] Here I am but only for a moment just to use up a little material [read 'natural' doubtfully] material and give a little new energy and shake out the other. The spirit got a little tired but was going on all right as far as I could see.

Do you know an old lady who is most eager to come to the young friend an old lady with white hair and a very sweet face with blue eyes and very clear and fair skin for an old lady. She seems to be a relative and as if [not read] if she as if she had not been here in your world for some little time. I should think she belonged to the father for she has more of that side of the house house [read 'horse' to have it clear and then 'house' before correction] influence with her. I cannot tell whether she is Grandma but I think so. Do you know if this is true.

(She never saw her grandmother.) [Sitter's statement.]

Does she know anything about her the father's mother I refer to.

(No.) [Sitter shook head.]

All right. Then she can find out perhaps for this is such such a fresh and sweet old lady still she

(She says she knows who it is, so go on.)

It is a most lovable personality and yet a yet a very *firm* [firm] [underscored twice] and determined character [sitter signified truth of this by gritting teeth and holding fist] all in a good way. Yes she knows what I mean by that. It is [read 'has'] It is a characteristic of the young lady herself. No one can make her do a thing unless she is convinced it is the thing for her to do and that has brought some conditions in her life which have seemed hard to bear. She knows to what I refer I think. does she not.

(Yes.) [Sitter nodded head.] [Note 22.]

Well it is the saving grace for her life is mapped out and being arranged for over here just as definitely as the rout route of what is the matter.

[Tendency to superpose and I kept moving pad to prevent it.]

22. The sitter never knew her grandmother and there are no relatives living to whom she can apply to ascertain whether there is any truth in the description here.

The sitter is a strong willed character and this trait has brought about its complications.

What are you wiggling about.

(To keep you from superposing.)

All right. Wiggle away I only want to know what it is all about.

(I understand.)

The life is really [really] planned by a group of people [people] some of whom are her own relatives and some of whom are brought [read 'bright'] to her .. brought to her by her relatives and this new power which has begun to manifest is only a part of the plan and will in a short time be all perfectly clear to her and its purpose made valid. She sometimes thinks it is of no use as she says "What is it all for?" With some emphasis. [Sitter nods head to my look.] she knows what I mean by that—

(Yes, it should be a power used for the good of the world you think.)

Yes and will come along in its own good way without any special forcing. All she needs is to have a confidence established between herself and the band which is now being formed about her and then [read 'when'] then [then] the use [underscored twice] which she cries out about will be very evident and also there will come some beautiful phase to it or rather with it for she has a natural gift which is augmented by this power.

(What is the plan for her life?)

You mean the spirit plan.

(Yes, I mean also to have on paper what kind of work she is to do.)

Yes I know your tricks and capers. You want the thing down in pencil and you are in such a hurry you cannot [read 'must'] wait ... cannot wait for me to tell the story in a very long and eloquent way as I like— Never mind let me tell you this. There will be or has been some opposition in your world to the work as it is expressed by her guides but that will pass away and the work will assume such a normal and rational aspect [read 'spirit' without good reason, but doubtfully, and hand tapped with pencil till read correctly] that some of those those objections will be [pause] removed. There is much to take her before the world before the world before the world [read each time] in a large way not in this way that [read 'what' and pencil

rapped till read] I am using this light but in another and it will take a little time and practice and definite co-operation on her part with these pople [people] who have attached themselves to her life. It is all most lovely and harmonious mark the word h a r m o n y. It has a double meaning for the world loves epressed [expressed] harmony and that is what will come.

What about moher [mother] Yes now don't say you tell—that is the way you usually shut off my suggestions but I find something like two mothers. I do not know just the meaning meaning but one is over here over here and one in the earth life. Do you know what that means.

[I looked at sitter and she shook her head.] (If more definite information were given it might. It is not yet clear to the person present.)

There is a woman over here who is in the relation of a mother that is [pause] all the dear and loving ministration which was denied [read 'direct' doubtfully] denied her is given from this side. Do you know about that.

(Yes) [Thinking of her deceased mother, but it probably refers to control.]

and she is the most graceful I mean that as a literal statement. her head her head [read 'hand'] head sits on her shoulders with the most graceful poise. It is characteristic and I think there is a picture of of her [sitter pulled a photograph out of hand bag and held up to me to see, behind psychic] with much of her neck showing which is raher [rather] long and graceful. Do you know about that. [Note 23.]

(If you would tell what she did in life it would make an equivocal message clear.)

You mean was she an actress. [Sitter nodded yes.] no I do not find that but I thought you meant it—This is a picture of a lady with a long and graceful neck and very artistic pose which marks [read 'makes'] marks all the pictures ever taken of her and she did do some particular thing oher oher [other] than

23. The meaning of the term "mother" is here made clear. It is definitely referred to the control of Miss Ritchie, or perhaps better the obsessing singer, Miss Abbott, who claimed to be in the place of a mother to her in the automatic writing of Miss Ritchie herself. The distinction from her real mother is also definite here.

play lady in a home. I think she had a sort of public life and she is as much a part of this little girl's life as if it were her own which the[y] were completing [read 'competing'] compleating [read] com P l e yes. Hers was cut off before the end of her dreams dreams of perfection and she connects her own with this one who is with you and now to return to the one mother [letters seem 'nohen' but read 'mother'] whom I tried to tell ... tried ... you about in your world a woman who either is either is or has performed the [pause] and filled the place of mother who is alive to your world only—[pause] now not over here. You know what I mean. [Pause.] Someone who has in a measure filled the mother ['s] place.

(No, she says.) [Sitter shook head.] [Note 24.]

Yes I say some one who has to do with the life but not in a way that would bring understanding understanding of the present situation.

(I think I understand and that the lady present does not understand sufficiently to catch what you mean. Go ahead.)

all right if you can see and tell her later that will save some energy here and that is what we are after.

(Yes, I understand.)

of course the one point which stands out above the others is that you have brought a little psychic to us who has a life of us[e]fulness mapped out by a band of spirits among them this mother spirit and that life is not only a useful one but a beautiful artistic one and needs special care [read 'love' and pencil tapped till read] and attention and that with the artistic band is also an additional band of spirits whos[e] particular business it is to watch [read 'watch'] the ... watch ... and care for the physical good of the child and that that band has made some demonstrations and attracted the notice of her [underscored or attempt to

24. Miss Abbott was an actress only as she was an opera singer, and inasmuch as no name has yet been hinted at in the communications the allusion must be regarded as a good hit.

There is some confusion here about her mother being alive. But as it follows a clear indication more than once that her mother is not living, the allusion is probably to the lady with whom Miss Ritchie is living and who has been a sort of mother to her.

erase] your friend but there is nothing to be afraid of only confidence and assurance to go forward. [Note 25.]

Is there an Uncle in the spirit who belongs to her. [Sitter held up four fingers, when I looked at her.]

(Yes.)

I se [see] this man standing very close to her this morning. He was very very [read both times] weak when he came here and made a good fight for his life but did not have the least chance of winning but he is so glad to be here and I see him making some effort to come to her when she is alone and there is also a little boy a small boy child who is grown now in the spirit. Was there not a little boy who went away some years ago.

(Yes.) [Sitter nodded head.]

He is grown and very strong and hepful [helpful] to her now and again I se [see] some letters which look like an H— made in a peculiar way like this H [first stroke of letter made like ‘S’ and second in the usual way]. It looks almost like an S—at the first but I think it is only H after all. Is H— a family letter. I ask this for there are several who have it as if it were a family name. [Sitter shook head.] not like yours but more like Hall or some short name like that.

(No.) [Sitter shook head.] [Note 26.]

I think I have changed the current all right but must say a word about a man who is here. I do not mean the Uncle but another man who went away after a very short illness very quick passing away but someone close to her. Do you know. Rather tall tall—not very heavy and not especially dark but a very strong voice and clear and one who had some manner of authority yes [to delayed reading] He comes from a city. That is he had much to do with a city life and much to do with her. W [pause] I am not sure about that but I am sure about the man. [pencil thrown down without signature of J. P.] [Note 27.]

25. The statement that the sitter was “a little psychic” is true, as previous explanations clearly enough indicate, and no hint of it had been given Mrs. Chenoweth. The table tipping and raps probably implied it.

26. The sitter lost a brother many years ago and has an Uncle William, deceased. The H mentioned here is probably for “Hall” which is not recognizable.

27. The Uncle referred to is probably the same as mentioned be-

[Change of Control.]

[Pause without trying to reach my hand and I gave new pencil.] I am so much afraid that the time will go and I cannot get my words all in. I love you dear and want to get closer to you. m [pause] M o [pause] M a m [pause] m a.

(Yes that is understood.) [Sitter nodded head.]

So often darling child I have heard your prayers and have been beside your pillow and have longed to tell you that death [death] is but a shadow which only hides momentarily the form you love. Whatever comes from the spirit be not afraid for I am always near and loving you and proud of you and understanding you as no one else can. My sweet child have faith but a little longer and tomorrow I hope to tell you more. I still love flowers and song and babies and all the dear and beautiful things of God. M a m a. [Note 28.]

E [pause] E * * [scrawl probably intended as 'm']

(Stick to it.)

E [pause] m [pencil fell and reinserted.]

(Stick to it.)

* * * ['a' ?] E [pencil fell and reinserted. Indian]

* * E m [pause] m a i ['i' not read purposely] Emeline (Emiline.)

l * * [scrawl] [Pencil fell and reinserted.] y [pencil fell.] [Note 29.]

[Subliminal.]

[Indian and hand reached for mine.] No.

(No, what?)

You say Emeline. No. (All right.) No, no. You know,

fore, the Uncle William, since 'W' occurs in the passage. But the sitter says he was not as described.

28. This communication is from Miss Ritchie's mother, deceased. She always insisted on being called "Mamma" and refused to allow the use of the term "Mother".

29. The attempt here is most probably to give the first part of the name of Miss Abbott, which was Emma. It ended in confusion, but the Emma was given clearly once and possibly the effort to give the rest of it led to the confusion. That Emiline was not right was spontaneously indicated in the subliminal a few minutes later.

but there is an M. Do you know any one [pause]. It sounds like Madge [pause] Mattie.

(Mattie?)

No, L. It is a pretty name, not Madeline, but something for the girl not you. (Yes.) M. She knows. Does she begin with M?

(No.) [Pause.] (Oh.) [Pause.] (Get that.)

How can I? Don't she know who M is?

(Yes.) It is a pretty name you know. (Yes.)

[Pause.] I can't get it now. It isn't Molly is it?

(No.) [Note 30.]

Molly [half whispered] I can't get it. [Pause.] Who is that? [Uttered in surprise and half suppressed excitement.] [Long pause.] Goodbye.

(Goodbye.) [Sitter left room and psychic awakened in a few moments.]

Mrs. C. J. H. H. and Miss Ritchie. Feb. 26th, 1913, 9 A. M.

[Subliminal.]

[Sitter admitted. Pause and sigh.] I hear somebody calling Annie. [Pause and reached for pencil which was given, and pause again.]

[Automatic Writing.]

Shall it be possible for me to come?

(Yes.)

* * [writing so fine and letters so crowded that I could not read. It was the same with some of the previous sentence.]

(I can't read that.)

[Writing became very large.] Do not be so cross.

(I am not cross. Perhaps my voice sounds loud and crisp, as I have so much to do.)

I do not like cross folks one bit.

(I don't blame you.)

30. The correction of "Emeline" left the name "Emma" as the one intended. What Madge and Mattie mean was not determinable, nor the meaning of the "M".

You are a good (Are what?) good [pause] man.

(I hope so.)

I hope so too for you have my friend with you [pencil fell and reinserted.]

(I understand.)

I have been trying to come to her by some method you do not understand. Does she know about deep breathing. [Sitter shook head at my look] I do not mean as a health measure but an exercise for better [read 'other' and hand paused till correctly read] controll [control] of the voice. Answer me.

[Sitter shook head at my look.] (No, she has not engaged in it, but I imagine you want that advice followed.)

I mean the breath exercise for prolonging and out rounding rounding the notes.

(I understand.)

short breath spoils beauty of tone. I am no lady. I am a man.

(I understand.)

and I have found a way to make good advance in the science of [difficulty in tearing off sheet and much noise made in doing it, so that a pause and difficulty in retaining control occurred] my desires. I must ask for definite co-operation and she will not regret the association with us.

(I understand and I shall back you up all I can.)

She is no fool and will not fool the power away and she will not have any serious health breaks in spite of what has been prophesied but will be better poised and beter [better] [Indian. pause.]

Some one has tried to scare her you know about the dangers [read 'changes' doubtfully] Dangers of this sort of business but that is utter folly.

(I understand.)

I am sure of my ground. (Yes.) M [Long pause.] E [pause] M e c M e u h l e r my name.

(I understand. Good.)

I will stand by to the end. C a r l M e u h l e r means nothing to you.

(I understand. You are one of the guides.)

Yes and one always seems more personal with a name.

(I understand.) [Note 31.]

So I give mine so that I may be called upon for help more in [written on top of next sheet] direct and definite ways [pause] ys [?] [possibly attempt to finish 'ways' better.] We are all here by the will and plan of the parent and so feel that we have rights to go on if the child herself desires. We cannot at once

31. This name, of course, was wholly unknown to Miss Ritchie and to myself as well. As he professes to be one of her guides or of the group influencing her singing there is no way to verify the claim, except in the relevancy of his statements and the work he wished her to do. The *Encyclopædia Britannica* makes no mention of such a person. In the *Dictionary of Music* two Karl Muellers are mentioned, father and son, the father Karl Friederich, and the son simply Karl Mueller. Both were musicians. Both lived in Berlin. The father belonged to a quartet called the "Mueller Brothers" and served at the Court of the Duke of Brunswick for awhile before going to Berlin. He died in 1873. The Son Karl was one of a quartet for the Duke of Meiningen. So much is said of the two men in the *Dictionary of Music*. I made inquiries of Professor Max Dessoir in the University of Berlin for information regarding them and the only additional information that I could obtain was that Karl Mueller, the son, died in 1907, a fact not mentioned in the *Dictionary of Music* which had been published many years prior to this time. I have the edition of 1880. I was unable to ascertain whether either of them had ever been in America. It is not probable that the father, Karl Friederich, was ever in this country, but it is possible that the son Karl was. I cannot verify this, however.

The directions about the breathing were pertinent and coming as they did in this personality there is no reason to suppose that it is subconscious work, tho there is no way to prove such an hypothesis. Mrs. Chenoweth knew nothing about Karl Mueller and there was nothing in the situation to suggest either his name or the function which he claims to influence, namely, that of helping the lungs for their work. The advice was excellent for the situation as I knew it, and its importance perhaps not known or appreciated by Mrs. Chenoweth, tho it is possible that she knew enough about music to recognize breathing as an important aid in it. She is not a singer herself. She has, like all persons, sung hymns but this is almost the extent of her knowledge of music.

The spelling of the name at this point, corrected at a later sitting, is the archaic form of the name, with the letters 'eu' reversed from their proper order.

The name "Annie" in the subliminal prior to the communication from "Karl Mueller" is not recognizable. It might possibly be a mistake for "Emma" which was given the day before and was not repeated when "Emeline" was said to be wrong.

tell all we can do. Only practice and experiment may determine that but our purpose and plan and form of work we have already established and expressed to you.

(Yes, I understand.)

I felt it right to come and tell you this much as you have shown an interest in the case and as your advice will be received with respect and your judgment be preferred to the ideas of the unthinking [read 'intending' doubtfully] unthinking and untrained minds about her.

(Yes I understand and I hope you will be permitted from time to time to come here and send some advice to her as I can communicate with her when necessary.)

Many thanks for that suggestion and I will avail myself of the privilege and other guides also will do much for her. Guten morgen.

(Guten Morgen. Ich verstehe ganz gut.)

mene [mein] lieb [pause] sches [so written and intended evidently for 'Liebeschen'. Neither of last two read at time] * * ['ar' or 'er' or 'en'] Liebewohl [Lebewohl]

(Danke.)

mine [mein] herr [pencil fell and reinserted. Indian. Hand showed desire for pencil to be removed and I inserted a new one.] [Note 32.]

[Change of Control.]

I am glad to come once more before the experiment is closed.

(I intend that you shall have more chances next week.)

Oh how good it is of you for it is so helpful to us and will make the way so much easier for all of us.

(I understand.)

[Pencil laid down and reinserted and quietly laid down again, when I inserted a new one.]

32. Mrs. Chenoweth does not know German at all. I have remarked this in notes to other records. She knows the word "Federmesser", the sentences "Wie viel Uhr" which she does not pronounce correctly, and "Sprechen Sie Deutsch". It is apparent that the German used here is beyond her normal knowledge and it fits in well with the personality mentioned who was a German.

[Change of Control.]

Father Father Papa [written slowly and with difficulty.] and
w h e n mother and father meet in one opinion work of vast im-
port [pause] becomes easy and [pause and difficulty in keeping
control] y [pause] s much improved [much distress shown for
several words]

I have some things I wish to write about.

(Yes, we shall be glad to have them.)

Where can I begin. Let me see not at death but before.

(That is right.)

the old associations and home.

(Yes, that's right.)

Home that was but is not now and one whose name was L
L L u L u [Indian.] Lou no I must not put an o in there.

(All right.)

L u i is right. Elizabeth Lizzie yes and I am trying to re-
call some church association where there was much taught [read
'weight' doubtfully] taught that has failed to come true to me
over here.

I also want to recall [Indian and pause] a room in which I
was ill some time. I did not pass away at a moment's notice but
fought the ... fought ... fight and lost. You know what I
mean.

(Yes, she knows.) [Sitter nodded assent.] [Note 33.]

and all the time the fight was going on I had hope that it
might end in a more victorious victorious manner.

(I understand. It would be good evidence to say what the
illness was.)

I will try and do so but this I must say that I kept conscious-
ness almost to the end. Just at the end I slept a little and seemed
no more to have the power to control the thought.

(I understand.)

33. On inquiry after the sitting Miss Ritchie says that the "Lu" or
"Lou" recalls no one to her. This contradicts the assent given at the
sitting which may have referred to something else. Clara Louise Kel-
logg, however, was a friend of Miss Abbott and helped her to get her
musical education. However, Elizabeth is the name of Miss Abbott's liv-
ing sister. In her letter to me she signed it "Lizzie Abbott ———." It
is more probable that the "Elizabeth" and "Lizzie" refer to this sister.

I have a recollection [pause] of three people near and another coming into the room just at the end and light everywhere.

(I understand.)

I mean daylight not artificial light. You know.

(Yes exactly.)

and I have a recollection of a little wait after the last breath for some one to come as if it were some one who must say the final word. Am I right.

(Yes.) [Sitter nodded assent.]

and then there was so much commotion so many many people what a host of people came to help you and I was so conscious of it all and then one from some distance man a little distance trains—man came near to me and them—sent for and arrived too late to see me alive but I think did not expect to do so only came [read 'time'] came after the end to be there and help them them. God bless them they were so brave [difficulty in keeping control and last three words not distinct enough to read] They were so brave.

(I understand.)

Braver than I for I wanted to stay. Yes I did but I am content now. I hear the noise of the feet passing on the street. she knows what I mean.

[Sitter shook her head.] (Explain a little more fully.)

heard the sounds on the streets for windows were open [pencil fell and psychic grabbed suddenly for my hand.]

[Subliminal.]

[Distress.] Who is William? Do you know?

(Yes.) [Sitter nodded assent.]

Is he connected with the communicator?

(Yes.) [Sitter nodded head.] [Note 34.]

Are you going to give him another chance? (Yes.) Good. Do you know anything about a lot of young boys and men passing up and down, up and down, as if they passed the house a lot?

34. The sitter has a deceased Uncle William, as indicated above. The sitter's father died at 8.20 in the evening. A friend came too late to see him die.

I don't know whether they are going to school or to work. It seems like a place where they go not far from that house.

(Yes.)

You are of interest when you are well and a bother when you are ill, you know.

(Yes.) [Note 35.]

Goodbye. (Goodbye.) [Sitter left room. Pause.]

Did he get along pretty well? (Yes.) [Pause.] Put down the name Edna.

(All right.)

Whatever became of the three sittings for the man? Were they any good?

(What man?)

The man Miss Crawford took sittings for.

(I have not seen them.)

Do you have to see the records? (Yes.) Do you know whether they were any good or not?

(I don't know yet.) [Note 36.]

I hope so. [Pause.] Pull me back away from that house. I don't want to go in again now. [Pause.] That man is crazy again to go on. [Pause and awakened.]

Mrs. C. J. H. H. and Miss Ritchie. March 3d, 1913. 10 A. M.

[Subliminal.]

[Sitter admitted and long pause. Mixed sigh and groan as in distress and a few quick breaths. Pause and roll of hand as if seeking pencil, followed by a slight groan or sigh, when pencil was given. Pause.]

35. Boys passed the house on the way to school. The name "Edna" has no recognizable meaning to the sitter, unless it is a mistake for "Emma", or refers to a friend still living. See p. 517.

36. Miss Crawford is the name of a stenographer who takes records for sittings occasionally and is known to Mrs. Chenoweth, tho she has never seen her in her normal state. A gentleman had had some sittings a short time prior to this without being present himself, and we had only the stenographer present. Mrs. Chenoweth knew this fact and shows subliminal curiosity here about the results, such a trial being very rare.

[Automatic Writing.]

KARL MEULLER.

(Thanks.)

K not C.

(I understand.) [Note 37.]

[Pause and pencil fell. Reinserted. Pause again.] Thank you for the help you have given me.

(Yes, thank you for what you have done here. In order to strengthen the evidence I shall ask what was your occupation in life on earth.)

that I will tell you for I too am desirous of making the evidence as clear as can be given. [Pause.] Music (Good) was and is my theme Berlin my [pause] home [pause] but not all my earthly life was spent there. Part of it in America and when I came to this state of life [pause] I was not surprised ['su' read 'so' before word was finished and so last part not read] surprised for I had long been conscious of the attendance [not read at time and pause, but not re-written] of spirits on my own ['o' superposed on 'y' and I moved hand to other side of pad when 'wn' was written] life. I will [not read] will bring nothing but good to her for I am intent on the expression of the finer gifts through media. Enough has been done [read 'cone' to have corrected] done of other [read 'olnef' to have it corrected] types ... other ... to satisfy me and enough has been done of the type I desire to perform without any recognition of the source and experiments are to be continued with her. All this is with the knowledge and consent of her own folks

(I understand.) [Note 38.]

who are here with me today.

(I understand.)

and also with the sanction of her own spirit. Her own desire and purpose helps us to the performance of the work. I will take care of the tone if she will take care of herself. She knows what I mean.

37. The name "Karl" is here spontaneously corrected and without any prior suggestion from me. The present form of "Meuller" is in correct.

38. Berlin was the home of Karl Mueller, but I have not been able to prove that he had ever been in America.

(Yes.) [Said to encourage.]

and is only too ready [read 'really' and long pause until I read it correctly.] if she could be told what to do.

(Yes I understand.)

[Pause.] Lack [not read at time as 'l' looked like 'Z'.

[Pause.] As ['A' made like capital 'H' and so word read 'HS'] As ['A' made like capital 'O' as is often the case in the automatic writing] little [read or rather spelled out as 'Z-t t r e' doubtfully] Little excitement as possible. Excitement brings tension and tension produces uneven action by us.

(I understand.)

Sleep [pause] food exercise air [not read as 'i' resembled 'l'.]

(I cannot read that word.)

ar air practice and faith (Yes.) and the rest is our work.

(I understand.)

Sooner than she dreams opportunity opens the door and we [pause] will take it for our work [groan] Study German songs [pause].

(I understand.)

She comprehends d... [superposed on 's'] does she not.

(Yes, I understand too.) [Said for encouragement.]

[Pause.] (Should) [Intended to ask a question about studying the German language, but writing began with 'I' and pencil fell and reinserted, when word 'it' was finished.]

It is not only professionally that I am interested but the [long pause] revelation of the unity of life and purpose and the light thrown on the complexity of this problem is important to any student of [groan] psychology and I belong to that school of thought as a secondary interest

(I understand.)

[Indian or French: 'cia mou si mou tessa'] I do not yet understand God or his creation but [Mrs. C. shook her head about and showed signs of distress and resentment] life is a school and [pause] men and women are text books and the mental processes are the higher mathematics and no plan of life is complete without that.

(I understand.)

and the mental processes include the relationships of minds in every form. books ether [read 'either', dissent, then 'other'

tho it is clearly 'ether'] ether spirit actualized by contact in or the history [possibly intended for 'or in'] of the past made real by rock petrified forest or folk lore.

(Yes.) [Note 39.]

[Pause, pencil tapping] passed by word of [sigh] mouth as gift of the past to the coming race [Pause and distress, pencil falling, reinserted].

Have I been able to give you my reason for my effort (Yes.) in returning to this child of earth.

(Yes, you have indeed done well. I remained quiet in order that you might free your mind without interruption on my part.)

[Pause and pencil fell and after pause I gave a new pencil, and Indian gibberish followed.]

[Change of Control.]

God [Good] morning. G. P.

(Good.)

I fear the energy has been used for the unusual [read 'musical,' and pause till read correctly] effort but it was worth the effort.

(Yes, and when you can it will be most important to get the name of the singer. You understand.)

Yes we know what is going on and are keeping still that the hand about the young lady may have free expression for it will help later in her work with them. We are never far away that you must know and when we are especially still as far as the writing [read 'waiting'] is ... writing is concerned we are especially busy on the other side. You mean the lady singer do you not. the one whose name you wish written. I have seen her hovering [read 'having' and hand pointed till read] about and she will come before you are through but not today.

(I understand. That is all right.)

We must try and get the spirit to understand just as this one did this morning. He wasted not a moment but went right at the work as if he had been trained which he had as you may guess when I tell you that Myers and R. H. and the Teacher

39. The suggestions and conceptions of the intended work are beyond the knowledge of music of Mrs. Chenoweth, tho some of the generalities about it are not.

traces [read doubtfully] traces of all three which you ... which you may have caught in the writing, had him in charge for several days after the last work and came with him today.

(Yes I did.)

Oh this is a great world Hyslop.

(Yes indeed.)

and we are glad of opportunity to prove some of our theories. One proved this morning is the coloring coloring of the message by the spirit associations before trying to communicate.

(I understand.)

Yes They were left on the communicator and it was as much for our hep [help] in the future work as for yours and we will know that it is best not to train the pupil [read 'people' doubtfully and pencil tapped pointing to word till read] up to the last moment else he may ['he' read 'we'] he ... show the earmarks rather finger marks of the trainer. Myers thinks it a splendid illustration that communicators draw from this side as freely as from the light for he says the three identities were quite clear to you even before ... even ... I wrote the names of the company. Mr. Meuller had been heping ['helping', but read 'keeping'] had been heping ['helping'] [difficulty in reading.] Read back and you will catch the meaning. Back further.

(All right.) [Note 40.]

I am done now but will help tomorrow. G. P.

(Thanks.) [Hand grabbed mine and Indian gibberish followed.]

40. This message by G. P. has the interest of showing a remarkable psychological phenomenon which I observed at the time and explained briefly in the Note at the end of the sitting. There was a distinct interfusion in the styles of making the letters and the general writing and I noticed the indication of Mr. Myers's presence before it was admitted by G. P. The phenomenon was like that of Jennie P. and G. P. in their double control and discussed in the *Proceedings* (Vol. VI, pp. 23, 30; and *Journal* Vol. VI, p. 275). In that double control there was always distinct evidence of an interfusion of two handwritings, each having his or her own characteristics when controlling alone. So it was here. The handwriting showed the psychological influence of three personalities at the same time and I noticed the complexity of it before G. P. made any reference to it.

[Subliminal.]

Do you know any one name Christine?

[I looked at sitter: she shook her head.] (The lady present does not. I do, but it is a living person no way related to me. I) [Writing began.]

No, it is the spirit.

(Who?) [Thinking of Christine Nilsson.]

I don't know. [Pause.] I thought it was Christine Nilsson. [Pause.] You know Christine Nilsson. [Note 41.]

(Yes. Why do you mention her?)

How do I know. Do names never come into your mind without your knowing why?

(Often enough without my knowing why.)

Well, I'll tell you why. Either the person is there or thinking about you or some one else is connecting you with that person in their thought. Isn't that philosophical?

(Yes.)

Association of ideas. [Pause.] I don't know what I am talking about this time. Goodbye.

(Goodbye.) [Sitter rose to leave, and paused because message went on.]

You know what I mean when I say God bless the little girl.

(Yes.)

and keep her strong and true. [pause] with angels keeping. [Sitter left and after a few moments' pause Mrs. C. rubbed her eyes and awakened.] [Note 42.]

41. Christine Nilsson was a contemporary of Miss Abbott and a personal friend. It seems that she had encouraged Miss Abbott in her work when she, Miss Abbott, was a poor girl.

42. Readers of the detailed record will have observed that the expression "God bless the little girl" or similar phrase has been used several times. This indicates more than the usual religious temperament tho that phrase, without the appendage "little girl", is sometimes used by a few of the controls and an occasional communicator. The phrase "little girl" is characteristic of the communications of Miss Abbott and this too in Miss Ritchie's automatic writing as well as that of Mrs. Chenoweth. Readers will observe far more definite religious tendencies in the automatic writing of Miss Ritchie and it was so much more emphatic and characteristic that Miss Ritchie noticed a discrepancy between it and that of Mrs. Chenoweth. This readers will remark also,

The writing, until G. P. came, was all printed, except the word "not" in the phrase "K not C", where it was normal. The capital letter "I" was made in the style of Mr. Myers and I noticed the same during the writing and before allusion was made to him by G. P. The "t's" were nearly always crossed and the mark put in "f" to make it clear.

Mrs. C., J. H. H. and Miss Ritchie, March 4th, 1913. 10 A. M.

[Subliminal.]

[Sitter admitted. Pause.] Cia bou. [Pause. Sigh.] I see so many people. I can't seem to get away from them. [Pause. Rolled head in distress.] I can't help it. [Pause.] I see a woman, a ... [pause, and then began singing and keeping time with her hand. The singing was somewhat like trilling and was somewhat musical. Occasional Indian gibberish seemed to be the words, like 'cia mou'. But the singing continued for perhaps two or three minutes, followed by Indian gibberish and a long pause, when the head rolled about as if in distress and hand showed signs of wanting the pencil which was given, after which a pause.]

[Automatic Writing.]

* * [pause] S [pause and apparent difficulty in keeping control. After another pause singing came again with pencil tapping on pad as if keeping time and apparently some French words of which I could not be sure, but I caught: 'Jamais'. Pencil fell and reinserted. Pause] * * [scrawl] [pause]

and Miss Ritchie made it the basis of a doubt about the real presence of Miss Abbott here. But it was and is my opinion that Miss Abbott was not the direct communicator through Miss Ritchie, but had to speak through an intermediary, possibly Miss Ritchie's own mother who was a very religious woman. Miss Abbott was also religious but there is no evidence that it took any such peculiar form of expression as is found in Miss Ritchie's writing. It is a point in Miss Abbott's favor that she was religious in life and more like the tone of this record, while the evidence of her presence rests more on other incidents than the reproduction of the exact religious phraseology in both cases.

* * [scrawl] [Sigh and pause] * * [scrawls] R [pause and words uttered: 'cia ma apoli ia oma moia.'] * * [scrawls] E [pause] J J J [pencil fell and reinserted: pause] J [pause] & [or scrawl]

(What is J for?)

J [pause] J e J n e [pause] L [pause] [pencil fell and reinserted]

(Stick to it.)

[Pause.] i [or scrawl, tho seeing it made me feel it was a possible attempt at 'i'; not read aloud] I know why I am here not for idle fancy, but to complete the evidence.

(Yes I understand. Stick to it.)

of my association with her. (Yes.) at another place.

(Yes I understand and shall be patient and I think by remaining perfectly calm you will surely succeed.)

You compliment me by your admirable devotion to my effort. J [pause] [pencil fell and reinserted. Indian and pause.] My name which she knows is to be reproduced here.

(Yes.) [Note 43.]

and the friend here insists on my writing instead of singing which I much prefer to do.

(I understand.)

[Pause.] Singing was is and always will be my [pause] expression.

(Forte?)

yes (I understand.) forte. (Where?) I am with others who are also interested in the music and I must keep my head or lose my [sigh] own thought.

(Yes.)

I sang in public opera as I have said before to her. (Yes.) and my promise to [pause] be always near and not desert her if

43. It is probable that the 'J' and 'Jne' were attempts to give the name of Jennie Lind. Her latter days were contemporary with Miss Abbott. I have not been able to find evidence that Miss Abbott was in any way associated with her, as indicated in the record, but it is probable. They died within one year of each other.

[Information received nearly a year later, from the living sister of Miss Abbott, would suggest that Miss Abbott knew Jennie Lind, because her own teacher was also the teacher of Jennie Lind.]

she goes forward with [sigh and groan] the work has been given her before and is now renewed and recalled [superposed and not read] recalled for her benefit and yours. [Pencil fell and reinserted.] [Note 44.]

(Yes, can you say what your favorite piece was when on earth?)

R [pause] I think so.

(All right. Take your time.)

[Pause.] You refer to the one I have sung with her. since I have been coming to her.

(I mean that anything you give will help to prove your identity as well as your name.)

[Indian.] My identity is what you are [pause] trying to establish.

(Yes exactly.)

Rose of Summer.

(Good, one more word in it.)

The Last Rose of Summer.

(Fine, fine.)

So simple and pure melody [sitter silently crying.] with plaintive note to touch the heart. My encore often when alive.

(Good, I understand.) [Note 45.]

I am happy little girl to find you so responsive to me. Brignoli not my own name but his one I knew in life and work and art. P [pause and pencil fell and reinserted.]

(Stick to it.)

P r [pencil fell and reinserted.]

(Stick to it.)

[Pencil fell and reinserted again.] P Italiano [Pause.]

(Yes.)

44. Miss Ritchie has sung before the public, but no one can verify the claim made that Emma Abbott influenced it. But without any musical training of more than two or three months, Miss Ritchie was encored three or four times before a large and cultured musical audience. This I confirmed by the testimony of others.

45. The life of Miss Abbott, which Mrs. Chenoweth has not read, says that she used to sing "The Last Rose of Summer" as an encore. Perhaps this might be guessed of almost any popular singer of that time. But there is nothing in the connection here to suggest any such explanation.

you do not know Italiano.

(No I do not, and will be glad to get more of the name.)

[Pause.] e p epa [pause.]

(P-e-r-e-p-a?) [Pencil fell and reinserted.] (Stick to it.)

[Pause.] R Ro [pencil fell and reinserted.] Ro s [pause] cannot do it. [Note 46.]

(All right. Did you refer to Christine Nilsson yesterday?)

Yes.

(Why?) Contemporary. (Yes, what did she do for you?)

[Pause.] Much to me. (Yes, tell what.) for my [pause] good expression later.

(Yes.)

Do you not know who I am.

(Yes, but for the scientific man it is necessary to have it written on paper so that it will be more than my opinion.)

God bless us what has the scientific man to do with an opera singer.

(The scientific man is the world's authority today and we need to be able to use it as well as to save his soul. If he were not so important a man we could say to him to go to the devil where he belongs and then could turn attention to the other part of the world. But as it is we must convert him for the sake of his power.)

To Link [think] that I have come all the way from heaven to be challenged like that. I only wanted to carry my gift to the world.

(I understand.)

but if you are sure I can do more good by learning to write with my eyes shut and a mind of entranced person to wade through I will try. I did not catch the import fully [pencil fell and reinserted] before.

46. Parepa Rosa was a contemporary and friend of Miss Abbott. This I learned from the life of Miss Abbott, which Mrs. Chenoweth has not seen. Her maiden name was Parepa de Boyesku and she married Carl Rosa. Brignoli was an Italian tenor singer who died in 1884, a few years prior to the death of Miss Abbott. Neither Miss Ritchie nor I ever heard of him. Miss Abbott's living sister writes that he "sang with my sister in concert the first year after her return from her studies and début in Europe."

(I understand. The chief thing was to prove that you are the person causing the singing in the young friend present. We require that the name be given here as well as through the lady.)

Did I give it here yet.

(No, it has not come through yet. I have no doubt you gave it often enough but it needs to get onto the paper.)

[Indian.] Oh I will do it then I thought I had done it.

[Pause.] A [pause] [Pencil fell and reinserted.]

(Stick to it.)

A [pencil fell and reinserted. Pause and groan.] g g [Pause and new pencil given.. Indian, and pencil fell and reinserted.. Pause and pencil fell and reinserted again.] A [pause] you know A.

(Yes.)

[Pause.] a [read 'd'] no A n [pause] n [Pause and Indian] Annie Annie. You know Anne [Annie].

(I know my sister Annie.)

no no no. I am trying my own name A.

(I understand.) [Sitter whispered 'Emma Abbott.']

A is right. (Yes.) [Pause.] and P [pause] P—— you know P. [Note 47.]

(The friend present recognizes who P is.) [Parepa Rosa.]

A is for myself (Yes.) [Groan.] A [pause] d [pause and pencil tapped on paper.] A A [made like 'o' both times] d d i e.

(Is Addie correct?)

47. The sitter here spoiled the test by whispering the name Emma Abbott and it was not completed. It was given in the subliminal later in the sitting. There is no evidence that Mrs. Chenoweth heard the whisper, but in spite of the fact that I have evidence that she is not hyperæsthetic, we have to assume that it might have been heard, tho it did not affect the completion of it in the automatic writing.

The name Annie is not recognized by the sitter. If it be a mistake for Emma it would be intelligible. But it is more probable that it is a relic of the effort to get "Adelina" which came a little later, and the "P" is evidently for "Patti", which was completed in a few moments. After these suggestions the "Addie" explains itself as a correction of "Annie" and an attempt at "Adelina". It is clear that the thought of the sitter did not produce the result, because she was thinking of Parepa Rosa.

A not quite but quite near. (Go ahead.) I [not read aloud as I was doubtful.] A L. C [pause] cannot seem to write it after all.

(Well, do not try longer now. You can come again and try. Suppose you tell some little incident in your life that we can verify.)

* * [scrawls] my ... Did you think I was trying to write Addma Pattii Adelina Pattii. I certainly was not. It just came back to me that I had used those letters but not with that purpose I did try to write Adelaide but not the other Addie a singer. [Pencil fell and hand relaxed.] [Note 48.]

[Change of Control.]

[One pencil rejected and hand clutched for another.] For heaven's sake don't let her get to arging [arguing] and explaining ... arguing ... or she will make more mistakes mistakes than we can rectify in a year. Let it rest. She is all right and knows what she is about about when she is not trying to be scientific but it is all new business for her.

(I understand. Is Patti present?)

Patti Why she is not over here that I know of.

(All right. Let that go.) [Note 49.]

I think you still retain her for another farewell tour ... farewell farewell tour of your great country. We have not seen her here yet.

(I understand. I did not know whether she was living or not and only want to help clear up the confusion on the paper.)

You are a good one to help confuse with your lack of knowledge of the * * of the great ones. (Yes, I) Did you ever hear hear ever hear of Adelaide Phillips.

(No, never did.)

What a [pause] what shall I call you.

(An ignoramus on almost everything.)

Thanks you have saved me the task but really if I thought you

48. The Addie is probably an imperfect effort for Adelina given later. Patti was a contemporary of Miss Abbott and knew her well.

49. Patti is still living, I understand. I thought at the time that she was dead.

were an ignoramus I would not fool with you a moment even if you were a Hurricane.

(All right.)

But the lovely lady lady who sings through the little friend knew Adelaide Phillips and was making some effort to write her name.

(Do you know the name of the lady who was writing the name of Adelaide Phillips?)

Surely do but she is to write it for herself. That is the bargain now ... plan now ['bargain' not read.] If she fails I will give it to you but I think she will get it through.

(All right.) [Note 50.]

I must not stay now but this I tell you that the work will proceed which she has mapped out for the friend and it will be one of these lovely things which the spirits are always doing for the children of earth but it is not always recognized as a spirit as it is in this case. How [read 'now'] How very wise wise your friends are to have have directed to this center a singer a writer an artist all under the direct [direct] control of some one who has lived lived and worked and died and is still ready to work. Does it look [read 'work'] look as if all the the places were filled over here and they had to return in order to get an audience [read 'advance' hastily] audience or does it look as if the P. R. S. in the spirit land had men out on the still hunt for some good cases for your records.

(The latter I think.)

The latter is true and before you get through with us we hope to bring you some good preacher and a devil or two to show you how a different sort use mortals now and then to do some of another kind of work as long as the world is self [self] conceited enough to believe that all great gifts belong to the individual individual expressing them. We have little chance of interesting them in our work but when they find find that all sorts of spirits can return they may wake [read 'take'] wake up to the situation and arouse themselves to the importance of understanding

50. Adelaide Phillips was a contemporary of Miss Abbott and probably knew Miss Abbott, tho I have not seen the fact stated in the life of Miss Abbott. The living sister thinks Miss Abbott did not know Adelaide Phillips.

the psychic and potectig ['protecting' but read 'potency'] and potecting protecting the world by education on this matter. *Fear* [underscored] is the lash that drives men to goodness and gives the world its light. Were there no disease [read 'desire' and then 'distress', tho it is clear enough] disease no one no one [read both times] would stop to think of the sin of eating more than he needed but disease and the fear of it will eventually [read 'both evidently'] will eventually drive men to lives of moderation and righteousness.

(I understand.)

You see my point.

(Perfectly.)

and you see that while they pooh pooh at your work when you get at a few devils and prove the theory of action from without you will get a hearing. J. P. [Pencil fell.]

(Thanks.) [Hand grabbed mine.] [Note 51.]

[Subliminal.]

[Indian and pause.] Do you know anything about a very far away country?

(Lots of them.)

Of course you do. I mean like Norway and Sweden.

(A little. Why mention that?) [Thinking of Nilsson.]

I just see a picture of that part of the world and it seems as tho it had some interest for you.

(One of the persons named in this work came from that place.)

Sweden? (Either that or Norway. I do not know which.) [Pause.] It is away up there. [Pause.] Well, do you want me to tell you what I see?

(Yes.)

I see a great building. It looks something like the Boston Theatre only so much bigger to me. I don't know why. There

51. This summary on the part of Jennie P. regarding the cases of obsession, if so we may call it, recorded in the work of this psychic is correct. The two other cases besides the present one are Mr. Thompson, who painted under the inspiration of Robert Swain Gifford and Miss De Camp who wrote under the inspiration of Frank R. Stockton. Mrs. Chenoweth, of course, knew at this time about their work.

is a plain stage, no set scenes before any one comes out and there is a plain little chair and the people as I see them coming into the building in peculiar dress, in hoops. You know hoop skirts.

(Yes.)

and with strange costumes. I should think it was away long before I was born. [Pause.] It seems so and then I see that all is changed and a more modern scene with plays and a lot of people on the stage. That other was a concert. [Pause.] I don't think it was Boston. It is more like New York than Boston. [Pause.] Hm. Are you trying to get something from one particular spirit?

(Yes.) [Note 52.]

Not an old person. (No.) Because I feel one gone before the gift is gone, gone while the gift is still beautiful. You know what I mean.

(Yes.)

Sadness about it. Oh I hear the sweetest soprano tones. Hm. [Pause.] Do you know any one named Emma, do you?

(Yes, go ahead.)

[Pause.] Well, I think [sigh] just as ... it is a name I know about. Ought I say it?

(Go ahead.)

Do you know Emma Abbott? It keeps coming into my head, Emma Abbott. Well she is a perfectly beautiful spirit. Do you know why? She comes to her. [Reached hand to sitter and seized hers.] Well, darling. She comes to her because she loves her. Always when she comes the tears come to her eyes and she cries. It is one half the effect of happiness and one half the effect of proximity. How happy we will be together. You shall finish my work. I will be so devoted to you. I told you so many times. Darling, goodbye.

(Miss R.: Goodbye, Emma.) [Note 53.]

52. It is probable that these allusions to Norway and Sweden and to a building, costumes and a concert hall as opposed to an opera are to the time and life of Jennie Lind, tho she is not mentioned here. The facts fit her life and not those of Miss Abbott and other singers like her, except perhaps Patti. It has not been possible to verify the incidents beyond what I have said.

53. We cannot be sure that the giving of the name Emma Abbott

Goodbye. [whispered] It is as it should be. She could speak better than she could write. [Pause, rubbed eyes and awakened without the slightest memory of what had occurred.]

Mrs. C., J. H. H. and Miss Ritchie, March 5th, 1913. 9.30 A. M.

[Subliminal.]

[Sitter admitted. Long pause, and pencil offered as I saw hand switching or moving, but no tendency to seize it at first. Pause, sigh and Indian gibberish: 'cia mo colia'.]

[Automatic Writing.]

I [pause.] [Indian: 'cia bou'] [Pause and pencil fell and reinserted. Indian and then singing with pencil tapping pad. Pause and singing repeated, with trills and quite a musical character, followed by a pause.]

J e [mentally read but not aloud, as I thought the intention was probably to write the name 'Jennie'. Pause and pencil fell and reinserted.]

(Stick to it.) [Note 54.]

here is supernormal, owing to the whispering of her name by the sitter earlier in the sitting. Cf. pp. 459, 489. But the manner of giving it does not suggest previous knowledge, tho it does not exclude it. The statement that she comes to the sitter is not a necessary consequence of what had been said previously. The psychic might just as well have said Jennie Lind, Parepa Rosa, or any one else. There would have been good reason to have mentioned Parepa Rosa from the standpoint of subliminal interest because she had once purported to have been controlled to sing herself by Parepa Rosa and was struck with the incident of Mrs. Piper's singing under the same inspiration, having seen the statement in one of our own *Proceedings*. The selection of Miss Abbott under the circumstances, which is true to the facts, does not look like guessing from the situation.

54. There is no assurance regarding the meaning of 'Je' in this passage. If we were to assume that the singing was by Jennie Lind and the writing by Miss Abbott, the accident of getting a part of the name would be intelligible, but the reading of the writing shows that this may be doubtful, and we could as well assume that both effects might be produced by the same mind.

[Singing began again and pencil apparently writing but only making scrawls and keeping time in doing so. The trills were very marked and sweet, some of the tones going down to the alto. Occasionally Indian was heard, as 'cia bou']

I am here. ['I am' not read at once, thinking it 'J e n' and wanting it completed. Hence pencil paused till read.] (Who is this?) [Then read.]

yes and I have begun to comprehend what your mission is.

(Good, I understand.)

I was not sure that your desires were of any consequence to the work. I have begun with her but now I see since explanations have been exchanged with your [written and read 'you' and then 'r' was added.] friends here. I talked with Mr. Myers and he gave me the idea that your work is protective [read 'probative']

(I understand.)

[Pause.] protective as well as [pause] detective. (Good.) so now we are friends,

(Yes indeed.)

and I greet you as such.

(My greetings to you. I have heard of you in my life but was never fortunate enough to hear you sing and was glad to hear some notes at this light.)

Yes you refer to the evening or here.

(I refer here.)

yes I am glad of the occasion [sigh] but was restrained from doing more vocally as the desire was to keep the energy for the writing.

(I understand.)

I am very happy very calm and very sanguine about the future and am glad to assure her of my continued companionship and [pause] [Object sitter had fell on floor] help. I was attracted [superposed and not read] attracted to her by having my attention directed to her by one who loves her and broods [not read] over her ... broods over her with the love of a mother and who ever seeks to give some evidence of her devotion. I did not find all in life that I hoped for. My work was hard and training severe and glory short but I would repeat it all again for the sake of the art I adored adored. I am among [read 'coming' and hand paused

till read correctly] musical people who are also interested in the psychic phenomena not all artists [read 'circles' without good excuse] artists are interested in psychic phenomena and some who are so interested do not at once perceive [read 'persevere' and 'preserve'.] [Pause.] p e r c e i v e the need of accurate and definite records of their earth life as you will have occasion to recall when you think of me. Among my friends is Perepa [sic] Rosa who tried to make a sign to you of her presence here and who has on an occasion al [read 'occasion at' and hand pointed at word till read 'occasional'] visit with me at my little friend's house made an effort to control for a moment. She is the airia [I spelled word out to see if it was right] performer. I have not expressed that quite elegantly.

(I understand. Don't worry.)

but my little friend will recall on one or two occasions an aria being sung in light and airy movement not quite like my style.

(Recall it?) [Said to sitter.] (Miss R.: I don't know what she means.) [Whispered.]

and that was P. R. [Pause and evidence of disturbed writing by failure of sitter to recall.] I will not try to tell more about it now.

(All right.)

Does she not know without more complete explanation.

(She does not now recall it but may do so later.) (Miss R.: Does she mean her singing this morning?) (No, Parepa Rosa.)

[Long pause.] Not just now but earlier in the work,

(She does not now recall it, but may do so later.)

It may have [read 'leave'] have been more evident to me than to her.

(Yes, I understand.) [Note 55.]

55. There has been no verification of this alleged incident of influencing the sitter's singing by Parepa Rosa. From what was said in Note 53 it might be a subliminal confusion with the experience of Mrs. Chenoweth. At least one may wonder if it is not, tho it would be the first incident of the kind within my knowledge of the case. Besides, it is quite as possible that the incident actually took place in the experience of Miss Ritchie without her having any knowledge or suspicion of its source, especially as her own mind was set on Miss Abbott.

Do you know who I am.

(Yes, Emma Abbott, isn't it?)

Yes but I did not write it. How did you know. I thought I was to write it.

(We got it as the light came back yesterday and I could tell by the singing this morning and by the contents of what was written who was here and as we had already got the name I thought it best not to use the energy for the purpose.)

I am glad it was given but I did not realize [realize] it. I am more interested in seeing what can be done than in recalling the past.

(I understand.)

I have so many plans and so much to do to get the perfected [read with accent on first syllable and hand paused when I read it with accent on second syllable and it went on at once to write] work for her. A little more time and it will be revealed what all [read 'that we'] what all the work is for. There is more than a mere personal satisfaction in it. It is always a pleasure to accomplish what one attempts to do but the mere personal gratification is lost in the larger element of satisfaction in helping to hold the two spheres of consciousness together by the power of harmony expressed in notes of song. E A E A. [Struggle to maintain control began with ending of word 'song' and pencil fell and had to be reinserted and I had to handle the situation delicately to prevent loss of control.] I do wish to write that much.

(Yes, I understand.)

I left many loved ones and I made a good fight for my life a hard one if a short one but it was of no use. I still love the flowers with the same great love I had in your world and I think I have the same sense of appreciation of kind kind [read 'rind' doubtfully] Kind [still read 'rind'] K ... [read] and thoughtful attention that I had. You have some plans dear and you want to be assured that we or rather I will be a part of them.

(Yes, that is true.)

and I hasten to tell you that your plans are my plans. I made them first and and you are simply carrying them out and you need not be afraid of desertion. you know what I mean.

(Yes perfectly.)

What if she should not come!!!

(When do you mean?)

She says that.

(Miss R.: That's right.) [Sitter delighted.]

What if she is not able to take me!!!

(I think you will be able from all that I know about the case.)

Faith little wanderer yes [to reading delayed] faith. I have as much at stake as you for on this side I have an audience as critical and as eager as you have and it is a dual work.

(I understand.)

although I may not be recognized as the song within the singer that I am and shall continue to be for you. Every singer always has moments of panic [read 'trance' doubtfully] panic before the hour the hour of performance and fears loss of perfect control of voice and all that. You have less to fear than the [pause, and I was purposely tempted to say 'the average person'] others for what you might lack normally will be amply supplied from the unlimited ocean of power over here. [Note 56.]

(I understand.)

[Pause and struggle to keep control.] The man [read so but not distinctly written] main [so read] M a n main yes main [so read] M A N mortal man not singer the man do you not know the M a n I mean mortal man.

(No, we do not catch the meaning.) [Sitter nodded that she knew.]

something to do with some work.

(Yes, make that clear.)

Big one in importance soon (All right, Can you....?) to appear in good light to her.

56. Miss Ritchie's fear that Miss Abbott might not be able to succeed in critical situations was a marked feature of her state of mind, as I found in conversation with her. The psychic, of course, knew nothing of this. Miss Ritchie had mentioned her fear to me in speaking of both the past and the future. The advice to have faith is just the constant refrain of Miss Ritchie's own automatic writing from the same alleged source, and all this against her own doubts. A song popular in Miss Abbott's day was "Though they may forget the Singer, they will not forget the Song."

(Do you know who it is?) [Pause.] Yes and would write it if I could.

(Yes, if you can it will be the most important thing you can do. I shall know how to manage it to make it good evidence.)

[Pause.] Manager. [Indian.]

(All right. Go ahead.)

Manager [difficulty in keeping control and scrawls] S

S S [pause] A. [Struggle to hold pencil.]

(Stick to it.)

S av ... * * [scrawl like capital 'V'] Savage H
[pause] Savage * * [scrawl like 'E' and pencil fell. I inserted a new pencil and hand wrote.] B [pencil fell and reinserted] oston Boston man. * * [scrawl and pencil fell.]

(I understand.) [Note 57.]

[Indian and hand reached for mine.]

[Subliminal.]

[Pause and sigh and face showing tendency to cry, followed by Indian gibberish and another pause.]

Is she going on a train? (Yes.) Right away quick? (No.) Sure? (It may be. Anything more to say?) About it? (Yes?)

Yes, I see a funny little room and a portière. It looks just like a sleeping car and looks to me like a train. There is a lot ... Well, as if it was a trip some distance, and stepping on and off a car. Do you know anything about a tour?

(By whom?)

I don't know. I don't mean a wedding tour.

(What kind?)

Did she ever dress in costume? (Who?) She. (She who?) Why this one.

(Miss R. Yes.) I mean the live one. (Yes, I understand.) She hasn't given it up? (No.) I see a little dressing room and things flying around.

Everything is flying everywhere. Music just like a stage and

57. Henry Savage is the name of a well known musical manager. It is possible that Mrs. Chenoweth may have heard of him and the situation might prompt the subliminal to suggest advice of this kind. I very much doubt it as a fact, knowing the work of Mrs. Chenoweth as I do, but I would have no means of proving that she did not.

music music. Oh my, can you dance? (Miss R. A little.) Take a little, I don't mean fancy dances, little graceful movements. Are you going on the stage?

(Miss R. Maybe.) [Note 58.]

Is she Dr. Hyslop?

(I don't know.) [Spoken quickly and in short manner, as I was busy.]

Don't be so cross. Don't be so cross. I won't say anything.

(I am awfully busy taking down what you say.)

Yes I relieve you of the task. ['Task' spoken with broad English 'A'] [Pause.] Some day I am going to tell you something more about her.

(All right.)

She has got a lot to do. Goodbye.

(Goodbye.)

[Pause and sitter left room.] What did she have in her bundle?

(I don't know.)

Why didn't you ask her?

(You tell.)

It is something big folded up two or three times.

(What is it?)

[No reply and soon awakened rubbing her eyes.]

When I got outside the house and some distance away I asked the sitter if she had something large folded up two or three times in the package and she replied that she had. The psychic had not been able even to see the bundle, as she was in the trance before the lady was admitted and did not awaken until the lady had left the room and gone downstairs. We should have to suppose that the psychic saw us coming to the house which she could have done, but her practice is to remain in a room where she cannot see sitters coming. The incident is not evidential, but should be noted.

The sitter also told me after we got away that last Sunday she had actually felt the fear that Emma Abbott might

58. The incidents here are true enough of Miss Abbott and Miss Ritchie but not evidential.

not be able to keep her promise and come to her in emergencies.

Mrs. C. J. H. H. and Miss Ritchie. March 10, 1913. 10 A. M.

[Subliminal.]

[Sitter admitted. Long pause and reached for pencil. Pause.]

[Automatic Writing.]

not all the time can we give to the lovely Prima [pause and sitter whispered 'Donna' and writing immediately continued without writing it] but she is here ready for further work after we have had a little space for some few things which are important.

(Yes, I understand. Tell me what you wish.)

[Pause.] Other spirit friends press around to give some evidence of care [read 'were' doubtfully] care and knowledge of what is going on and what is to go on in the career of this young artist. It is no small event to launch [pause]

(I understand.)

a person of any sort on a career but a sensitive [pause] and especially a sensitive with strong will and some capacity for organic [read 'organic' as writing paused] ization [read 'organization'] as this lady has. It is with full understanding of the case that the band has undertaken the work. How many advisors have appeared on the scene and how she has to step aside and [pause] pay no attention to [pause] any of them. I mean earthly advisors.

(I understand.)

now [pause] I [pencil fell and reinserted. Pause.]

[Change of Control.]

Father (I understand. Writing very slow and difficult.)
F a t h e r.

(Yes, you are welcome. Was it you that has been communicating all the time?)

[Pause.] No. (I thought so. Go ahead.)

but I want [groan and sigh.] [pause] to write [pause]. I want to write to her.

(Yes.) [Sitter showed indifference to work.]

Do you remember [changed sheet] Do you remember [pause] about me.

(Yes, and will be glad to hear from you.) [Said to encourage communicator, as sitter was manifestly indifferent.]

[Distress.] So hard to leave you. (Yes.) and yet I was [distress and Indian] [Psychic uttered: 'Oh I can't see. I can't see, I can't see, can't see, can't see'.] glad when [written while uttering above statements] it was over the last I refer to [pause, as sitter sat back indifferent to work] Pain and [sigh] struggle ended [written with great difficulty] but we did not expect it did we.

(Miss R. Yes we did.) [Whispered.] (Yes it seems to have been expected, but possibly not just at the last moment.)

[Pause.] Yes. (I understand.) at the last it was expected but at first I mean when we had so many aims [read 'claims' doubtfully, as it was partly superposed] plans as if death were a slong [read 'stony'] long way off.

(Miss R. No.) [Whispered.]

[Pause.] It was best and there was no other [pause] alternative. I had to come here but I got better at once my head is [distress] better you know my weakness is gone my weakness [groan and sigh].

(Yes, tell just what that was.)

weakness all [pencil fell and reinserted] worn out worn [distress] out. [pencil fell and reinserted]

(Yes, stick to it.)

C [pause] C [pencil fell and reinserted. Groan and sigh.] O [read 'C'] [Pencil fell and reinserted.]

(Stick to it.)

O [pause] O [not read each time, as I thought it might be capital 'C' in another form.] * * * * [scrawls as if trying to make letters. Pause and I held my finger on back of hand to give energy for a few moments and then removed it.] C * * [scrawl but evident attempt to make a letter which might be recognized if I knew the name attempted.]

[Pencil fell and reinserted, and Indian gibberish.] I know I am here.

(Yes I understand.)

now and I love her and will make up to her as a spirit what was denied me as earthly father. [Note 59.]

(Yes, I understand that is what you have been trying to do ever since you passed away.)

Indeed my whole purpose has been to give her in some way what I had to cease giving at death.

(I understand.)

and thank God at last I am beginning to see the result of my labor.

(Yes.)

All these spirit guides will tell you I am in the plot so to speak.

(I understand. That's good.)

I suppose I ought to prove [read 'have' without any excuse in the writing] p ... [read] my relationship in some way. Who had fair [read 'four' tho clearly 'fair', but 'u' is so often made as 'i' it was so read here] fair hair.

(Yes)

dancing bobbing [read 'wobbling' doubtfully, tho no 'l' in it.] B... [read] curls and questions by the dozens who who who who had big [groan and pencil fell and reinserted] wide eyes [read 'Yes' not noticing the 'e'] eyes looking for me. Do you know.

(I am not sure just because it was the father a moment ago. Are you the father still?) [Note 60.]

Yes. (All right.) Do you know anything about a small chair.

[I looked at sitter for encouraging nod.] (Miss R. No.) [whispered.] (When you were a baby?) [Said to sitter in whisper.] (Miss R. That is not me.)
chair.

(Yes, a little chair she sat in.) [Sitter recognized such a chair.]

rocking chair (Miss R. I don't remember.) [whispered]

59. 'C' is the initial of the name of the sitter's father who purports here to communicate.

60. The sitter states that she had fair hair when a child. It is this still, but the psychic had not seen her at any time. After the sitting Miss Ritchie told me she was an inquisitive little girl and very active. She is this yet, but in reply to written questions she says she was not so.

bigger beside [sign] which [pause] the little one was drawn to talk [misread] talk. [Pencil fell and reinserted.]

(Stick to it.) [Note 61.]

[Pause.] Stop that noise.

(It is the street car and after it has passed the noise will cease. I can't help it.) [Street car about four hundred feet distant.]

No the noise in the room.

(I do not hear any noise myself.)

jar.

[Sitter had been rocking her chair for most of the sitting, indifferent to the work. I then whispered to stop rocking.]

It [pause] dis [pause] tracts me.

(I understand. It will not continue.)

I think I am not a very good communicator but I know I am a good worker.

(I understand and if there was as much enthusiasm to hear from you as from the singer, I think there would be less difficulty for you. I shall have to persuade the person present to feel that your evidence is better than from the singer. You understand.) [Said partly to show sitter I saw the situation and partly to help communicator.]

Thank you I do understand but I have no feeling except that the case [not read] which ... case which she wants to prove would be helped by my personal recollections.

(Yes indeed. That is the exact way I look at it.)

Many a poor father fades into insignificance in the light and glory of a great hero worship but he remains always the father with strong arms and tender heart and knows it is not lack of devotion but the excitement of new experience. Let it pass. I will do what can be done in another way. [Pencil fell and reinserted and fell again. I saw end of writing had come.]

(I understand.)

[Long pause.] [Note 62.]

61. The sitter, when a child, had a small rocking chair with arms. She recalled it immediately after the sitting and looked it up.

62. This long communication by the father finds its sequel in the first communication the next day. I have discussed the incident in the Introduction (pp. 445-6), as one of considerable interest for the student of this problem. The sitter did not care to hear from him and it discon-

[Subliminal.]

[Sigh and hand fell off table into lap. Pause and sigh.]
Goodbye.

(You are not going, are you?)

Yes. (All right.) (All right.) [Sitter left.] Too bad.
(Yes.) [Awakened.]

Mrs. C. J. H. H. and Miss Ritchie. March 11, 1913. 10 A. M.

[Normal.]

I keep hearing the name Isabel. I don't know that it has any connection with anything, only it is not anything I am thinking of. [Pause.] [Name Isabel not recognizable.]

[Subliminal.]

[Sitter admitted. Long pause, sigh, pause and hand moved slightly as if intending to reach for pencil, paused again and then struck the pad with the fingers as if striking piano notes a few times, then paused. Indian gibberish uttered and hand reached for pencil.]

[Automatic Writing.]

E [pause] m m a [written very slowly] here and with love and firm [pause] resolve to do and be all that is best for the little one still has some hesitation about usurping the opportunity long sought by one whose faithful and undying love is spon [pause] ser [pause] or [sponsor] for all the dear associations which are [pause] so [pause] much to us but which must never become the paramount expression. [Pause.]

I look to you to understand this message and to see in it no

certed him. He was trying to get her mind reconciled to his effort to help her, she thinking that he was not interested.

There could hardly have been a better recognition of the facts than the allusion to the "glory of a great hero worship", which exactly and not extravagantly describes the mental attitude of Miss Ritchie toward Emma Abbott. It is a veritable passion with her, and Mrs. Chenoweth could not possibly have known the fact.

[superposed] disciplinary effort on the part of any one but a wisdom which is able through experience to see into the future and to [pause] feel the importance of accent on the right note in this association. The full and wonderful gift is the direct bestowal of him who bore her and it is without his wish that this message is being given now but the spirit of self annihilation [Indian while word was being written] in this matter must not be permitted and the blessed work the definite and direct evidence that it is the work of spirits and the proof and evidence of why they come and how the band is formed and the worked [pause as I read] work is carried to perfection is a part of the work as definitely as the song or the acting and glory that comes with it.

Youth must not lose the import of the whole work in the enthusiasm of the great gift. Am I understood.

(Yes perfectly.)

Now this case as case it is a case watched and guarded by many more guides than have appeared here can go on to its proper unfoldment and [groan] achievement but the scientific interest was not so much in the plaudits of the music loving [read 'long'] loving public as in the *modus operandi* of the whole case which was hoped to be revealed by evidence given. That is all. I am not E. A.

(I understand.)

but am one who is known to you and she is beside me and will speak for herself. Naturally [pause because of delayed reading] she has that [pause] responsive and magnetic influence about here [her] which made her what she was temperamentally and in the little lady she finds temperamental harmony and is very happy in the association and the plans for the future [Indian] work [Indian] and that sense of exaltation and supreme delight is the result of the union of power. Had she a less fine and ardent nature to deal with the response would not be so sweet sweet and clear. she gives thanks every hour for the pure vocal tone and clear and [pause] smooth contact which she is able to effect and her joy becomes almost an enthusiasm which the [pause] singing light cannot repress. I go now but with all my [pause] y [my] assurances of help. Madam. [written with difficulty.] [Pencil dropped.]

(Thank you.) [Note 63.]

[Change of control.]

[Hand tapped with new pencil. Head moved and psychic smiled happily, tapping pencil again which was dropped and had to be reinserted, while Indian gibberish went on: 'cia bou; cia bou'. Sigh and tapping pencil.]

Glad [psychic singing] glad Glad am I [writing heavy and *à la* Jennie P.]

(I understand.)

[Singing and holding the note.] It It is all right.

(I know. Go ahead.)

[Pause.] I love to come no effort the effort is to stay away.

(Good.)

but here is my word that I am [Pause and singing] excited by and beyond the usual [psychic laughing] by the little delay which came to us. He is here dear little girl little girl have no fear [read 'far' and 'plan' to have rewritten] fear about losing him. He [a note or two of song sung] wishes me to tell you that his love is as great as ever [singing: 'Oh by a messa']. I must get over that ebullition.

(I understand.)

I have several times felt as if I would take her here but it is best not

(I understand.)

Are we all right now.

(Yes, so far as I can see. I believe you had some special message to carry here. Do you recall it?)

Yes from another place. (Yes.) that is what you refer to.

(Yes, exactly.)

Yes about the things I said and some I wished to say. I got a little upset by the turn matters took but am all right now.

(Yes.)

[Pause and then a cross drawn.] I want to ... want to draw a cross.

63. "Madam" is the chief guide of Mrs. Chenoweth. The reader will observe in her message the sequel to the sitter's treatment of her father the day before. Its suggestions are given with great tact, but with firmness and correct ethical motive and import.

(Yes, you drew one.)

yes and I want to talk of the place where I was before and where the [pause] cross was the symbol of an attending spirit 2 three [so read] 2 there yes [to reading] where I made the vow the promise night you know.

(Do you mean that I know the)

She knows since last here last week not yesterday.

(I understand, but I believe the sign of the cross did not get through, but ... [Sitter had shaken her head.]

but the guide was there. [Note 64.]

(Yes I can believe that and if I understand rightly certain features of the work the writing indicated as much.)

Yes and the plan was to have the same things reproduced here.

(I understand and you promised to tell what you used to do in your work on earth in your singing that made you popular as The Last Rose of Summer. What was that thing?)

I know what you refer to another thing which added to my popularity as did the Song.

(Yes, tell us.) Yes. (Take your time.)

[Pause.] M [pause] M [long pause] [letter 'M' not read each time purposely] H [pause and Indian] E n c o r e [pause] Played [pause] H [pause] O * * [scrawl] [Indian] H o m e H o m e not what you asked for but true nevertheless.

(I understand.)

[Indian.] Piano accompaniment to it.

(Do you refer to 'Home, Sweet Home'?) yes. (You

64. When it was indicated that the sign of the cross had been given elsewhere, I taking it to refer to Miss Ritchie's automatic writing, she shook her head. But after the sitting she told me that a mark had been made in her writing that might be taken for a cross, but that it had been suddenly interrupted by a caller just at the moment that it was being made and she did not recognize it as a cross. I had her send the sheet of paper to me and it is a cross in the shape of a sword, but the cross piece which would represent the hilt is incomplete, the shock of the bell at the door evidently stopping the pencil before it was quite complete. Later an exactly similar cross was drawn and completed very clearly but still the shape of a sword.

mean that it was an encore?) Yes. (And that you played the piano ?) Yes. [Note 65.]

(I believe that was not the thing you promised to try to tell here that helped to make you popular.)

I know it was not the thing I promised but I will get that. There seems to be a loss of pulling power. I will come the early morning for it.

(I understand. Do not worry about it. You can take up whatever message you desire.)

[Pause and scrawls. Pencil fell and reinserted. Long pause and Indian gibberish and pencil fell showing loss of power to write.]

[Subliminal.]

Who are these people?

(Can you find out?)

[Pause.] I see a woman all in white and a little Spanish lace scarf on her head. [Pause.]

(Go ahead.)

It's pretty.

(Do you see anything else?) [Thinking of a photograph of E. A.]

On the head you mean?

(Anything about so as to make us sure we have the right person and thing in mind.) [Note 66.]

Hm. She ... [pause] get awfully sick when I look at her. [Pause.] I see her so ill that she shouldn't do something but she does it just the same and dies. It is something she shouldn't appear in but she did appear. Oh she is so sick [psychic beats her breast and holds her throat.] [Pause.] I have such a chill, got such a cold. Just exposure killed her, you know it.

65. It is probable that Miss Abbott sang *Home, Sweet Home* as an encore. Most singers did so in that time. I have not been able to verify it definitely, but one or two persons who knew her think they recollect it clearly.

66. The "Spanish lace scarf on the head" describes Miss Abbott's appearance in the photograph which Miss Ritchie had of her and which Mrs. Chenoweth did not see or know anything about. Other photographs show her dressed in white. These were in the *Life* written by a friend, which has never been seen by Mrs. Chenoweth.

(Yes.)

You know how she was wilful?

(I thought so from that act of hers.)

Yes, but it was not wilful as people who want their own way, but she could not disappoint the public. That is, you know she never breaks an engagement, never, never, never. That is what is the matter with her. [Pause.] Wait a minute. [Pause.] Do you know if she was poor once?

(Yes.) [Note 67.]

Because I tell you what I see. [Pause.] It is such a question of how she can do things. It is more like a wardrobe. How on earth can I get my wardrobe, you know that.

(Yes.)

When she got plenty which she did afterwards she always seemed to remember other people. She never got top lofty, never. Wait a minute. Wait a minute. She has been writing.

(Yes, where?)

[Pause.] Well, I see something else, not myself. Do you know another place and a ... Hm. Who's that? [Reaching hand and taking that of sitter.]

(Why refer to her present?)

Why? (Yes.) Refer to who present, this one?

(Yes.)

Hm. She is the most important thing in the world to her. [Pause.] To each of them. (Yes.) Hm. Well, can you write too? Can she write too? Can spirit write through her?

(Yes.)

I see the hand writing away, fine.

(Can she tell what she promised to tell here?)

what she wrote there she is going to write here. Here is two heads. Don't hurry her. She will do it all right in strength as well as spirit. Goodbye.

67. It is correct that exposure killed her. She was taken ill and was threatened with something like pneumonia when she had an engagement to sing. She insisted against the remonstrances of her physician and friends on keeping the engagement and paid the penalty for it by her life. The account shows she was very ill indeed, fainting several times before she got on the stage. It is apparent that she was wilful as stated in the record.

(Goodbye.) (Miss R. Goodbye.)

Goodbye, dear. [Pause and sitter left. Pause.]

She is a good little girl, isn't she. She has to have a lesson.

(Yes.) All right, isn't it? (Yes.)

[Pause, raised head, paused and then put it back on pillow.]

I can dance if I want to. [Pause.] Mignon. [Awakened just after she uttered it and remarked that she heard 'Mignon'.]
[Note 68.]

Mrs. C. J. H. H. and Miss Ritchie. March 12th, 1913. 9
A. M.

[Subliminal.]

[Sitter admitted. Pause, Indian and long pause.] I see flowers. [Pause.] Do you know a spirit who always ... what's that? [Medium's hand moved off pad as I straightened it and fingers felt hinge on table.] (The table.) wore flowers? [Pause.] A rose.

(No, I don't recall now.) [Sitter shook head.]

Hm. I just see a great rose.

(I may be able to find out.)

Hm. [Pause.] I hear a [pause] American beauty rose and I see this sturdy rose, soft dark as a Jotmino [repeated because I did not catch at first and had to ask for it.] Don't you know Jotmino roses?

(No.)

Thought everybody knows them. Your friend does.

(Yes.) [Sitter nodded head.] [Note 69.]

Well, I make the distinction. [Pause and sign.] I hear that name Emma Abbott again. I cannot seem to get very far away but I hear that. Shall I tell you all I hear?

(Yes.)

68. "Mignon" is the name of an opera. Miss Abbott may have sung it, but I have not been able to verify it in her Life.

69. There has been no means of verifying any evidential meaning for the reference to Jacqueminot roses in connection with Miss Abbott. They are very frequently used at concerts and entertainments as symbols of appreciation.

[Pause.] Emma Abbott wants to tell you.

(Yes.) [Spoken slowly with slight pause between words. Same continued for some time.]

about a little mannerism (Yes.) [Pause.] Wait a minute. [Pause] which was peculiarly her own. (Yes.) If I can get it. [Pause.] Hm. [Pause.] Can you wait?

(Yes.)

[Long pause.] [Groan.] I see her [pause] in a [pause] wonderful building, flags everywhere. It is some particular celebration and it is all like a gala day. Oh so much music and flags and everything that's patriotic and [pause] Oh [distress] just a minute [pause] Did you know she had a soprano voice?

(Yes.) [Sitter nodded head.]

of unusual brilliance and sweetness too.

(Yes.)

Well, right in the midst of this scene I hear a voice 'way up so clear, like a bird [pause] singing. I think it was Star Spangled Banner, something patriotic, everything everywhere. But I don't see the place. It is not Boston, but another city. It looks more as I fancy Philadelphia does. but that is all I know about it. Her smile is entrancing. [Pause and reached for pencil, and pause again.] [Note 70.]

70. There is no clear indication of what is meant by the reference to flags, music and "The Star Spangled Banner." But Miss Ritchie tells the following incident:

"Along the last of the week, my friend said: 'Well, Ida, you have kissed that picture so much (Miss Abbott's) this week you can hardly see her face.' The old lady said: 'Whose picture is that, anyway?' I said Emma Abbott. She kept saying the name over and over. My other friend (you see we three dressed together in the same room) said: 'She was a great singer, did you ever hear her, for she must have been in your time.' The old lady must be over seventy years. She said, 'No, I never heard many great singers in my day, but I do remember going once to a big hall in Boston called the Coliseum, a much larger hall than they have now in Boston. I can't remember what it was all about, but it was the 4th of July. Any way the hall was all trimmed with flags, and this big singer sang "The Star Spangled Banner." It could not have been Emma Abbott. It does not sound right to me. It was a peculiar name.' We mentioned several names and then I said Parepa Rosa. She said that's the one."

There is nothing in the account in the record that would assuredly

[Automatic Writing.]

I was there.

(I understand.)

* and now I am here and I wish to do what you wish to [pencil fell and reinserted.] have me do although [superposed] I see no particular sense in making such [read 'so', tho saw it appeared to be 'soh' and hand paused till read 'such'] a fuss about what I have said or done. I write very well sometimes and very ill some others but it is always my purpose to do something which will make her sure that I am with her so that she may not fear about the work. I do not run yes [to delayed reading] run on and off now as I did. Was it what I told you about what I wore you wanted to know again.

(No, it was not. It was a little mannerism, to which you referred as the light went out, but you did not say just what the mannerism was. You) [Writing began.]

hold I think I know (All right.) why I told her just as I was showing her and the next thing I knew I was writing. the hands and the thought of the hands seemed to draw me right into them. Do you know what I mean.

(Yes perfectly.)

Clap [delay in reading] Clap Clap [pause] hands and before you know it you are turned toward the magnet with [pause till read] all the power you have. a smile will reproduce r e p r o d u c e a smile.

(I understand. Think of that mannerism.)

yes [pause] yes [long pause.] M [pause] just a minute. [tapping pencil on pad.]

(Yes, take your time.)

How kind you are. I ought to feel the significance of the test but it is out of my line. smile smile smile [read each time]

identify the two incidents, and even if it did there would not appear any special reason for the mention of it. But it is an interesting coincidence that Parepa Rosa should figure in the communications here and that she should have sung the song mentioned and on a "celebration day" which figures in the memory of the old lady. I see no reason for referring to it here, but the coincidence is worth noting if only to suggest that of chance.

[Pencil fell and picked up] I do not mind if you smile for if you smile I can laugh my little laugh is still with me. [medium smiling most of the time.] [Pencil fell and reinserted.] Stand up there you pencil.

(All right. It is all right now.)

This is the funniest business I ever engaged in.

(I understand.)

I feel good because all is well today. now I must do the thing you asked again.

(Yes.)

[Pause.] My song my smile my nod of [pause] not. Do you [pause] * * ['c' or 'e'?] are you [pause] still here.

(Yes, we are still here and are willing to wait all the time for that particular test, if you can get it through.)

Yes [groan] I was not the. It [correction of 'I'] was not the voice nor the mouth [pause] no [pause] not voice but [pause] w... [Long pause] I must do it myself they will not help me a bit.

(I understand.)

and it is growing serous [serious] only it was a little way I had of talking my [pause] audience into a sort [trouble with pencil which fell and new one inserted.] I lost it. I mean the pen.

(All right. It is there now.)

Yes I feel it. Thank you dear I know I feel you are here and your help. [Pause.] Greeting to you. [Difficulty in holding pencil.] [Pause.] my movement [written slowly and with pause after each letter tho continuous writing.] * * [scrawl and pause] l l l [heavy writing and pause] l b ['b' not read as I was doubtful] M [pencil fell and reinserted.] M [pause] m [?] s s s Sh... [pause] I will get it.

(Yes I know you will. Stick to it.)

for a word will do it.

(Yes, that is right.) [To encourage, not because I knew, for I did not.]

and it is that right word I seek now the same one I used through her hand.

(Yes.)

you know.

(Yes, I personally do not know, but your little friend does and I await the word on paper which will be my evidence.)

Yes I see now what the thing is you are about. (Yes.) One word will do it.

(Yes.)

always I did it not as a trick but it belonged to the emotional side of me [Sitter clapped her hands together in delight and half recognition.] yes she knows what that means. [Pause.] l l a l a [pencil fell and reinserted]

(Stick to it.)

run ning away with my idas [ideas] now. [Long pause.]

* * [scrawl] S T [not read] T [read as 'S T'] n o not S.

(All right. I understand.)

e [not read] Tears Tears Tears [read each time] I want to write tears.

(I understand, but that ... what is that for?)

Tears. (What is that word 'tears' for?) tears for me [Groan and pencil fell and reinserted.] [Long pause.] [I held finger in palm of hand during pause to supply energy, and a lot of Indian and French were uttered.]

Have I not written the word.

(No, not yet.)

I thought I did it a few minutes ago.

(It did not get through. The word 'Tears' came and it is not the right one.)

[Indian and cough.] I wrote tears because I wished to but it was before that that I thought I wrote the other word.

(I got the two letters apparently 'l a'. That is all.)

l a u g h was probably what I began but it was not the right word.

(All right. You can get the right word.)

[Pause.] * * [apparent attempt to write 'M'] I will if I die [read 'do'] die for it.

(That's good.)

K [read 'R' as it was so written] K [long pause] P [evidently intended for 'K' but erased before finished and before read] hand [paused] K [Pencil fell and reinserted.] (Stick to it.)

k k i [not read at time] s s.

(All but one letter.) [Said to make 'i' clear.]

Kiss.

(That's capital.)

hand kiss kisses kiss. * * [read 'I go'] what is that but emotion.

(I understand.) [Note ?1.]

i S. I am not dead dead. I did [delay in reading] it did at many [?] I go. I [Pencil fell and hand reached for it after a pause and it was given] Sweet child I love you. [Pencil fell.]

[Subliminal.]

[Indian.] She don't mean you. [Seized my hand.]

(I understand.)

She was afraid you thought she meant you because she grabbed your hand.

[Pause.] Goodbye.

(Goodbye.) (Miss R. Goodbye.) [Sitter left room.]

[Mrs. C. laughed.] You know so much about smile and laugh, laugh and smile.

(Yes.)

It all came with the kisses you know.

(What particular kisses.)

Thrown you know. Don't you know?

(No, I did not.)

Don't she?

(Yes.)

Do you feel better?

71. The "Abbott Kiss" was what we wished mentioned. The reader will observe that we got the word "Kiss" which was correct as far as it went, but the description "hand" may not describe it. The sitter does not know more about it. The description of it as a trick belonging to the emotional side of her nature is exactly correct, and this came before she was able to tell what it was. Of course a "hand kiss" is a frequent mannerism of opera singers, and the test loses much force by this fact. (Cf. Miss Ritchie's automatic writing p. 524.) But the most important incident in connection with it was the statement by the communicator: "I will if I die for it", meaning that she will give the test at all hazards. The significance of this is that it is the very expression reported in her Life which she used when she resolved to sing against the remonstrance of her physician and friends.

(Yes.) [Opened her eyes, looked about and closed them again as she uttered some Indian.]

Karl Karl, don't forget me.

(No.) [Pause and awakened.] [Note 72.]

PART III.

Miss Ritchie's Experiences After the Sitzings.

[Not dated, but 1913.]

(Will you go with me and meet Prof. Hyslop?)

If he seeks [seeks] to know more of the spirit of the master and by so doing helps others to see the light why then the work is not in vain great knowledge without work is of little worth nothing better—by your works ye shall be known to bear the most fruit the garden must have the best soil so to be rich in spirit and [rest of the record not reported.]

Feb., 1913.

[Prayer by Miss Ritchie.]

* * [scrawls] Emma got your coat but not your fur * * [me?] * * [scrawls] Make the dress do for * * is pleased with your new step t towards the light but you must follow an even thought. See the home drawing nearer see God by little things Edna love of your master ye must read his laws fulfilled. God holds the key to all light and he sends and has his prophets as of old many are just learning for they are or have been asleep and the master said can ye not watch one hour to gain or to be able to read the guide posts. God sends his message different ways some through songs some by * * his word more clearly but each one working for the master. When my girl sings better loves God more she will know what i mean. Perhaps you who have deeper thought can understand just what

72. "Karl" evidently refers to Karl Mueller, one of the guides, and explained in an earlier note.

I am trying to do for the charge given to me by him who picks out the the poorest and yet the rarest to do his bidding.

Feb. 12, 1913.

[Prayer by Miss Ritchie.]

Ida be firm told [?] for Ida [?] * * [have ?] Ida must be careful for she has not much love of God in her heart so she feels the world's cold more—

Is the fish not cold when taken from the cold water of its birth. Ida is like the fish she has tarried on land to [too] long she must push out into deep water and trust to God.

Go to church tonight. Emma is finding the way. I bare [bear] trials too. Give to God your time when you can he will remember and give you strength when needed most.

* * my pin I want you to have Emma thank from Sister. Emma is try to get it with man every street is the same but Gods she moves into many house but never makes god the owner of hers owner see to it she does not care for mep

sing the rest some day for then she will listen too and say my girl but remember you are mine she lost her change [chance] to entertain an Engel [Angel] unawares Sometimes God gives us our chance she had hers to repay him said our God but the oil she was burning was not all love of him but gain so by gain she lost the chance of being his servant try to remember but your works shall ye be known not by the highest price for God sets no price only his blood and his love. God is the Elevator which he lets down to take on the full bags of corn she will have only bags of gold they weigh more in weight but less in God's sight then many have tried to fill the bag so full the strings not tied by God's love so the [y] fall out and we find the bags empty to be fill [ed] again but they will never be voice Gone and money to [too] only the signboard felt that points to God and his love.

March 1st, 1913.

[Prayer: "Heavenly Father, thy blessing we ask today and on any message that may be sent to us in thy name through thy servant Emma Abbott, Amen."]

So you for ... [pencil ran off sheet.] your mother.

(Write over again and make plain your meaning.)

You forgot your mother little girl.

(How have I forgotten you?)

By being to [too] tired to write.

(I am always willing to do so only in the night.) [Sitter troubled by pain in arm at night as if there was a desire to write.]

Woman has taken place of you dear. She was free not free she listen[ed] but failed to hear. You don't want mother to teach you any more.

(I want you always.)

Emma put her name down.

(Yes, but you must put your full name or strangers won't believe you come to me.)

Mother Emma Abbott is that right Ritchie. Good needs Ida to do his work. Woman failes [fails] to see the signboard to give the world its light which God intended. She is dead. Why girl she stands for sound mind deep as the sea but the spiritual soul is asleep too. My girl say ... [pencil ran off page] spoke O ye men of brains why seek ye the living among the dead. God has own do his work. Some prophets some of every work of life but does a robin need an eduation [education] to sing or art Only his trust of God in his little red breast so why can not go ... God have him song messenger you say you men of learning my language is to [too] simple Jesus say Suffer little children to come unto me. What can be more simple. Emma best friend.

(Yes I know it, for that reason I do not care for any other friendship.)

Abbott Abbott. God is good to my girl is he not she is to be the wire between the two stations. God is directing her life to the end so stand firm no matter what repine himself uponhmys [written over 'repine'] come the waves dash high but God says it is I do not [be] afraid. Sing to the listening tell friend years are as days press on for there is a glorious sign in the heavens marked S S S success but a little child shall lead them he will know hat [what] I mean. Music fills the best part of our lives sing to the lowly sing to the great. Mother fills your soul with the unseen light. Like a baby learning * * [scrawls] to walk now I have watched your stept [step] but sing learn listen

Emma stands as the silent stop of the organ. Woman shall be stronger if sent to my girl. Oh little girl How often have I gathered you under my wing but ye would not. Woman is tanding [standing] by you.

(What woman?)

She is the woman of the dead self.

(You mean the woman I saw last week.)

You like the body.

(Yes, any one who is kind to me I must like.)

mother first to you Emma. My little girl mother Emma Abbot so well! [well] but my name seems strange to me. We are known as we are known never more to walk alone sing songs to lift man out of the depths of sin. Great men will sing Ida hear and I will believe sing for the goal you reach over here. Nordica is singing to men only when over the bar she will find the laddle [ladder] to climb but her feet will not even rest on the first round for she has not looked and learned of him whom to know of him is eternal life.

March 2d, 1913.

[Prayer same as before.]

* * Mother is here. [Then followed a musical scale with notes.] Ida try to sing notes in one breath sing lightly at first. Make the tone full of tone not breath say before to thyself in ful [full] measure I give so will I receive. Come to the land of promise. Your voice sounds hard in spots little girl let go of yourself think nothing about how high you reach for length or bigness of tone amounts to nothing when the purity and timber [timbre] is not there see to your cloths [clothes] not style just now but tone you can be stylish later. Sing from the rib God took from man. How I wish I could make you understand but don't worry everything will come in time. God knows best. You men of high law and standing think ye of the reason of this. God picks out the one who comes to him empty handed to do his work the diamond in the darkness. The child has nothing but voice she has her lessons to learn hard to learn. The birds of the air have nests but my girl has not a place to lay her head see the light in her little feeble efforts but great in God's sign for he has

commanded so to be. Right will follow as surely as the day follows night. My girl must not count anything but only listen to the applaus[e] on the home land she see... [pencil ran off page] and hers but knows not like the wind whether it cometh or goeth. She is stand[ing] on the shore and can hear the waves but O ye men of greatness can you tell her where they come from. But God said to them peace be still and they were so why douu [you] say to them I want to full fill my part of my work Good needed me but in my blindness I saw it not so be patient she will stand the test no matter how hard your question. Make Ida tired.

(Yes I was very tired and feel the need of resting.)

Good girl to say so for I was to [too] full of meaning to think of you you forgive mother.

(Most certainly.)

faint [?] price of chain [possibly 'chance' as pencil ran off page.] See the woman lady tomorrow.

(I hope to.)

Mother will sign her name.

(Write for me the way you will sign your name.)

Emma Abbott Ida's Mother in heaven and one [on] earth too for who is more than I. She lost her chance. She told you of God and his love and the the first to show you how to forget him. Poor girl there are two who never will fail you. God your father and your mother who has held your childish hand into womanhood until today you have gotten away from me many times but as a poor tired child you heard my voice and came back to me at eventide for you were afraid of the dark and I knew you would be. Go listen to his word and try to keep the thought with you Edna [evidently for 'Ida'] you are growing day by day so does the seed just planted so keep the straight road so you can see the end. Emma Abbott.

March 6th, 1913.

[Prayer by Miss Ritchie.]

Emma Roland. My girl's name. Make it so by fee Emma Abbott. Ida is lady ashamed of herself.

(What do you mean? What lady?)

Abbott. She does not say good morning she never said to my girl anything what is her name. does she know she says good day a baby can say that. Many do but I don't better sing and stay awake. Emma hope to sign her name. We tried yesterday but failed.

(Yes, what made you fail?)

She is to [too] full of slumber to write much to any one. stay by me and I will be and * * [writing ceased.] [Note 73.]

March 7th, 1913.

Go to madam mdam madamf * * Madam think for me. Ida you know who I mean.

(No, I do not. Can't you tell the lady when I call to see her Monday what Madam you mean and why see her?)

Tell her I have come back to her. She will be glad to see me tell my girl is to be a help to me. Emma lives in this world and hers she often enss [erased] [two musical notes drawn]. Sing to be a help to herself. She tried to the other day. Say to her Em ... [pencil ran off paper] Emma Abbott she will say let me hear you sing Sing sing and see if she won't help you Nordica say you were to [too] much of a weed to look after Emma say God loves the weak [?] best. Many times you must be shown the right way then listen to me like the lady of shut lids. When do you see her again.

(Next Monday, if all is well.)

All is well. child why say that.

(You know what I mean. I told you last night.)

Man must know.

(No, he does not. You tell him next Monday, then he will understand.)

Ida tell him yourself.

73. This allusion to "too full of slumber" is evidently to Mrs. Chenoweth's trance, and the trance is referred to in this manner several times. It is curious that it takes this form because Miss Ritchie knows the term for it well enough. It would appear as sleep to the communicator.

(No, he would rather you would tell him.)

Sing today for your throat needs the exercise. Get the Madam address.

(If I did know it, what good would that do me, when I have not the funds to go and see her.)

Emma will get it like the coat firm in word and deed. Madam bet ... [?]

(Don't try, but tell the lady Monday morning.)

Ida you don't seem to want me to try to write only that lady of slumber time she does not care for me what does she sleep for.

(I don't know. You will have to ask Dr. Hyslop.)

J P friends man of one thought based on God's word and the light thrown upon it. Ade ... madam comes first Madam * *.

March 8th, 1913.

[Prayer by Miss Ritchie.]

Ida finish your education.

(What education do you mean? I have no education in any line.)

Music. Ida live your life for mankind.

(Yes, that does not feed or clothe you. Sounds well.)

Emma will see to that.

(Thanks very much.)

fee the lady.

(Yes, if all is well)

God is behind you let him guide your steps to Madam. Emma best friend lady shuts her eyes So she can't see but she must see God or she will never open wide the S [apparently erased] shutter to the great things of earth life. Edna you had lost your husband. you could smile if you did. My hope lies in the songs of the heart but your heart is filled with little doubts and fear which send out their thought to every part of your body. So be great Ida one must not be great just simple as your [you] have always been tried and trid [tried] but more sweet * *.

Come nearer told if you can get help. Get so you can hear me sing. Ida your own will holds you back sit free to speak sing or listen. make tone like this [large circle drawn]. Shut

our eyes the Lord will lead you be not afraid. sing to Madam you know.

(You tell the lady Monday what Madam you mean and just what you want me to do.)

Come to the fount of living water kind of sleepy Edna Emma.

(No, Emma dear, when I go to the lady's house Monday, can you not write on paper something you introduced in life that made you very famous? If you cannot write it, tell the lady and she will talk and tell for you. Think hard. What were you noted for?)

So you doubt me too.

(No, dear. I only wanted to see if you remember after all these years. It would please Prof. Hyslop very much if you would. You sang *The Last Rose of Summer*. Now what other thing was it that made you famous?)

sang opera Kiss him Abbott kiss. My child you should not bring up my idea of fame.

(Will you tell the lady Monday about it?)

must I.

(Yes, to make it stronger for me that you are really the one helping me.)

Yes but my child sing and you won't need that kind of fame sing the day Emma heard you last night sounder than [?] and to [too] childlike. How is the lady today.

(Nicely, I hope. Why?)

Emma says she worries like you for fear. I'll leave out anything in my past history if she seemed [erased] seems to be ill to [too] bad shine your Mother by doing as she directs. Come near the lady. Sit so you can see and learn of her even tho... [pencil ran off page] she is dead. Madam Lil... [pencil ran off page.]

March 17th, 1913.

[Prayer by Miss Ritchie.]

Emma finds pine together with honey good for your throat.

(Thank you, I will try it.)

finds it hand no difficulty to write. you try being sleepy Ida.

(I would like to, but do not know how.)

Sing my child and you will find my voice on my lips your soul

not *soule* [underscored] given up to our work. Do you catch the meaning of Soul ask the helper he will [sign of the cross made.] Come to me thy cross bearer and I will add all to thy life a hundred * * ['pounds' ?] My lady sits and thinks of my girl. you do not see * * [scrawl] her I have. Emma liked her my girl was afraid where Emma is. O my child will you ever learn to trust me and the father that sent me. I am always near. Remember [sheet changed] Remember See lady again.

(No, I think not.) [Note 74.]

So bad don't you like her.

(Yes, but it costs money to see her. You know we can't make a move on this earth but it takes money.)

Sing and you will be blessed with talent that money cannot buy. Lay not treasures

[Some one came in and I had to stop writing.]

[When writing was resumed a trumpet shaped figure was drawn with small end termination at word 'treasures' apparently to indicate where the thought began.]

full and running over if you work [work] and faint not, Emma lines [?] are not slack to help her only girl.

(I know, Emma dear, but what most of us need in this world is money to bring about any work we undertake and you know I haven't that.)

(To make money one must have money.) [J. H. H.]

My child go where the Lord leads you will have all eternity

74. The sign of the cross was clearly made this time and makes clear what the intention was on the earlier occasion. The reference to Miss Ritchie's father evidently has in mind the same thing that came from him through Mrs. Chenoweth. Cf. p. 504. It is not evidential, but it coincides with it, and if purely automatic is a cross reference.

The expression "soul not *soule*," underscoring the latter, is a most interesting cryptic way of indicating Mrs. Chenoweth. The underscored word is her real name, and Miss Ritchie is asked: "Do you catch the meaning of Soul, ask the helper he will". This evidently refers to me, and I did recognize its import at once. I asked Miss Ritchie if she knew the medium's name and her reply was: "Yes, by mistake you wrote it on the paper Feb. 24th on the fifth page, Mrs. Chenoweth." This shows that she did not know her real name, and the reference makes a good evidential incident.

to learn the reasons why sing sing. Sing for help over the
 * * that divides us. Thou [?] time is song unsung. be
 thankful for the light of the lady she is only one step to head of
 you or many not that if you only knew child. Man will know
 what I mean. how did you like my singing. Listen for your
 ears are open to every string [?] that sends it[s] [pencil ran off
 page] tone to your hearing. Sit up straight in your chair.
 Carrie likes to talk of our world but does not believe. the only
 thing she believes in you little girl and not God but she will
 * * ['sayan'] after the clouds have cleared [cleared]. My
 O God forgive my unbelief. [Following is written backhand.]
 My child prepare for your work has just begun Friend of time
 your work is not in vain girl is the sign board of light between
 the [line drawn across page] forgot the word the the
 darkness yet to be proven find my things little lady knows I
 have told her she is being watched by more than one Hyslop my
 friend but needs care like a flower of great sweetness hard to
 keep alive but O what are * * ['words' ?] afterwards. One
 can't grow in the thick forest with no rain or sunshine to fall
 upon to grow is to live. Mary. [Note 75.]

March 17th, 1913.

My child my message is of no account unless the light throws
 its ray far enough to make the word [possibly 'world' intended]
 understand my thought or what is expressed in them. Salt is

75. There is much that is interesting in this passage. The com-
 municator cannot get clear what she wants to say and evidently tells
 Miss Ritchie that I will understand what she is trying to tell her and I
 had to explain it to Miss Ritchie. It was that Miss Abbott wanted her
 to practice singing by herself so that she, Miss Abbott, might get into
 better control. This is repeated over and over again in the automatic
 writing later before it was understood. She wanted to have Miss
 Ritchie as good a psychic as Mrs. Chenoweth, as indicated in statement:
 "the lady is only one step ahead of you".

Carrie is the name of an acquaintance of Miss Ritchie. Mary, the
 name at the end of the message, is that of my wife, and possibly it is
 she to whom the reference is made, as the remark that "she is being
 watched by more than one Hyslop" would suggest this. Miss Ritchie
 did not know the name of my wife or that she was dead.

salt and the flavor is gone without it. So many cooks put out the fire for one will have a hot oven and the next one cooler so on they go until the whole dinner is spoiled not any one to blame in particular but a failure. My chid [child] you do not see the light ask him mr Hu.... [line drawn] My help me out.

(You mean Mr. Hyslop.)

Yes tell him to catch my meaning and infrom [inform] you child tell him all are not dead that sleepeth even if they do not resound to the cord of all the work. time to be merry even over here. lady say she wonders why she thinks of me years ago if I can think. There used to be a song My lady sleepeth or something like that so she does.

Baby * * ['cuy's'] keep the sh...[pencil ran off page]. baby looks to you for light my child she was good to you the lady so don't find fault if baby looks to you no matter how many years between baby always I feel like that myself although you are a big girl now but big baby so do all mothers.

(What baby do you mean? I do not know any baby, only my brother and I did not really know him.)

Man your friend will know why the baby you saw the baby at the house and sat beside me * * [scrawl] lady's baby. She does not see even when her eyes are open but you do so tell her love of the world is in a little shoe.

Send to the man my child my mind works so fast today so let us try for her sake to help too [Note 76.]

[Rest of the record not sent to me. Evidently personal.]

March 30th, 1913.

[Prayer by Miss Ritchie.]

Rosa Madam. you don't yourself Madame is asking your Madam Rosa Madam Emma is the here to stay. Ida is too full of bitterness.

76. Mrs. Chenoweth lost a child many years ago and Miss Ritchie did not have the slightest knowledge of the fact. The representation here is that the child was seen at the sitting with Mrs. Chenoweth. This might be true for Miss Abbott, but Miss Ritchie saw no apparition of a child at the time.

(Who says this?)

Madam Rosa. [Note 77.]

(Well, what is that to you, please?)

No Ida is to [too] full of bitterness. Sing in silence to get help try Emma but first being sh... * *

(As I know how.)

Emma wants you to sing.

(How can I sing when I haven't a position?)

My child sing at home I will hear you.

(How much will you pay me?)

[Apparently a tube drawn, if circle and two parallel lines mean this, but probably intended for 'O '.] better than even you could imagine.

(How much is that?)

Sing and find out my child.

(I did the other Sunday. They paid me two dollars and a half.)

O [tube again.] my child Emma is so sorry to understand the meaning. You must not sing again my my my my to [too] bad. I am so shall I say angry to [too] bad little [pencil ran off page]. They dare O * * [scrawls] Sing not again in the Silent house my girl voice Emma voice sold for a farthin[g] don't go again. Sing to the Sitting waiting people who know and pay for hearing and knowing sing only *when I tell* [under-scored several times.] you to. Sing in pleasant pastures for there you will find quiet waters only my voice to break the silence. Emma bags [begs] your pardon for her change of thought. But the word [probably for 'world'] must not make little Emma Abbott's girl to [too] bad to [too] bad. Most as fiery as Edna what you little girl forgive Emma. Sing for the Silent house.

(You seemed like a real being Emma dear. I forgive you, of course.)

Madam says you both need her to watch over you my did not know there was so much in her beyond yond [written over first effort] the thought of goodness. Mother love holds the strings up here. Emma Abbott holds the rein [rein] in both hands.

77. This "Madam" appears later several times. Miss Ritchie did not suspect who it might be. Here it is clearly enough intended for Parepa Rosa, and she takes the form of an advisor later, as here too.

don't let them slacken my child you do at times. Madam say she is not sorry for it was funny. I tell you Emma waved the flag all right my she was really grand in her stand for * * * * [three words undecipherable] it my you would not have got that at grand Opera for that money not in my day.

no will you mind your mother. sing my chid [child].

(Why did Madam Nordica forget me?)

don't mind Madam Nordica she must have her lesson too. My little girl the time is not far away when she will listen a [and] learn of him who put the song in your mouth and the light to see and follow a lamp unto your feet but my child the lamp is full trimmed and when you hear my voice light your lamp and the whole world will say see the rays and be helped * * ['oum' apparently] there [probably for 'their'] bindness [probably for 'blindness']. You must be firm for when you drop in your force I drop also. man will drop also so but not in the light. you will my I wish you would talk and sing to ... [pencil ran off page.]

(I cannot write any more, but will you come again and give a message for Mr. Hyslop, say this afternoon?)

Can't the lady of the shut eyes give him a message. He lives where doubt follows every thought even to my girl that I am not the being of the errand. I am trying to bed [be dead] or may be never was only in your sphere. Sit in the silence more and the cords [chords] will vibrate to your ears. Woman sings in her sleep. So must you. Your own will holds the key to the silent world

April 5th, 1913.

[Prayer by Miss Ritchie.]

Emma find. [Line drawn. Evident hiatus and then a figure 8 drawn, large size and with no apparent significance.] better next time. [Another large figure 8 drawn.] child time your time goes when man's work is over. Emma thought you stronger my child would rather work here on in our home land Seem to [too] hard a fight. I thought so to [too] but my life had shown God's meaning and I thought to be at rest. Rest without a mission and my and my baby girl such a baby you have always [always] been baby never a big girl and I want you always to re-

main that way. But you must stay in the sun shine like the birds for your true condition worries me for you must finish my work but a flower's that never has the sun drops drops.

I must not write that work [word] for there is no such word my heart is sad today such unbelief don't you like O what do I mean the stick that follows your hand be sure to see the best Singer Madam.

(Madame who?)

Madam must see the new shoes. My Emma was delighted.

(Why do you speak of shoes?)

Your shoes better own up to it Emma said you had some to [too]. Emma be nice to the ldy [lady] child see my [line drawn to right lower corner of sheet and last word on that page written] home. Madam is waiting to see the shoes.

[I got a new pair of shoes Wednesday.]

Many miles to the homeland foot sore and weary. Emma says she feels better now do you know why.

(Yes.)

My better tell me.

(Who are you? What reason have I to tell you?)

My don't be to [too] prima like fol... [pencil ran off pad.] I'm your friend too little girl.

(I am sorry. If you want to know you *must* ask.)

Emma is so glad my girl your foot is smaller than mine. Miss Ida friend too. find the box my girl [last five words written back hand]

(Where is it? You have told me that before, you know.)

My girl better find you are to [too] free in your way of thinking [last nine words in back hand] Emma says let your light so shine to not only be of help to mankind but to her. My child do if you know the meaning of unfinished work. Oh dear O dear you must not fail me. Sing her [?] the light see the light I'm so worried lady said you looked sick. No No Work had just begun. God will it so he would not let me fail again. what did lady mean. Madam says better feel well or Emma will be the same.

(I do not know what you mean. I feel pretty well, only tired, but I was born tired, you know.)

you must be born again in the light of true love to really

live Emma says sit down in good chair and she will sit beside you like women of dead self. Don't you like the lady. I can see my eyes in yours and she saw her eyes in mine better so do you know what Emma ...

(No.)

Madam say try to...Madam say Says goodbye little girl. Shoes M. Emma says I'll do better next time child but my heart is overflowing with worry you don't see or know. O God what have I done to be so famished sing what will make your throat strong be happy time waits for no man tell man that ... O help me to make him you [? scrawls erasing] understand tell him even a weed falls for the rain and sunshine is not enough. Edna go out with my girl you will be blessed too. Emma Emma expects you to gether [gather] fresh seed for your garden found between leaves not dead ones Emma says. Emma say good day Never good night to you both you said the prayer all right. Madam.

Sing for help never mind forgotten promises. Sing O my child. I am ... must I see * * [scrawls] myself broken at the stem. Goodbye dear friend. O dear O dear Madam says goodbye to the child of promise.

(Goodbye, Emma and the rest of the friends.)

May 20th, 1913.

[Prayer by Miss Ritchie.]

Many follow the life of sense to better themselves in the ey[e] of men. [Figure drawn apparently without meaning.]

Ida is your friend waiting. See the best songs. Madam is here to put you to sleep. Emma is afraid to let you sleep under the sky for she does not understand if you come home you would be glad Emma says but my work Ida you must try harder to be just what God intended you to be a lamp under my feet and shield and buckler to my s...your self. Edna is your heart opening like the buds on the trees to God's new life you promised me you know how the wind blows so does your courage in this life but the quiet hour is at evening tide when Gods calls the sheep to fold for the night. Madam says I take myself away when she

writes the book of life she certainly sings and knows her errand and so do we all but fail to profit by it.

My child there is only one way to live one to die so I thought but by dying I live a[nd] follow more the words of the master than ever before. Had I truly follow[ed] along the lines of love and life I would not have disobeyed his law of nature. Sin not that by dying you momit [commit] a greater sin better suffer loss than have to make it up. Going back over a lesson is the hardest part of my life. Edna you fill your lamps but never trim them.

Madam think that over take your time. My girl you stand to [too] near the shore you can only gather driftwood there you know.

(Emma, dear, I cannot understand your lesson talk this morning. Where shall I go for light?)

[Figure drawn that might be intended for a cross, tho like an unstrung bow.] Ida the cross held the light of the world. Ida you rest only on wordly [worldly] clay so did I don't you see the lesson. God has give you surely. Emma waits your return to work God is so rest in that promise. Our lady fails for she rests not in his life sleep but not in God armchair like a tired child afraid to let go of earth for one minute of the clock trust man but not God. Some day you will lead and they will says [say] she is taught of God.

Mrs. C. J. H. H. and Miss Ritchie. December 8th, 1913.
10 A. M.

[Subliminal.]

[Sitter admitted. Long pause and sigh.] Oh dear me. [Pause.] Do you know any nervous quick man, quick action I mean. Oh he—first he is on one side and then on the other talking away like any thing. He is not old, not a boy. I should think he was 40, perhaps 45 years old. Oh. [pause] He has got very strong blue eyes, not vivid blue, but just clear blue eye. Hm. Brown hair, rather dark. Wait a minute. Don't hurry me. [Pause.] Fred, that's his name. That's all. Do you know him?

(No.) [Sitter shook head.]

That's his name. [Sitter touched my arm as if recognizing him.] [Note 78.]

[Long pause. Rolled hand, clinched fist and then flattened hand, paused and sighed, and then reached for pencil.]

[Automatic Writing.]

[part of unfinished letter: pause and then apparent start to write 'm,' but unfinished. Pause and hand relaxed and then renewed hold on pencil.]

[possibly 'know me'] E m ... [pause.]

(Go ahead.)

E E [pause] m [not complete and very slowly made. Pause and pencil fell and reinserted.]

[Long pause.] [Note 79.]

[Probable Change of Control.]

[Writing began here to be heavy and difficult.] I am trying to come to you with all the will I possess.

[Sitter touched me and signified that her arm was troubled and she was evidently in great pain. I held same a few minutes with my left and then asked her to sit further back, which she did. After sitting I learned that the pain continued great throughout and had not left her afterward.]

I am almost too strong but * * [I?] I do not know how to release the pressure.

(Just keep calm.)

keep calm is not easy. R R R [struggle] H is helping me.

(Good for R. H.)

and he tells me to [struggle with pencil in which it was placed between first and second finger, as Mrs. Piper used to hold it under Hodgson's work.] ask for a longer pen.

78. Fred is the name of a deceased friend of the lady with whom Miss Ritchie makes her home. He has appeared at times through the automatic writing of Miss Ritchie herself.

79. The letters "E m" are the first two letters of the person from whom I wished to hear again. I did not signify that they were correct here because I wished to redeem the situation somewhat from the objection to the first getting of the name at the previous series. It came in full later, and I reserve further comments for that occasion.

[New and longer pencil given. Writing became easy and calm.] That is better. who used that one before I did.

(A friend of the gentleman who was here last week.)
a positive person.

(Yes I believe so.)

I could not get away from that feeling. I am a man you know why I tell you that the first thing just to get it off my mind.

(Yes.) [Note 80.]

I know she is here and wants to hear from me. * * [pause and struggle for control. P. F. R. and long pause.]†

My [long pause] * * child my child how good to come here to you.

(Yes, you are most welcome.)

I came because of your need and to tell you of other efforts.

(Yes, tell) [Writing went on.]

before this at at other time[s].

(Yes, where?)

once at a place miles from here and where two [read 'we'.

P. F. R., pause.] two tried to come and once nearer here.

(Who was the other person who tried to come with you?)

younger one. [Pause.]

(Is any one with you now?) Yes. (Who is it?)

two are here with me this moment.

(Yes, tell who they are.)

man and woman (Who is the woman?) wo ... [superposing and hand pulled down.] woman is one dear to her and who would do something for her.

(What would she do?)

80. I can only call attention to the remarkable circumstance that the communicator was visibly affected by the fact that another communicator of very positive characteristics had used this special pencil the week before. Similar phenomena have occurred with Jennie P., one of the regular controls, but not with other communicators. It is a phenomenon which Dr. Hodgson remarked in his experiments with Mrs. Piper. The communicator was probably the sitter's father, as I infer from later events.

† The letters "P. F. R." are for "Pencil fell and was reinserted" and "N. R." for "Not read". These abbreviations have been adopted to save space.

work for and with her and establish her life you know E—
[pause] and I are both here.

(What work would she do?)

work that will bring to her the joy of fulfilling her own tasks
left incomplete by her death.

(What ?) [Writing went on.]

Not very clear yet but I will get it if she doesn't take the
pencil away from me.

(All right. Take your time.)

We have had some experience before she and I and we never
disagree but get in each other's way sometimes.

(I understand.)

I do not want to do that but sometimes I have to. My child
[read 'head' Indian.] is ... child ... so precious to me even if
I have been here sometime.

(I understand.)

Do you understand all my desire to help my child.

(Yes I think I do, and you can take your time in making
matters clear.)

Thank you so much for your patience. [Pause.] I have
been trying to bring about some conditions to better the future
for you. [Pause.] I know your sensitive nature mediumistic
is what I mean and R. H. is so much interested in your case.

(I believe it.)

It is a case which calls for interest and great care great care.
[Pause.] Let me see if I cannot tell you something else for
although you might be interested in these things to a degree still
it is the future that appeals to you more than the past. The great
prophetic [pause] future and the hopes you have and the disap-
pointment which has come to you in regard to it is not to be con-
sidered or to concern you. Your work is to respond like a final
attuned instrument and those over here will make the work so
fine it will open doors of opportunity to you soon. [Pause.]

M Y [Pause and P. F. R.]

(Stick to it.) [Note 81.]

81. Several words and allusions not only indicate who the com-
municator is, but also make other coincidental hits. The term 'child'
indicates a parent, and it is implied that the sitter is mediumistic and
has some special work to do under inspiration. The expression "E

[Probable Change of Control.]

A A A [P. F. R.]

(Stick to it.)

[Pause.] t t [Pause. P. F. R.]

(Stick to it.)

b b [not read at time and reading may be questioned, tho lines are undoubtedly so readable.] [P. F. R.]

(Stick to it.)

Abbott [written backward, thus: 'ttobba' and not read at time purposely.] [P. F. R.]

(Stick to it.)

[Struggle and scrawls.] I know you are * * [scrawl, possibly for 'here'] [P. F. R.] I know you. [Pencil fell.]

[Mrs. C. began to cough very violently and I soon saw she was in apparent death throes of one dying from trouble with the lungs. I placed the left hand on her forehead and a little later the right hand on her throat also. There was much coughing and struggling, as if she would lose her breath and die. I kept cool and had no fear tho it lasted perhaps ten minutes. Finally she calmed down and the face twisted about a moment and became placid.] [Note 82.]

and I are both here", followed by a reference to "her own tasks left incomplete by death" point to Emma Abbott and the general nature of the sitter. Mrs. Chenoweth had not seen the sitter, but here gets at the main general characteristics at once. The whole trend of the message points in the right direction, as readers will observe.

82. The getting of the name Abbott in this instance is very well protected against the usual method of discrediting such things. I had brought Miss Ritchie to the sitting without any previous intimation that I had expected to do so. Mrs. Chenoweth had never seen her at any time and there was no opportunity whatsoever to see her at this time or to know that she had ever had sittings before. The consequence is that getting the name at this first return rather redeems the situation which prevented the getting of it at the earlier sittings from being evidential. Indeed I did not even read the name aloud this time and did not recognize at the time that I had gotten it. I did notice that I got several letters of it, but did not notice that the full name had been written backward. Hence, as I did not read it aloud, the phenomena representing the symptoms which accompanied the death of Miss Abbott were good evidence of identity. She died from pneumonia. The trouble

[Subliminal.]

Am I dead?

(I guess you have been. It is all right. I think the person got too far in.)

[Clearing throat.] What did they do it for?

(I do not think they intended it at all. It only happened by accident.)

Oh, Oh. [Cough.] There must have been a dreadful pain in the lungs. Did you know it?

(Yes.) [Miss Abbott died from pneumonia.]

Is that what made them do it?

(Yes.)

Oh, I wish you would put your hand [pause]

(What?) [Desired sentence finished.]

where I cough. [Placed my hand from head to breast a few moments.] That's better. [Cough.] Thank you, that is better. [Removed hand.] It is just like having it yourself, isn't it?

(Yes.)

[Pause and smile on face.] You don't know who it is, but it is a lady.

(Yes, I know.)

She stooped down and said, so sorry. It was just the sympathetic current, you know.

(Yes.)

I couldn't help it. Do you know if she ever had a green velvet dress?

(We don't know.) [Sitter shook head.]

I see this long velvet dress, a sort of olive green like a Marguerite costume.

(Yes.) [Sitter touched my arm nodding and smiling.]

It looks like that * * * * [two words in notes illegible.] down the back, really a Marguerite costume. [Cough and pause.] She is pretty in it. I don't think I can get this and the name. I kind of get them mixed. I can't tell you.

with breathing and the severe coughing of Mrs. Chenoweth—frightening Miss Ritchie with their realism—were excellent simulations of the real conditions of that disease, and Mrs. Chenoweth knew nothing about the cause of Miss Abbott's death.

(Try.)

When I said it was Marguerite, you know she changed it and said the dress belonged to Elsa and not to Marguerite. Perhaps you know now do you?

(Yes.)

Shall I tell you a little word she says?

(Yes.)

God bless my little friend.

(If you can, tell who she is.)

[Pause.] I think she is an actress, you know. [Pause.] I think so. [Note 83.]

(Well, tell all you can.)

Well, I only think so. She don't tell me. I can't ... Why yes .. [Pause.] you know her.

(Who is it?)

Why, she has been here before. [Pause.] She would rather tell it herself.

(She must tell.) Why? (For evidence.)

[Pause.] I have forgotten her name. I have seen her in this room before but I don't remember the name. She put her hand on my forehead and won't let me remember. I ought to know. * * * * [Unimportant sentence missed because I had to catch the next.] She makes me think of that singer. You know what I mean.

(Yes, you ought to be able to tell.)

Well, when she won't let me?

(All right.)

I remember Emma, Emma, you know. Emma, Emma. Goodbye.

(Goodbye.)

I didn't tell you did I? [Sitter left room.]

(No.) [Note 84.]

83. Miss Abbott was an actress but she took no part in the operas in which the characters Elsa and Marguerite were found.

84. This weakness of memory betrayed by the subliminal is an instructive fact. Whether discarnate spirits can prevent a psychic from recalling memories I do not know or care, and the allegation cannot be verified. But it was an interesting psychological limitation to find this inability to recall the name until prodded to do so, tho the personality

[Reached for my hand and awakened in a moment.]

Mrs. C. J. H. H. and Miss Ritchie. December 9th, 1913.
10 A. M.

[Subliminal.]

[Sitter admitted. Long pause. Reached for pencil and long pause.]

[Automatic Writing.]

* * [scrawl.] Go on with the work and know that not only E. A. [periods inserted.] is at the post [pause and erased.] point [read 'found' hesitatingly and hand pointed till corrected.] of contact between spirit and mortal expression or fine and exalting [delay in reading] theme ... ex [read] but also a group of people who have heretofore been unrecognized as a strong factor in this new departure for the uplift of the world.

There are and have been cases isolated and peculiar where now and again a descent of power has magnified an already known capacity such as is some times seen in an influx of inspiration [read 'respiration'] ... inspiration ... in art of various kinds in public speaking or in some new and untried work but this is somewhat different for here is an attempt to do a specific [N. R.] specific work with tenique ['technique' but read 'tongue'] ... tecn ... [read] and power as adequately expressed as if the real organs were still in possession of the spirit who desires to use them.

We spoke of this last year and also of the other mckeble ['remarkable', but not read] cases ... remark [read] cases of drawing and writing which have been brought to your attention. It is the purpose of a group of intelligent men and women on this side to bring to your notice as often as possible pople [people] who have some unusual gft [gift] which is the dred ['direct', but N. R.] direct and perfect expression of some one here who has found a perfect [new pencil given and it almost broke down the control, and a pause of some moments followed.]

seen was recognized as one that had been present before. The whole natural process of recalling forgotten knowledge is displayed in this instance.

transmit[t]er. We are not so much concerned to place the such a transmitter in the ordinary scene of activity for the display of such gifts as we [read 'to'] we are to center the attention of the psychologist and student of psychic power because often the weakness of the flesh is made manifest and when such a transmitter has been successfully placed and real and vital issue is lost sight of or forgotten and a keenly developed sense of importance is seen which makes for conceit and a lack of freedom in confessing the real origin of power. That is the opinion of a group of us [read 'res' ...] us who are ... [effort to erase 'are' and possibly 'who' included.]

It may seem harsh and unsympathetic but the time has come for the spirits to look for the best good for all and not for exploitation of some particular individual however worthy or fine that individual may be.

Do you comprehend the high and lofty spirit which must ever be the incentive [N. R.] insentive [incentive] for action in these things.

(Yes, I do indeed.)

It is all the service of God and if we selected here and there the individual and set him apart with a peculiar power which gave him preference over his fellows and then the gift were misused it would only be the same sort of life in which you now live and would be a most dangerous thing for the Truth we are striving to express. In[read 'on'] yo ... In your world money is power and brings preferred situations. We must make no such mis ... [sheet changed] mistakes as birth and money have made in your world.

It is a great theme and I might go on a long while to show you my position but it is not necessary. Enough has been said. beter [Better] to die despised forsaken crucified [N. R.] crucified misunderstood than to have the universal power of the spirit which descends in [pause and Indian.] ways to call attention to itself perverted into a power for self achievement for accomplishment. [Pencil fell and groan. Pause and pencil reinserted.] [Note 85.]

85. The personality implicated in this long message explaining the motives of this work was not revealed. The writing was different from what is usual, tho reflecting the influence of Jennie P., whose style I can

[Change of Control.]

* * [scrawl, but apparent attempt to make some large letter.]
[P. F. R.]

(Stick to it.)

E m m a [pause] wishes to say that her purpose is to prove the power of connecting [groan] the two [pause] states of existence and to also say that the training which a spirit can give is just as valuable as training given by successful teachers still in the body and that all the work so far done has been a work which will be of use in the future career of her young friend and that the promise of help is not an idle ['idle' and so read after delay] one but given in good faith.

(I understand and I suppose it will take time to fulfil the promise.)

Yes but not such time as my young friend sometimes fears. It will soon be evident to her what is being done and all the ideas of abandoning the work will take flight and the old enthusiasm will return to her. [Note 86.]

Her father is also [pause and Indian.] a glad helper and sends a greeting today by me. [Indian and struggle to keep control.]

I somehow lost my head [read 'heat' thinking it referred to hand which I felt was cold.] ... he ... [read] and get into control more than I intend to and then I am not as free to express myself as when I am farther away.

I like your hair [N. R.] ... hair ... cur ... [N. R.] the way you are doing it now. [Sitter's hair curled.]

always recognize. But even tho her style was a composite part of the result both the thought and language employed revealed touches that were not hers, tho not inconsistent with hers. She has a full realization of the ethical import of all such work, but she does not often or ever express herself in this particular way. But it matters not who the personality was from which it came. The whole outline of the situation takes a lofty attitude, and rightly diagnoses the weaknesses morally of all cases which lay claim to powers which are not all their own. Whether we regard the passage as a subliminal production or a foreign inspiration it has the correct ethical flavor.

86. Miss Ritchie has often felt discouraged in her ambition and as often thought of throwing it all up.

[Pencil fell and hand seized mine and held it tightly for some time and then dropped it.]

[Subliminal.]

Go to New York. [long pause.] Hm Hm. Do you like yellow?

(Miss R. Yes.) Particularly? (Miss R. Well, I can't say as I do.)

I see so much yellow, I like soft yellow satin gowns on you. [Pause.] They look pretty on her, Dr. Hyslop.

(What?) [Sentence not heard clearly.]

Yellow satin gowns. She probably knows better than you do. (Yes.)

You probably know nothing about those things.

(No.)

You are stupid. [Delay in my answering.] Hey?

(Wait.)

I can't talk in jerks like that. She looks best sometimes in yellow. That is what her friends say.

Have you ever been in California?

(Miss R. No.) Would you like to go? (Miss R. Yes.)

You are going. Funny. I see you going. There is something special you are going to do. Oh dear, Oh dear. [Pause.]

[Sigh.] Don't let me do that again. [Pause.] Ask her something. Ask your friend something.

(Miss R. Well, how soon shall I go to California?)

[Pause.] She don't show me any figures like 1 2 3, but she shows me a picture of a train and snow and cold, snow and everything rushing. I think it is this winter. We are in winter now.

(Miss R. Yes.)

Well, we are in winter now. Are you planning anything about it?

(Miss R. No.)

I see a train as if something were taking you across, because it is like an engagement. Something to do, because all is flurry and hurry, then a rush. When you do go it is like night, dark and snowing and awful nasty and you don't want to go. But you are starting for something that leads to something else. You are a good little girl.

(Miss R. I hope so.)

I know so. You are awfully disturbed over things, this eternal waiting is upsetting.

(Miss R. It certainly is.)

It will soon be over. Here you are lonely and at nothing, but something comes right up.

(Miss R. That's good.)

It is right near you. Do you know any one by the name of Helen?

(Miss R. Yes.) I mean alive. (Miss R. Yes.)

Do you like her very much? (Miss R. Yes.) She is faithful. I call her true blue Helen.

(Miss R. Yes.)

I got to go. But your friend loves you.

(Miss R. I am glad she does.)

She is going to bring a new man to bring certain strength to you, certain physical strength. Oh it is a group. She laughs and calls him the ring leader, but the whole group is working. Goodbye.

(Goodbye.)

[Sitter left and pause, when Mrs. C. opened her eyes and closed them again in a moment.]

My, I can't wake up. Bennie just walked up and gave his name.

(Tell him to say something.)

Tell my father I didn't get half a chance to say what I wanted when he was here. [Awakened while I was writing, without memory of anything.]

Mrs. C. J. H. H. and Miss Ritchie. December 10th, 1913.
9.30 A. M.

[Subliminal.]

[Sitter admitted. Long pause.] Hm. [Sigh of half distress. Pause and twitching of hand. Long pause.] I see a great company of people. [Pause.] Hm. [Pause.] [Distress.] Oh I don't ... [Pause and distress with coughing as if condition of first day was returning.] Please don't. [Pause, cough and

distress, and then quickly reached for pencil and began writing at once.]

[Automatic Writing.]

It is the old old struggle. [Evident allusion to the cough.]
(I understand.)

to do what I want to do in spite of the difficulty and no one knows but myself how that ambition of mine to complete my work enters [read 'unless' doubtfully, pause, and read 'centers'] enters into all my association with my little friend and how I find myself almost embodied in her life and how the old desires become a part of her existence [read 'instance' to have corrected if false] ex. . . [read] as if they really [really] belonged to her but it will never bring harm to her nothing but an added equipment.

This is such a strongly sympathetic atmosphere that I find my spirit pervading the whole room and striking vibrant chords on either side of me as I stand here to write to you. It is quite impossible to tell all that I wish. I am hastening on with the hope that I may make plain some things which are in my heart. I have a real affection for the little girl born of my ready and active aptitude to make her responsive to my voice. It was at first a trial only I had often tried others but was so far successful [N. R.] successful that I began to move [read 'have' doubtfully] beyond . . . move beyond the sphere of experiment and to find a real and vital interest in her welfare and her career and her career as you know from past work and today I stand ready to help in every way. I have had some obstacles in my way of progress but never a conscientious desire to make the right condition for the opportunity of another's life is lost in this world or yours. [Note 87.]

87. It is interesting to remark the idea of uncompleted work as the excuse for obsessing Miss Ritchie, so to speak. It is an idea that appears constantly in the literature of spiritualism, and the reference to embodiment in it is perhaps one of those conceptions that have given rise to the doctrine of re-incarnation. It has always been claimed that returning in this way is like having a body and acting on it as one did in normal physical life. It remains to be proved that this is the fact, and I note it here only to call the reader's attention to it more explicitly.

There is some evidence that Miss Abbott has tried other cases to

The father and I are quite harmonious about this matter and I tell it [N. R.] it to you because there has been a question about that unity of purpose. I also know the objections which have been one [N. R.] by one ... one 1 by 1 ... 1 by 1 [I caught meaning here.] over-ruled, and [new pencil inserted and hand clutched it to keep control.]

now it is my opportunity which we are trying to find not to combat the good and noble spirit who sermonized for you yesterday but to fall in line with that lofty purpose and give to the world evidence of the dual [N. R.] dual power. I must give my name here before I lose the power for I want you to make no mistake as to who is writing. I am Emma Abbott and it is with joy [N. R.] that ... joy ... I write at all. [Sitter coughing slightly.]

I find I am affecting the little one and I did not intend to do so. You see that much of our influence is unintentional [N. R.] unintentional and is a sort of overflow and cannot be understood always. there are so many things to be explained that it would take us ages just to explain the things that are inexplicable to us. We know results as you do but are not always able to get at the cause.

We also have all kinds of concert [N. R.] work ... concert ... over here and that word concert brings to my mind a suggestion for her a concert tour [N. R.] tour which I think she may understand already. If not it will soon be [handwriting had been difficult and now changes.] made plain and Mathilda [so read mentally but not aloud. I looked at sitter and she shook head.]

(All right. Any more to that?)

Mathilde [P. F. R., groan.] is here. Mathilde Mathilde friend and teacher of long ago is now here.

(Is Mathilde her first or last name?)

first.

(All right, if more can be given) [Writing began.]

[Possible Change of Control.]

M [unfinished and P. F. R., and struggle.]

(Wait a moment.)

find a responsive instrument. We have one on record. This, of course, was not known to Mrs. Chenoweth.

[Pause and P. F. R.] M [P. F. R.]

(Stick to it.)

[Pause] M a c ... [Indian and P. F. R.] che .. * * [lines drawn.] oui oui [read 'our'] oui oui ['i' dotted each time.] monsieur [monsieur] [pause] oui oui je [P. F. R.] M [P. F. R. and struggle.] [Note 88.]

[Change of Control.]

Gone could [read 'will'] not ... could ... hold on but will help E. A.

[Change of Control.]

[New pencil given.] I would like to send a word to my daughter mother of child who cannot see us. My girl is worried and tempted to doubt the wisdom of all this sort of thing. you know who I am.

(You mean you are the mother of the friend present.)

no Grandmother. the mother lives yet with you.

(You mean the lady with whom she lives?)

[Pause.] My child is so much alone in her problem problem [N. R. each time] problems. [P. F. R., and pause.]

Who is S S S S e [P. F. R.]

(Stick to it.)

* * [scrawl.] S a * * [scrawl.] [P. F. R.] s i s t e r

(Whose sister?)

mine [pause] Aunt to her. [Sitter put up six fingers to indicate she had six aunts.] [Writing now like Jennie P's.]

(Well, finish to tell which one.)

88. The name Mathilde meant nothing to either myself or Miss Ritchie and I did not recognize the real import of the further effort to get the last name, in the 'Mac' and 'che', until I reached home when my secretary at once recognized the reference to Mathilde Marchesi, the teacher of vocal music, who had died on the 19th of November. I had never heard of her and inquiry of Mrs. Chenoweth at the end of the series of sittings showed that she did not know her and had never heard of her. She was a celebrated person, according to the statement of the Century Dictionary.

The sister of Miss Abbott writes me that Miss Emma Abbott did not have Madame Marchesi for a teacher. She might have been a friend but there is no way to verify this intimation.

to the one at home. I am not grandmother. She has dopped [dropped] the pencil and I try to help her but I am sister to the one at h [pencil fell and hand refused to take it again.] [Note 89.]

[Subliminal.]

So wonderful. [Pause.] Do you know any one named Anna or Nanna?

(Miss R. Yes.)

I mean over here.

(Miss R. Yes.)

She is so anxious to get to you. [Pause.] You are going to be helped so much by your own friends. [Distress.] I see some letters. I see ... [Pause.] Hm. [Distress.] I see [hand held mine tightly and finger moved as if to write and I picked up pencil to give it.] No, I ... [finger writing.] Just a minute. I don't know which it is. Maud, it seems more like Maud, but I think it is somebody here in the world. [Note 90.] [Pause.] What do you want to know, Professor?

(I want to know just who that Mathilde was.)

Why don't you ask her? (I did.) Didn't you get it? (No.) Let me see if I can finish it. [Pause.]

What a lot of people come to that girl. Did you know it?

(No.) Yes you did. Of course you did. That is a self-evident lie. I won't let you hold my hand. [Long pause.] [I had been holding hand.]

Was it Mathilde?

(That was what was written.)

89. Miss Ritchie's grandmother is not living, and was a spiritualist when living. It is implied that Miss Ritchie's mother is still living, but this is not correct. She died a number of years ago.

The reader will observe that it is finally denied that the communicator was the sitter's grandmother and the reference to sister would imply, in connection with the words "at home," that it was the sister of the lady with whom Miss Ritchie was living. But there is too much confusion in the incidents here to make anything out of them.

The reference to sister may be to Miss Abbott's living sister from whom we obtained important confirmation of certain incidents.

90. Nanna is the name of a most intimate friend of Miss Ritchie whom she often visits. She is still living.

That is not the way you spell Mathilde. It is M-a-t-i-l-d-a.

(No.) [I had not spelled it aloud.]

That was a French woman.

(Who was it?)

A teacher of music. I think she has been at the girl's. This little girl knows she has.

(No.) [Sitter shook head.]

I think so. That is what I think. [Note 91.]

(Tell her last name.)

I can't. You might just as well ask me to tell Jehovah's Christian name. I don't mean that to be funny either. Suppose I could tell it, I would do it as quickly as anybody. I got to go too. [Pause.]

(Now, I want the same parties next week.)

Did you tell them, or are you telling them now?

(I am telling them now.)

All right. I'll tell them too, you know.

(Yes.)

I'll get somebody else beyond me to tell them. They will come sure. You have got a very difficult problem. [Pause.] Goodbye. Don't be discouraged.

(Miss R. No.) [Sitter left room.]

Because there is light ahead of you. Do you want the father too?

(Yes.)

And the mother too?

(Yes.)

All right. I guess the mother hasn't said much yet. [Pause, shivered and awakened.]

Mrs. C. J. H. H. and Miss Ritchie. December 15th, 1913.
10 A. M.

[Subliminal.]

[Sitter admitted. Long pause. I moved pad and psychic

91. As seen in a previous note Mathilde Marchesi was a teacher of music, as here stated, and the fact was in no way known to Mrs. Chenoweth. There is no evidence or indication in the work of Miss Ritchie that she had come to her.

sighed. Long pause and hand rolled with another sigh and after long pause reached for pencil, with another pause, and writing began in fine script and very slowly.]

[Automatic Writing.]

I wish I could write to my dear little girl. [P. F. R. Long pause.]

(Go on, and we shall wait patiently.)

[Pause.] I am [pause] as interested to have her understand the work being [N. R.] done ... being ... through and for her.

(Yes, and when you can tell us who you are do so.) [Thinking of her mother.]

I am her own not one of those who try to control and [struggle] I am with her father but I have not been here as long as he has. [P. F. R.]

(Stick to it.)

[Pause.] It is new to me to communicate in this way but I am glad to do it and I am glad to find that that it is true that spirits can do all the things I believed were impossible when I first knew she was being used—led [N. R.] led astray I sometimes thought. [P. F. R. Indian and pause.]

I have no more doubts about the wisdom [N. R.] wisdom [read 'vision'] wisdom wisdom of going on. [P. F. R., and pause.]

(Tell us who you are, if you can, so that we can know whether what you have said can be verified.)

[Long pause.] I [pause and slight struggle.] I [pause] am [pause] m ... [pause] * * [Scrawls, very fine.]

(What word were you trying to write?) [Suspected it was 'mother']

[Straight upright line drawn with force.] M [P. F. R.]

(Go ahead.)

M o ... M o ... [P. F. R.]

(Stick to it.)

M o ... [Pencil flew to the floor and had to be picked up and reinserted. Indian.]

(Stick to it.)

M o t h e r.

(Go ahead. I thought so.)

I have tried before but could not do it. It is hard to manage.
(Yes I understand.)

but oh the joy it is to come. [P. F. R. Indian.] I have all faith and love and courage and all the past is but a dream compared to the present.

(Good, I understand.)

[P. F. R. and sigh.] I wonder if you know what I mean when I say I withdraw [N. R.] withdraw any opposition which I have had and desire to help.

(I understand perfectly. Go ahead.)

It was unfounded and but a fear which possessed me as to the outcome of all this unsubstantial and perhaps foolish dream of hers. Now I know. Now all my nervousness is over. now I see now now now I am reconciled to it. You know what I mean.

(Yes I do perfectly.)

and there will [read 'then all'] and there will be no more tears and fears and hesitancy [N. R.] hesitation but peace [Read 'place' doubtfully] to ... peace to you my child [written with a struggle. P. F. R.]

(Thank you. I understand and so does she.)

It is so strange so strange but all so true. I have a thousand things to say on that.

(I understand.)

[Groans.] Now now that the way is open but yet I do not know how to begin [read 'be your' since word was finished on next line.] begin ... It is not possible to realize how hard it is to reverse an opinion after you get here. That is to express a reversed [read 'revised'] reversed opinion for the past holds the mind in durance. I am grateful to you for your perseverance and to your efforts to keep [read 'help' as it was written 'hep' and pencil pointed till corrected] a calm and clear atmosphere.

(Thank you very much.)

R. H. has helped me much. [P. F. R.]

(I understand.)

J [written with difficulty and pencil fell followed by long pause and refusal to take pencil.] [Note 92.]

92. This "confession" of the mother is a remarkable incident. As it stands it does not suggest anything possibly evidential, but the facts

[Change of Control.]

Mourn not for me when night comes on
And shadows darken all the world I love,
For after night sure comes the morn
And light and peace and [Pause and pencil fell
and long pause.]

[Change of Control.]

[Hand reached for pencil. When it was given hand put it between first and second finger as it was held by Mrs. Piper under Hodgson régime.]

make it quite so and illustrate also at the same time a circumstance which has been common in the phenomena of spiritualism and without the substantiation necessary to affect the judgment of scientific criticism.

In the automatic writing of Miss Ritchie the mother always appeared as very antagonistic to her ambition to do operatic singing and tried to induce her to sing in the churches, "sing for God" as the automatic writing always put it. I give Miss Ritchie's own statement of the facts.

"My mother died a number of years ago. When Miss Abbott first came to me and I took up the automatic writing, it was a great help to me. After a time, my mother came to me, but instead of being a help she tried to hinder my progress in every way. She would use up all the time writing herself and running down everybody and everything, especially Miss Abbott. She told me not to have anything to do with her. She said Miss Abbott could not help me in any way. This went on from week to week until I found she was putting a stop to all progress. I would cry and give it up for a time. I met Dr. Hyslop and had some sittings and my mother came to me and tried to stop my progress in that direction, but was unable to do so and she has never troubled me again."

The "confession" of opposition in the past and the reference to "tears and fears" were very pertinent to the situation and not known by me.

The sequel shows that it was necessary to have her change her point of view in order to secure the harmony necessary for Miss Abbott's work with Miss Ritchie. This phenomenon of bringing such persons to another psychic to break up their bad influences on another person is a common one in this work and we have yet to ascertain its full significance.

The letter J is not an initial in the name of Miss Ritchie's mother, but it is the initial of an Uncle James, deceased. Whether he was meant by the giving of it is not determinable. It was given again in the same connection.

Do you know anything about a gown which the spirit who preceded me used to wear.

(Who was the spirit that preceded you?)

I mean the lady who came previously not the one who tried to write the verse.

(All right.)

The lady holds before me a gown of soft material and I think of dark blue color. It is not quite black but not rather dark and one she wore much. It is rather like a gown I think. I ... Do you know if she had such a gown.

[Sitter shook head at my look.] (Not recognized. We have not the slightest knowledge of who it can be.) [I had in mind the verse writer still.]

I I [pause, till I finished my statement.] Why is that. Did you not know the spirit who came to communicate.

(You mean the mother of the person present.)

Yes.

(Oh yes, I know now, but I thought you were speaking of the one who wrote the verse.)

I distinctly said it was not the one who wrote the verse.

(All right. Go ahead.)

but the lady who preceded that one. The one who tried to write the verse...write the ... was a gentleman. Where is that wind [N R.] coming from ... wind.

[I put up window at top, as it was slightly down.]

(Window.)

Are we out of doors.

(No, it is all right. I put it up.)

Put up what.

(The window. It was down and let in air.)

Down where.

(At the top.)

oh I see now. I always think of a window as being up when I feel air through it and down when I feel no air—

But I am not here to discuss that question. I saw the mother looking [read 'comin' doubtfully] looking over a number of gowns and among them was this soft blue one which seemed more like a street affair and I thought it one of her own. It is possible that it is one which the sitter wore and which the mother

particularly liked. I cannot get at it but I know there will be more definite work by the same spirit tomorrow. [Note 93.]

Are you pleased to [read 'I,' as it was a scrawl and pencil pointed till read correctly, after next word was written.] know that some of the guides who really have the work and life of your young friend most at heart kept away purposely today to give her a free field for she is easily upset although she is a woman with a strong individuality [read 'naturally' doubtfully] in [read] and a very good will of her own which the little girl is not lacking in either and when two minds as strong and sure as these two do not agree there is quite apt to be something said or done which must be made clear when one is brought to the light [read 'right'] light.

(I understand. Can you tell the special purpose of having the lady tell what she did in the change of opinion?)

Say it again.

(Can you tell what special purpose you had in having the lady tell of her change of opinion?) [Had in mind the purpose of getting rid of her opposition.]

My purpose was [superposing and hand pulled down] was to give some relief to the little girl and to have her free to go forward. Of course the mother is much more free also after a confession of change of heart but primarily [read 'particularly'] primarily it was to help the living [N. R.] living one the one who has a career and it must not be interfered with too seriously. Do you understand.

(Yes perfectly.)

It is so easy [N. R.] so easy to become morbid and foolishly [foolishly] sentimental. See what I mean.

(Yes.)

[Pencil fell and groan and long pause.]

[Subliminal.]

[Sign, distress and Indian.] Do you know any one ... [Pause.]

(Any one.)

93. The blue gown was not recognized by the sitter. Her mother always wore dark dresses, but no special blue gown is recalled.

[Long pause.] Goodbye.

(Goodbye.)

[Pause.] I keep hearing the name Elizabeth. I don't think it was always used in its fullness. I can't make out whether it was Bess or ... Do you know any one named Elizabeth?

(Yes.) Does she? [Sitter nodded head.] (Yes.)

Do you know if they shortened up that name sometimes?

(Miss R. I believe not.)

I hear it so plainly, Lizbet, as if it comes out in that way. Is it some one near to her?

(Miss R. Maybe.) [Note 94.]

Well, all right. [Pause.] I'm going. [Sitter left.] I'm going this time. [Wakened in a few moments.]

Mrs. C. J. H. H. and Miss Ritchie. December 16th, 1913.
10 A. M.

[Subliminal.]

[Sitter admitted. Long pause, rolled hand, pause and reached for pencil and long pause again.]

[Automatic Writing.]

I wish to write a word before you begin. I am G. P. and much interested as you must know in all the experimental work (Yes.) but I am fearful about the long series [N. R.] series which is being planned without any break as you have the work done. you see you have only three and then a rest ... then ... rest from the automatic [N. R.] automatic but your friend our friend I should say is planning to have twice [N. R.] twice that number without any intermission. Now I would suggest that the Sunday be left free and the following week there can be four as an [read 'we'] exception [N. R.] an [to correct to 'as'] as an exception to the three which you usually have. I say this at the suggestion of R. H.

94. Elizabeth is the name of Miss Abbott's living sister. She signs her name "Lizzie", but no information has been obtained to confirm the use of "Lisbet".

(Now if the four days be taken one would fall on New Year and perhaps that would interfere with the plans of the light.)

No I think not and I am forced to this plan because we must protect for the work which will follow with you.

(All right. I understand.)

We do not want any breaks this year if we can help it. [Note 95.]

(All right. Next week I would like to have R. H. the first day and then that Jack who wished to communicate with his wife for the other two days.)

I remember and will bear it all in mind. Jack is the husband of the young woman who came here once last season.

(Yes.)

and who is in great need of his message and we are all intensely interested in it as indeed [N. R.] indeed we are in this present case [read 'wise' and then 'like' to have corrected] case. [Note 96.]

J. P. and I have quite as much to do as before the new regime but it is done on this side. I mean the spirit side and not before your eyes on the paper [read 'proper' doubtfully] on the paper.

The lady who has been trying to get her message to your young friend is very much relieved. It is no usual [N. R.] usual thing for a mother to so completely reverse her opinions and her ideas. It was largely a matter of prejudice and fear and both elements [read 'denials' doubtfully] are ... elements are now removed by actual experience and knowledge.

You I think will understand what I am writing and be glad for this work from me which will assure you that I am in contact with the mother.

95. I had made arrangements for sittings with a friend, one of them to take place on Sunday. Mrs. Chenoweth did not object to it, tho she usually refuses to give sittings on that day, yielding only to certain emergencies which seem to make it necessary. She does not object to holding them on New Year's day.

96. The nature of the reference to the sitter of the previous season makes it rather evidential. A few weeks previous to this date I had tried to get into communication with the man, who finally gave Jack for his name, which was practically correct, not having been given the year before, and no reference was made to the need of his wife for a message. It was quite relevant to have it put as it has been here.

(Yes.)

The other guides had to be subdued by us in order to give the mother a fair chance. That does not mean that there was a quarrel far from it but their interest was so intense that their desire so [pause] strong to help her that they were quite overpowering. It is just like connecting a battery. You can put on too much pressure.

It is good to be here and to be writing once [N. R.] more to you ... 1 [for 'once']. I did not know how much I enjoyed it until I found myself flying along so easily and telling you some of the things that have been ground [read 'found' and pencil tapped till corrected] out by hard and strenuous effort.

Oh the work is so interesting to us and so many friends gather here in the anteroom. We have a sort of spirit annex to this room where we wait and watch and are called upon as our services can be used and into that little chamber come many notable people from time to time. We call it the upper chamber where the disciples [N. R.] disciples gather [written 'together' but 'g' superposed on 'o' to erase.]

The mother is waiting for me now but I must tell you one little thing which happened here. Miss Abbott was here with a party of friends waiting in the upper chamber and her thought was so intensely fixed upon the work done or [read 'on' without any excuse.] or trying to be done that J. P. conceived [N. R.] the ... conceived the idea of asking her to sing and a wonderful and sweet aria rang out and every [read 'living'] one ... every ... who had been so positive fixed [read 'failed' to have corrected.] fixed on the writing was suddenly transfixed by the music and the lessening of the tension left the mother free to make her confession of change of heart.

(I understand.)

Do you see how wise J. P. is. (Yes.) She expects you to take off your hat to her for her valued assistance and R. H. says it was quite a stroke of diplomacy. [Note 97.]

97. This explanation of Jennie P's method of eliminating the influence of Miss Abbott's state of mind, when present, on the writing is consistent with what is observable in all the work, and that is the fact that the messages are composite resultants of a number of personalities present. The diversion of Miss Abbott's attention, assuming that this is what

I must not tarry although I much enjoy my visit and I give you greeting from many who would do as I do if they only could get a pencil.

(Thanks, greetings to all.)

G. P. [Pencil fell and pause.]

[Change of Control.]

[Sigh, distress and pause.] J H. H. [period inserted.] I thank you [distress] for the help I have received and for the interest

Oh how beautiful. Isn't that beautiful. [spoken as writing went on.]

you have taken in my daughter.

I wonder how they do that. How do you suppose they do that. [spoken as the writing was going on.]

(What?)

Those wonderful lights, all * * [spoken as writing was going on. One word in notes not decipherable.]

so strange.

Hm, Oh those lights. [spoken as writing continued.]

to be here and to feel the reality of your presence and I shall make no more apology or protest but bow to the power which makes for good for you dear and try and make the way easy and clear for you. It is your gift [sigh]. God gives it. I must not hinder in His plans. You have been so troubled so unsettled and sensitive but it will be all right now. I am satisfied and yet so sorry that I am not stronger to make better results for you.

We had some burdens which we do not discuss here. I am glad to tell you that some of those are no longer as evident to me as before.

I found him found him ... [writing showed struggle.] Summer was not all we could wish but it is better now [pencil fell with a groan and the hand and arm showed catalepsy. I began rubbing it and Mrs. C. began groaning and to show distress in

is really meant, only shows what was done to prevent the fusion of different streams of thought. We have no proof of this, except that the phenomenon described by G. P. conforms psychologically to what has been remarked in the very nature of many of the messages.

head and face. I held one hand on forehead and with the other rubbed her arm. Finally the catalepsy relaxed and there was a long pause. Then came several shivers and chattering of the teeth and the subliminal.] [Note 98.]

[Subliminal.]

Who is that? Who is B?

(You settle.)

Do you know B? (No.) Wait a minute. [Pause.] Hm. I thought it was Bertha or Bert. Do you know any one like that?

(Miss R. No.) [Note 99.]

[Pause.] It is somebody alive. [Pause.] She is in trouble, Doctor.

(What kind?) [Sitter had been in tears, but very quiet.]

I don't know. I feel so sad you know. Does she?

(Yes.)

You mustn't. Your life is not broken in two.

(Miss R. Eh?)

No. [pause] just a little uncertainty and loneliness and almost a desire to throw everything to the winds and to change her whole course because of sadness but that will change you know, won't it Doctor. I feel as if I could put down such letters as would sink into your heart. She loves you and understands you better than ever before.

[Reaches hand for sitter.] Oh where is she? [Sitter placed her hand on psychic's arm.] Darling. [pause] I am sorry [pause] but I am happy. [pause]

(I understand.) Yes. [pause and sigh.] Always near always. [pause] Always near always.

(I understand.)

[Pause.] Such help ... [pause] I am not lost, not lost, a living consciousness.

(What?) ['a living' not heard.]

98. There is some evidence in the wandering nature of the messages at this point that the communicator was losing control, and it opens up the old question of disturbed mental conditions in the effort to communicate directly.

99. It has not been possible to ascertain any significance for the name Bertha or Bert.

a living conscious being. [Pause.] I see the big letter S that I told you about, the big letters. I see it right in the air. Goodbye.

(Miss R. Goodbye.) [Sitter left room.]

Do you understand?

(Yes.)

Will she be happier?

(Yes.)

And go on with her work?

(Yes.)

That is the best of it, isn't it?

(Yes.)

[Pause and awakened.]

Mrs. C. J. H. H. and Miss Ritchie. December 17th, 1913. 9 A. M.
[Subliminal.]

[Sitter admitted. Pause, sigh, rolling hand and reaching for pencil with fingers scratching as if trying to write. Long pause.]

[Automatic Writing.]

Oh [pause] Oh many dreary days I have waited for this time to come. [Long pause.] W i [P. F. R.]

(Stick to it.)

[Pause.] l l [pause] [P. F. R.]

(Stick to it.)

[Indian and pause, and pencil made several dots.] I have seen the sorrow and disappointment and the regrets that have brought tears to your eyes but all that is so useless for we are still in the land of experiences and life of expression and I no longer desire to stand between you. I am so [distress] glad to tell you that I was [groan] taken at once [Indian] to a home and had time to recover from the sh ... shock and I am still in that home and from there come to you and [pause] while there can see and hear you and [started to superpose writing and I pulled hand down. Pencil fell and reinserted. Pause and struggle causing pencil to break and new one inserted when struggle followed to keep control] know all the questions you would ask me and I

would often try to answer them though [so read and hand pointed till read 'through'] your own sensitiveness and usually I am able to impress you and I shall be better able to overcome your own thought now that I have had this experience. You need not be afraid that it is your own thought which has only apparently changed my opinions. I am just as independent a thinker now as I was before I came and I am able to see the good that may arise from this work. What good is it is not the question which rises to my mind as often as it used to do—You know what I mean.

(It depends on who says that. We are not sure who says it.)

[Indian.] you ought to know by this time that I am mother and glad and eager to come.

(Yes I thought so, but nothing had been said before to indicate just that because the name William was started at first and) [Writing began.]

No no no I began to ask a question with will for the first word.

(All right.)

and I saw your thought and changed the form of my work.

(All right. I understand.)

It is the hardest thing to comprehend that you cannot see me. I can never get used to that and I have no sense of the personal loss which is so real to you. [read 'your' and pencil pointed till corrected.]

I did not want to die any more than the average person does but it is really not like dying but more like walking away into some dim [N. R.] dim recess where I am lost to your view but by pushing open a door I am in a wonderful and airy space.

I have so many friends and relations here who proved to me before I had been here long that I should not make struggle and so I try not.

D [P. F. R.]

(Stick to it.)

D D [Do] you know what I want to write with D.

(No, we do not. Go ahead and do it.) [Sitter had shaken head.]

She does.

(Well, we need it on paper to be sure.)

D a name [N. R.] I ... D a name used to call her.

(Finish that.)

D o ... [P. F. R.]

(Stick to it.)

I am trying to stick to it and the blue dress which I showed. does she know now what that meant. One of hers not mine.

(No, it is not recalled.) [Sitter shook head.]

Yes yes dark blue. [P. F. R. Indian.]

(What time of life was that blue dress used?)

I do not understand what you mean. It was worn by her sometime ago * * [read 'dancing' at time, knowing it probably incorrect and not corrected.] to school in it. [P. F. R. and pause.] [Note 100.]

[Change of Control.]

[Jennie P's writing.] S She is trying so hard but finds it difficult because of her lack of belief before this time. Now she believes all right enough but it is hard to pick out the things which will prove evidential. Do you know anything about the name Dolly [or Dotty, but read 'Dolly' first and then 'Dotty']

(Miss R. No.)

It might be Dotty. It is a name which she is trying to write which was a pet name and it looks more like Dotty than anything else. [Note 101.]

(Well, clear it up, if you can.) [Sitter had said 'Baby' with lips.]

Of course you don't have to tell us to do that. When a spirit starts off on a special theme [read 'thing'] special theme I said and then suddenly divorces [read 'discovers'] divorces herself from that theme with an intent to make some direct evidential work it keeps us us [read 'in' and 'as'] us working hard to keep the gate open for the change of of topic makes rather a serous [serious] change in thought channel unless one is used to

100. The letters "D o" are evidently an attempt to give the name Dolly or Dotty which came a little later, but which have no meaning to the sitter. At first Miss Ritchie could not verify the statement about the "blue gown." But a week later a friend who knew her as a young girl said that she, Miss Ritchie, "did have a blue dress, not all blue, but the predominant color was blue."

101. The sitter was called "Baby" always by her mother, and not Dolly or Dotty.

the management and control. [sic.] It is like playing [N. R.] playing in a different key when one is playing a duet with a friend the key should not be changed unless there is mutual [N. R.] knowledge . . . mutual . . . of the change. Unless one is prepared for discords and in harmony this work is like that.

But to return to the mother of the girl and her effort to bring peace and assurance to her I must say a few things to make something plain. The mother and father are here together each having a right to come because of an unselfish interest in the development of the child but they did not always agree when living here [read 'here' and then 'there' tho it is 'here', as I saw the intention.] on earth I mean. Do you understand.

(Yes, perfectly.)

and there is a sort of inlarasmd [intended for 'embarrassment' but not read] Embar . . . [read] spelled wrong I guess.

(All right.)

but never mind it has a kind of effect on the mother who tries hard to feel that all is right and who really has a great deal of Christian charity in her heart and yet the past is the past and it can never lose its effect until lived [underscored three times.] out.

(I understand.)

That no one knows so well as a spirit. Now there is also a desire on the part of these guides who find [N. R.] a . . . find a responsive instrument to their [N. R.] their * * * * [possibly for 'thought' both times] thought to make everything right as soon as possible that the work may go on—

There is also a dear [N. R.] dear old lady who is near to the mother who is making many efforts to bring the [read 'a'] best . . . the best to this child. It will come and come soon but the little spiritual [N. R.] spiritual drama drama drama [not read and no excuse for failure, but confusion of first two efforts which was excusable.] D R A M A . . . has to be played out.

There is something quite pathetic about the mother. Did she pass away rather suddenly unexpectedly [N. R.] unexpectedly I mean.

(No, not at all.) [Sitter shook head.]

It seems so pathetic that I thought it might be that but it is probably what she left that concerns her so much.

I don't know just what you want her to attempt to do but she

is asking me to say that she will always be near and always help. Did she make any promise about returning do you know anything about that.

[Sitter shook head.] (I know what you are trying to say and it has not been expressed quite rightly.) [Sitter had told me story yesterday.]

All right. It may be that she thought she would not [underscored] return. Is that it.

(Not exactly, but a promise was connected with the mother.) [Note 102.]

I know there is something definite and like a promise or expected manifestation from her and I know she has attempted [N. R.] attempted to do it several times. She will keep on in her care and interest in the girl and will see that the best comes to her or she will make all the others stand aside one or the ... one or the other—Either work and complete or get away. [Indian.]

(Why did Miss Abbott not make a trial today?)

There is no reason except that the mother has been in control of her time and expected to get it through and give Miss Abbott a chance. There is really no trouble between them. Do you understand that. They are working together and are both working for the same thing.

I wonder if you know a place which is somewhat like a library or school where there are many books and seats and people about. It seems more like a school than [N. R.] a ... than than [N. R. both times.] t h a n a library. It seems connected with the child here. [P. F. R.]

(Very likely a school was connected with her, as she knows something.)

a special school of some sort, not a public school but another kind. Has she been much [read 'with'] interested ... much interested in a Sunday School ... Sunday School.

102. Miss Ritchie did not suspect what I remembered of a statement made to me the day before by Miss Ritchie; namely, that her grandmother promised to come back to her daughter, Miss Ritchie's mother, and the latter promised she would try to get a message, but never kept the promise or intended to keep it. The reader will remark the confusion here, if that was the incident in the mind of Jennie P. the control or of the communicator and distorted by Jennie P.

(No not at all.) [Sitter shook head.]

Was the mother

(Yes.) [Sitter nodded head.]

and was there not a strong Christian influence at work in the mother's life.

(Yes.)

I saw first this School and book about [N. R.] books about and all the things that pointed to more liberty than is given at day school. and then I find it was the mother producing the picture. It is all of God. This life and yours. That is what she says and seems to feel relieved [N. R.] that ... relieved that she can say that these manifestations are not evil but all good and God given and of use ... of use and she has found all this out [read 'and'] out she [since] death. [Pencil fell]

(I understand.) [Note 103.]

[After a slight pause I found the hand cataleptic and then the body. I rubbed the hand and held my left hand on the psychic's forehead for some time. For some time she seemed not to breathe at all. Then the breathing became stertorous and difficult, as of dying. The hand clutched the paper and remained cataleptic for a while longer, and then groans occurred marking a return to the subliminal.]

[Subliminal.]

I don't want to die.

(You won't. I understand.)

It doesn't help a bit. They will kill me. [Pause and crying.]

(You are all right.)

I am not. I am not all right. [Pause.] I keep seeing too much. I'm not home. I'm not home. Who is G? Do you know any one named G?

(Miss R. No.)

[Pause and distress.] I wish people would learn their lessons before they go. I can't even eat a cracker.

103. No importance evidentially can be attached to the reference to the school or Sunday school. The mother was connected with one, but not in any important manner more than most other people. She was a member of the church.

[Starlight Control.]

Hello, Dr. Hyslop. I thought I would come and help out. Don't you know me?

(Starlight.)

It was too bad. She feels better I think. She is a nice lady. Did you know it?

(Yes.)

I guess she is. Goodbye.

(Miss R. Goodbye.) [Sitter started to go and I held her back.]

Who are you? I didn't see you before. I didn't know she was here. I only saw the spirit. I guess you know what she is after, don't you?

(I guess so.)

Yes I thought you knew what it is. [Pause.] Oh she will take care of you. She is stronger. All her sickness and weakness has gone away. She only feels it when she tries to do things. But in the spirit she is strong and willing to help you. Goodbye. [Sitter left.]

(Goodbye.) [Note 104.]

[Pause and awakened.]

Mrs. C. J. H. H. December 22nd, 1913. 10 A. M.

[Subliminal.]

[Cough, pause, clearing throat, pause, cough and long pause. Clearing throat again and long pause when hand began to roll and reached for pencil. Pause.]

[Automatic Writing.]

Emma [read 'I come' doubtfully and hand paused, when I read it "Emma" doubtfully and writing went on.] abbott.

(Good.)

104. This statement of Starlight about the communicators being all right in the spirit, but disturbed when they try to communicate confirms the view long defended that we cannot infer from the messages what the real conditions and life are in the normal state of the spiritual world.

I could not do what I wanted to do the other day.

(Why was that?)

because the influence of the mother was so strong and persistent. She did not get her message all down as she desired and kept trying to do something and no one had the heart to put her aside. This may show that we are human beings still.

(Yes.)

and have feelings quite apart from mere duty [read 'daily' doubtfully] duty. The sentiment of the situation appealed to all of us. The child is in somewhat of a quandary as to the outcome of matters which will bring her opportunity to go forward and I am most eager to see her doing something which will give her voice a chance. I think I have never said to you what I feel that the quality is inherent and is only found [read 'faint' and pencil pointed till corrected] and used intelligently by me. This could be done in many cases if the magnetic attraction were just right. Time and teachers would do for such a voice just what I do with control. It is not my voice which I bring and [read 'but' doubtfully] and put into her but the way I use what is already there.

(I understand.) [Note 105.]

Now this is a wonderful problem and there are many here who are interested to see it work out correctly and there are some who fear for the result on the girl but I have no fear and I am glad to tell you that the mother's fears are subdued or better than that have vanished. I think you understand the peculiar conditions surrounding the child.

(I understand that the mother's fears had affected your influence on the child. Is that true?)

105. This reference to a quandary in the girl's mind is exactly true, and it was especially an accurate account of her state of mind after the sittings, a circumstance which it was impossible for the psychic to know normally, as nothing had been said to her about the situation and I myself learned of it by letter afterward from the lady.

The admission or statement that the communicator does not bring the voice to the work, but only the manner of using it, and the recognition of the need for normal training are directly opposed to the orthodox conceptions of spiritualists generally. It conforms exactly to what we should suppose in the theory of the process as indicated by other facts.

In a measure. [Indian and coughing with a struggle that threatened to bring back the conditions associated with communicator's death, but after a pause the condition subsided.]

in a measure only. It is but a temporary cessation [apparently written 'assation' and read 'association' purposely to have corrected] cessat ... [read] or lessening of contact. I did it only out of respect to the mother. Her claim is always pre-eminent as motherhood should be but if her foolish fears made her an enemy to her daughter's s [read 'daughter' and 's' repeated to made word clear.] best progress and unfoldment she would be urged to go away for a while.

(Did the state of the daughter's mind toward the mother affect things?)

Oh yes her mind was strangely affected and ruled in a great measure the situation. The father is really the better advisor and friend although the child would not think so. I know from what I have seen here. He is broader and less severely conscientious. Do you know what I mean.

(Yes I do.)

a narrow conscience is a worse [read 'wise' doubtfully] worse adjunct [read 'judgment' knowing it wrong] adjunct than many people suppose.

(I understand.)

Its limitations are positively evil in results and the more free and easy spirit which often lacks the element of your successes becomes [read 'receives'] becomes an open door for power over here. I am most interested in the case as you may know but must not force an issue until all is right. [Note 106.]

I can talk with you alone much better than when she was here with all her prejudice and feeling stirred by regret and pain

106. There is no way to verify the statement about the superiority of the father as an advisor in the case. Both father and mother are dead and the assertion applies to the transcendental world. But from what we do know of the two in their earthly lives we should expect this statement to be true.

The mother when living was narrowly orthodox and in her communications through the girl herself this narrowness was apparent to Miss Ritchie. Mrs. Chenoweth could not possibly have ascertained this fact and I did not know it myself until after the sittings.

and uncertainty [N. R.] uncertainty. It was hard to keep still the first days but after that I found no trouble. I recalled the first time she came here and the influx of power which came at this place and I longed to go forward as I felt I could but [groan and pause.] discretion [sic.] was the better part of valor and so I waited for the mother to get her release if possible. The girl has many ideas in her own mind which it [read 'I'] takes time ... it ... to subdue.

(I understand.)

a spirit of independence and almost assumption sometimes but that I quite understand and am prepared to use it as I find it for the work I had in mind.

(Good, I understand.) [Note 107.]

I will not stay and take the time and strength which was not intended for me but though [read 'thought' pause, read 'though,' pause and read 'enough'] through the the courtesy of some one else I am allowed to tell you what was uppermost in my mind.

(I am delighted that you came. It clears up some matters and will help the girl.)

Yes I have only that in mind for she needs help and care. She is trying to think too much. If she could drift with faith that I am her friend and that the mother and the mother's undue [pause] fear are not things to be avoided nor yet [pause] heeded too much she would soon recover her happiness and equilibrium and the song would rise again to her lips and her future take color and form. It is nothing to be alarmed over.

I will go to her today and will [groan] help in the old way [groan] and you shall have a report much more satisfactory [groan]. I am glad and thankful for this time. Do you know whether the mother shares the feeling of the child that the father is unworthy the chance to come.

(I do not know about that.)

It is all past now and they are much [struggle and pencil fell and reinserted.] more [P. F. R.] united I find [Mrs. C. began

107. The characterization of Miss Ritchie is perfectly accurate. She is a very independent person and has less passivity than is necessary to get results more easily. Mrs. Chenoweth had no chance even to guess at this from appearance, as she did not see her at any time and nothing was said by Miss Ritchie at the sittings to suggest it.

singing in Indian gibberish. P. F. R.] [Distress.] I am getting too near.

[Struggle and effort to write but only scrawls came. All the while Mrs. C. was singing and trilling excellently. A part of the time it was in French, and the pencil fell and was reinserted two or three times. Finally it fell and hand relaxed and singing ceased.] [Note 108.]

[Subliminal.]

[Long pause.] Who is that? [Long pause and hand reached for mine, but I refused it, putting it back on pad. There was a pause and hand reached for pencil.]

[Automatic Writing.]

[The remainder of the record belongs to another person and is wholly irrelevant to the present matter. It will find its place in another volume.]

108. The singing was very good and the trilling excellent. Nothing evidential in it, except that Mrs. C. cannot do it herself and it was relevant.

THE CASE OF MRS. BLAKE.

Introduction.

By James H. Hyslop.

The case of Mrs. Blake is somewhat unique. Its superficial character was not tempting to the scientific man. The reports of it associated it with all those phenomena which could claim the natural explanations of the conjurer. But to a careful investigation it yielded some interesting facts wholly apart from the problems that affect the method which gave it the reputation it bore. Under any other circumstances than those which apply to it the case would hardly have been worthy of special attention, but not being involved in professional routine and by the readiness to submit to adequate investigation it justified attention. Its accessibility to the general public and its likeness to cases that arouse suspicion required the scientific man to exhibit courage, if he defended it or spoke favorably of it. But there were certain facts reported about it by entirely responsible persons that left the scientific man without excuse if he did not give heed and justify his scepticism by an investigation. It was these facts that invited and demanded my attention, and hence I did not allow any superficial appearances to frighten me away from it. In reporting it here I am not endorsing its superficial character. The phenomena in it which most excited popular interest had a very secondary importance to me. The stories of independent voices were not the attraction in it. They actually created scepticism, instead of tending to allay it. But the supernormal information conveyed by these voices, regardless of their origin, was a thousandfold more interesting than the apparent physical miracles. They tended to cast shadows on the mental phenomena, but the layman did not seem to see this. Hence, in spite of the obstacles to scientific attention, the respectability of certain allegations regarding the case made inquiry imperative and we should have been recreant to have ignored the case.

It came to my notice in the following manner. Mr. David Abbott, afterwards the author of "*Spirit Slate-writing and Billet Tests*" in the *Journal* (Vol. I) and who is a well known authority on conjuring, wrote to me that he had received a report of Mrs. Blake's phenomena from a fellow conjurer who confessed his inability to explain the facts and asked privacy until he had made further investigations. He finally consented to admitting me into the case. I quote here his letter to Mr. Abbott.

"In the winter of 1904-5, after considerable long distance investigation, and after satisfying myself that the case was one worthy of close and careful scrutiny, I visited Mrs. Elizabeth Blake of Huntington, W. Va., and had two daylight sittings with her. The first person to speak to me in the horns purported to be my mother. I asked as a proof that it was she that she tell me my full name. She at once did so, but she gave my middle name wrong, saying that it was Albert; in reality, it is Augustus. All other questions she answered correctly.

"Next, my little daughter, long since dead, spoke to me. She answered many questions, among them her living brother's name, profession, where he is at present living, etc; what city, in what street, in what kind of a house I am living; finally in what cemetery she was buried, all quite correctly. My father, father-in-law, an uncle whom I did not know of (but afterward verified) and several friends spoke to me and even conversed with me. All details given by the voices were correct. Perhaps the most striking effect was the voice of an old music teacher of my boyhood days who died twenty years ago. After a few words he said he would like to play the piano for me. I expressed my incredulity, but Mrs. Blake insisted that I should listen, when, to my astonishment, I could distinctly hear passages such as he used to play, *in the horns*. They sounded as they would in the telephone if you were at one end and the piano and player were at the other.

"During the sittings I asked for raps. Mrs. Blake thereupon asked if 'a spirit would rap on the horn for me?' Sure enough *sharp metallic* raps came on the outside of the horn. The

voices were usually whispers, but once the sound was so loud that it became vocal and seemed to be the voice of a man. This occurred when another party was holding the horn, and I was at least six feet away. Although Mrs. Blake usually holds one end of the horn to her ear, yet when I requested, she wrapped my handkerchief around her hand and held that against one end of the horn while I listened at the other end. The voices were quite as distinct. Also at my request two friends, who were with me, held the horn and both listened at the same time, one at each end. Mrs. Blake merely touched the horn with her fingers. The voices conversed just the same and I at a distance away could hear them as well as my friends. All this time the sounds seemed to be in the horns, not outside. Further than this, a guitar was laid on the table, and in the 'sound hole' of the instrument I distinctly heard whispers. Not only myself, but my friends who were with me heard them and conversed with them. In several instances I successfully used the horns when they lay in Mrs. Blake's lap, and once when one end was pressed against her back. All of these phenomena occurred in broad daylight (between the hours of eleven and three) and in the presence of two of my friends. I was totally unknown to Mrs. Blake, and my name had not been made known to her. I was particularly impressed by the readiness with which Mrs. Blake submitted to all suggested tests.

"EDWARD A. PARSONS."

In his letter to me enclosing this account, Mr. Abbott says of Mr. Parsons that he "is a magician of forty years' experience." This fact made the narrative more impressive than it would have been from the ordinary layman. But it would have been more impressive if the gentleman had kept a record of the facts made at the time. More detail was necessary to prevent unconscious misrepresentation. My own experiments with the case show errors and confusion that this account does not manifest. But nevertheless, the source of it made Mr. Abbott pause and there was no reason that I should scoff.

Inquiry of Mr. Parsons brought out the fact that his deceased daughter's name was Marion, correctly given by

Mrs. Blake, and his uncle's name Alva, and that he had never known him, the uncle having died before Mr. Parsons was born. After the sitting and after verifying the fact, he recalled that his father had mentioned the name. Two other names he thinks it improper to record, as the families might object to publicity of the kind.

The account resulted in bringing Mr. Abbott into communication with Dr. L. V. Guthrie, who was the family physician of Mrs. Blake and the Superintendent of the West Virginia Asylum, situated at Huntington, West Virginia.

In due course I was invited to be present at some experiments with Mrs. Blake. I accepted and Mr. Abbott's report published herewith explains the precautions taken against revealing the identity of his friend whom he brought with him.

Further correspondence between Mr. Abbott and Dr. Guthrie brought from Dr. Guthrie elaborate accounts of some of his experiments with Mrs. Blake. I shall quote these letters as they contain incidents which justify inquiry into the phenomena, and it was not intended by Dr. Guthrie that they should have any other importance. His own mind was not made up about the phenomena, though he had been her family physician for a long time and was in a position to know her and her husband intimately. I quote the copy sent me by Mr. Abbott. He did not give its date in the copy, but it was in reply to one of his own dated May 7th, 1906.

"I have received your letter of May 7th and am glad that you have written me at some length, as it enables us to better understand one another. I have been seriously interested in the subject at hand for several years and, if there is such a thing possible as the living having communion with the spirits of the departed, it should be, in my opinion, of more value and satisfaction to humanity than anything which has taken place on earth since the birth of Christ; for, if it is possible, even on the *most rare* occasions for a spirit to prove its existence, it is proof beyond a doubt as to what becomes of us after we have ceased to exist in our earthly form.

"I heard of Mrs. Blake several years before I had an opportunity to see her and after making three efforts to have a sitting with her was unsuccessful. She is so over-run with people that it is frequently a difficult matter to make an engagement.

"To give some idea of the character of her work, I will give you a few illustrations of what she has been able to do, and will also describe as nearly as possible the character of her sittings.

"One of my employees, a young lady, whose brother had joined the army and gone to the Philippines, was anxious to receive some word from him, and had written letters to him repeatedly and addressed them in care of his Company in the Philippines, but could receive no answer. She called on Mrs. Blake and was told by the 'spirit' of her mother, who had passed away some several years, that if she would address a letter to this brother at C—— she would get an answer. She did so and received a reply from him in two or three days, as he had returned from the Philippines, unknown to any of his family.

"An acquaintance of mine, of prominent family in this end of the state, whose grandfather had been found at the foot of a high bridge with his skull smashed and life extinct, called on Mrs. Blake a few years ago and was not thinking of her grandfather at the time. She was very much surprised to have the 'spirit' of her grandfather tell her that he had not fallen off the bridge while intoxicated, as had been presumed at the time, but that he had been murdered by two men who met him in a buggy and had proceeded to sandbag him, relieve him of his valuables, and throw him over the bridge. The 'spirit' then proceeded to describe minutely the appearance of the two men who had murdered him and gave such other information that led to the arrest and conviction of one or both of these individuals.

"I give you these two cases to show you that the ordinary process of telepathy could hardly be applied, as in each instance the sitter was not in possession of the facts, never had been in possession of them, and had no suspicion then or at any time of the information that was furnished by the 'spirit'. On many other instances, the information is of a nature which could have been gathered by telepathy.

"Mrs. Blake did not know me the first time I saw her and, as I was dressed with a Prince Albert coat and white tie, she thought

I was a minister, but I had been with her only a few minutes when 'conditions' were good and my father, who had been dead about three or four months, called me by my first name and upon being questioned told me the nature of the disease which had caused his death, the exact hour and minute of his death, and many other little details connected with his last illness, and afterwards, when I had prepared a series of written questions to ask him, they were all answered correctly and in detail. I was completely taken off my feet, so to speak, at this my first interview with her, and was thoroughly convinced that spiritualism was a reality, but upon subsequent visits was not always met with satisfactory success, but must confess that, as a usual thing, the information that she furnishes is simply beyond my comprehension. I suppose I have had twenty-five or possibly thirty sittings with her, including the times that I have called on her with friends of mine who were interested in the subject. Friends of mine who go with me to see Mrs. Blake are never introduced to her by their right names; frequently I simply state that 'this is a friend of mine' and do not give any name, and I have never yet failed to see Mrs. Blake give the correct name and other details concerning the individual. A few days ago I introduced to her one of our most prominent men in the state by a fictitious name, as he did not want it known that he had been to see her, and one of the 'spirits' very promptly called him by his correct name, and Mrs. Blake was greatly surprised when she found out whom she was talking with.

"One of my particular friends, who is a very prominent lawyer, had a seriously sick daughter, and a dead uncle who was a physician. He called upon Mrs. Blake one evening and procured through the trumpet an intelligent and practical prescription from this uncle for his daughter, with full instructions and prognosis of the case."

The same letter contains a description of the séances and methods of Mrs. Blake and this I quote also for the reader. The essential features of the same are described also in Mr. Abbott's report.

"Her day sittings are conducted as follows: She has a tin

horn or trumpet diminishing in size from the center towards the end: the trumpet is about two feet long and two inches in diameter at the center, gradually tapering down to about half an inch at each end. You sit along beside her, and she places one end of the trumpet in her hand and one end in yours and has it rest upon her lap until 'conditions' are good, when there seems to be a pulling at the trumpet, and frequently I have heard indistinguishable sounds apparently coming from the trumpet while it was lying on our laps. Now that 'conditions' have become good, the trumpet is placed one end to your ear and one end to hers, and the voices and conversations of the 'spirits' come through this trumpet into your ear. You ask such questions as you wish and frequently Mrs. Blake will ask a few questions. During these [spirit] conversations Mrs. Blake's mouth is closed and there is no apparent movement of the muscles about the neck and throat. Sometimes she holds her end of the trumpet away from her ear and in front of her a foot and a half, and places her hand over the opening in the trumpet next to her and you still get the voices.

"Mrs. Blake has an honest face, is illiterate, but has a head full of 'horse sense'. One characteristic thing about the voices that you hear is that the 'spirit' of a certain individual talks to you today and the same voice can be recognized by you at subsequent meetings without the necessity of the 'spirit' identifying itself by name.

"A great many people who visit her say that they recognize the voices of their departed friends and that they are perfectly natural and sound exactly as they did here on earth, but I am inclined to think that imagination plays some little part in this, but must confess that I have on several occasions heard voices that were identical with the voices of the individuals when they were in the flesh. I have had *seven or eight* 'spirits' talk to me *within a period of fifteen minutes*, each one of them having their own distinct voice and with the characteristics in voice and speech that I have noticed since the first time I talked to them as 'spirits'. But in talking to my father and other intimate relatives, who had splendid educations in the flesh, there were frequently grammatical errors made by the 'spirit' voices; just

such errors as would creep in had the conversation been furnished by Mrs. Blake.

"If Mrs. Blake does the talking, she must certainly be an expert and must talk through her ear. I know that certain guttural sounds can be produced in the throat without movement of the lips and it is possible that an expert could carry on a lengthy conversation in the same manner. As to this you are better informed than I.

"Her night meetings are entirely different from the day. She does not like to have strangers in her night sittings, but has frequently accommodated me by permitting some of my friends to come in. She has the room dark and with six or eight friends gathered around a dining room table upon which an ordinary guitar has been placed.

"As soon as 'conditions' are good her 'control', who is her [deceased] son, asks that prayer be given, whereupon the Lord's Prayer is repeated by every one in the room. Then the 'control' usually asks for a certain religious song. After this, and sometimes before it, there will be rappings on the table and frequently little blue lights about the size of the head of a sulphur match will be seen floating around through different portions of the room, usually over the center of the table, or over the top of the head of some of the persons in the room. Frequently those lights will travel in pairs and will pursue an erratic course, sometimes in circles or sometimes in zigzag course. I have tried to pick up these lights off the floor, but there was apparently nothing to pick up. During these performances the guitar apparently picks itself up off the table and floats around the room over the persons, playing chords as an accompaniment as it moves around. This, however, usually takes place while there is singing going on. Materializations take place, which, however, are not visible to myself or to any of my friends, but a few of my friends have claimed that they have undoubtedly seen vague outlines, but, of course, this may have been their imaginations.

"However, Mrs. Blake will describe in detail some of your relatives and state that they are standing right by your side or right behind your chair, and go into all details concerning their appearance. In one instance she described a sister-in-law of mine whom she had never seen in the flesh, and the next day when

Mrs. Blake was at my office and my sister-in-law's photograph was along with several other photographs on the wall, Mrs. Blake at once recognized her and said that she was the lady who was present at the meeting the previous night.

"Sometimes the voices seem to come out of the guitar, at other times they come from up high in the room and sometimes from under the table. There are several voices which talk at these meetings that are not related to any one present, but seem to be some sort of 'controls' of the medium, and attend her meetings regularly. At times during these dark circles different persons present will be touched on the head or back by the hand of a 'spirit.' Mrs. Blake conducts these night sittings usually at her home, but has conducted them in my office and at the residence of an acquaintance of mine here in the city."

The value of the incident with the photograph and its recognition depends on the question whether Mrs. Blake had seen it prior to the sitting, as experiments had been held in the home of Dr. Guthrie, and so I made inquiry on this point. The following is Dr. Guthrie's reply:

Huntington, W. Va., Sept. 30th, 1912.

My dear Dr. Hyslop:

In regard to the séance I had with Mrs. Blake one night, mention of which was made in my letter to Mr. Abbott some time ago, in which Mrs. Blake recognized the photograph of my sister-in-law who had materialized the night before, I will state that Mrs. Blake had never on any occasion seen this photograph.

Mrs. Blake had visited my residence on several occasions previous to this for the purpose of receiving medical treatment, and also of giving me opportunities to study her peculiar mediumship. My residence was then, and is now, a very large building belonging to the state. The portion of the building in which this photograph was displayed was not in the same part of the building in which Mrs. Blake had given me sittings and received medical attention. Mrs. Blake had no opportunity for seeing this picture until after the sitting.

The description given by Mrs. Blake of my sister-in-law on the night of the sitting was so accurate that four of her relatives who were present immediately recognized her from Mrs. Blake's description. Minute details were given as to color of hair and the style in which she wore same, color of eyes, shape of face, stature, figure, etc., and, after the description had been given and the medium claimed that materialization had disappeared, a conversation took place between ourselves and the "voice," which further identified her as Eunice English. I cannot recall at this time any description that was given that night that was not found in the picture, except that Mrs. Blake stated that the young lady was very small in stature. Of course, the photograph would show this to some extent, but as it was only a photograph of the shoulders and face the photograph itself might leave some doubt as to the size of the individual.

Yours sincerely,

L. V. GUTHRIE.

It is the night sittings, with their accompaniment of the stock phenomena which we know can be so easily duplicated by the conjurer and the ordinary fraud, that suggest suspicion of the whole case, and but for the difficulty of explaining, under the circumstances, the information about the dead, the case might be dismissed for lack of adequate evidence that such phenomena should be investigated. But the account of them is a part of the record and should not be omitted. Their accompaniment of undoubtedly supernormal information increased the obligation to give attention to the case. Dr. Guthrie had expressed to me the wish that the night sittings be discontinued, but Mrs. Blake and her husband were always more interested in them, because they thought the phenomena were more convincing than the daylight sittings with the trumpet. They had not the slightest suspicion of the difficulty for the scientific mind in such performances. There was every evidence that they were honest about it, in my observation. I had no opportunity to investigate her for anæsthesia in my experiments, and if I had had it is possible that I should have found either normal sensibility or

subliminal hyperæsthesia, so that it would not have mattered much if I had sought to determine it.

The description of Dr. Guthrie's sister-in-law is not so good an incident as may be desired to make an evidential point. As Mrs. Blake had visited his office we may suppose that she guessed at some relationship from the picture, described it and then afterward pretended to recognize it. Personally I know enough about her to say that this suspicion or accusation cannot be made without evidence, but as reported in this letter the incident is not evidential.

The following is a reply to Mr. Abbott by Dr. Guthrie and explains further the conditions under which the phenomena occur.

May 20th, 1906.

My Dear Sir:—

I have received your two letters of recent date, have also received the two copies of the "Open Court" and read articles with much interest. It is my opinion concerning Mrs. B. that you should avoid undue haste in reaching conclusions, or giving anything to the public. Every precaution should be taken in the first place to conceal our real motives in visiting her. The more confident the medium is of success and the more at ease she is with you, the more pronounced will be the different phenomena. If you visit her you should come prepared to stay two or three days, in order to properly observe and study her case.

The descriptions of the different tricks, etc., for mediums which you send me are very interesting but Mrs. B.'s performance is a little out of the ordinary. It is quite evident that Mrs. B. does not give her sittings entirely on account of the money that is derived from this source. She gave them for years and would not take money from any one, but for the last few years has been receiving as a usual thing one dollar per sitting, although people in great grief who have not sufficient money to spare this amount are charged nothing. On the other hand a great many people voluntarily pay her more than her usual fee. I have frequently, while visiting her professionally, turned away from her door at her request from six to a dozen people, who

were anxious to see her and pay her one dollar each, and I have repeatedly advised her to charge five dollars and limit the sitter to thirty minutes, but she refuses to follow my suggestions in this respect and says it would be hard on a great many people of moderate means, who wish to communicate with their friends.

You are entirely wrong in thinking that the sounds or voices are conducted into the room by any system of pipes, or assistance from confederates. I have had sittings with her in my own office, also on the front porch in the open air, and on one occasion in a carriage as we were driving along the road. She has repeatedly offered to let me have a sitting and use a lamp chimney instead of a tin horn and I have frequently seen her produce the voices with her hand resting on one end of the horn.

Mrs. B.'s intimate friends tell me that her power is on the wane and she states that this is caused by her declining health. As a third person I have repeatedly watched during the conversation between the "spirits" and a friend to detect any movements of the throat or lips, on the part of Mrs. B., and have also tried to see if she could converse with me at the same time that the whispering in the trumpet could be heard. In two instances I have thought that this took place. Apparently while the whispering is taking place, Mrs. B. has her attention on the "spirit" and is following along with the conversation, frequently asking the "spirit" to repeat such sentences as are indistinct. At times a third person can hear the conversation nearly as well as the person who has the trumpet to the ear, as the conversation is quite loud and distinct. I have on many occasions while sitting in an adjoining room with the door closed been able to hear the conversation, but only understood words at intervals. The sound to a third person seems to come from the horn and when it is very low and weak can only be heard by the person who has the trumpet to the ear.

I am familiar with the important part played by suggestion in ventriloquism. There is a small tube leading from the throat into the middle ear called the Eustachian Canal. It is about the size of a wheat straw. The drum of the ear is between this canal and the external ear. It is about two inches long and is formed partly of bone and partly of cartilage and fibrous tissue. Just at this time I do not wish to express my opinion as to the

source of the whispering. You will find by experimenting with a tin horn, which is placed against your ear and the other end to a friend's ear, that by talking low down in your throat the friend can understand some things you say, and that your lips will not necessarily move. Some sentences are in this manner much more readily produced than others.

There is a so-called medium in this vicinity, who tries to imitate Mrs. B. I visited her last fall and it did not require more than five minutes to convince me that the medium was doing all the talking.

The character of the information furnished by Mrs. B. is truly wonderful at times. I cannot imagine of any system of collecting information, trick or ordinary source that can compare with it. Of course, I fully realize that man's imagination is a wonderful thing and it is easy to deceive humanity especially on a subject of this kind and especially easy when the subject is overcome with grief. I have never heard any music in the trumpet, others have told me of it but I cannot vouch for their statements. Mrs. B. impresses one with her conscientious belief in spiritualism and I believe that she is honest in believing that the information she gives comes through her mediumistic powers. But it is possible and I am sorry to say probable that she does some things to help along the performance, in order to create a more profound impression upon the subject, but because she possibly resorts to trickery in some parts is not positive proof that it is all a fraud.

I am experimenting with the prepared cloth you sent me and also with phosphorus, and believe that I can imitate her lights with a little phosphorus. The cloth does not produce a light that looks like her production. Mrs. B. has frequently used a guitar furnished by myself and I am positive that she does not use a self-playing instrument; however, I do not state that she does not in some manner, by trickery, attend to this part of the performance. Mrs. B. has been repeatedly tested by scientists, physicians and others, who are interested in this subject, and willingly submitted to all of their tests, but several months ago she told me she would never again submit to tests as she had in the past and gave as her reasons that it was exhausting to

her strength and an insult to her veracity. A few nights ago I had a very interesting dark circle with her, and I was particularly careful not to ask catch questions, but to her I appeared in full sympathy with her and was attending the meeting just as I would any other religious service. I have on a few occasions taken friends of mine to see her, who were unable to get results.

Mrs. B. is at present in the mountains and will return in about a week, when I will *have full* opportunity to study her case along the lines that you have suggested.

I hope that you will not misunderstand me in regard to my attitude towards Mrs. B. Please do not imagine that I have swallowed and believed blindly all I have seen and heard. I have endeavored to describe as accurately as possible what takes place at her séances, and when I started in to study her case after visiting many so-called mediums I was thoroughly skeptical on the subject, so far as communicating with the spirits was concerned; but thought in order to study her case at close range I would appear to her to be a first-class spiritualist and thereby gain her confidence, in order that she would be perfectly at ease and give me favorable opportunity for observation. The other "mediums" I visited were all (or nearly so) frauds and several of them have been publicly exposed.

Sometimes I have about reached the conclusion that Mrs. B. is a mind reader and an expert ventriloquist, and also has ability to talk through her ear, but in a good many instances the character of the information received did not indicate mind-reading. I would like very much your opinion concerning *mind-reading*. We must take every precaution to prevent her from becoming suspicious of any of our actions and I will gladly co-operate with you in every way that I possibly can. I am sorry that you are not on the ground, where you can give her your personal attention. As to publishing my correspondence, that will be a matter that we will discuss at some future time, but must insist at present that my name be left out. I sincerely hope that you will be able to make us a visit and investigate her to the fullest extent. I will be glad to hear from you at an early date.

Yours very truly,

L.

Omaha, Neb., Room 205 Neville Block, May 19th, 1906.

My Dear Prof. Hyslop:—

Your letter is received, also one from the eastern magician who called this case to my notice, and to whom I am under agreement of secrecy, etc. I enclose copy of this letter, that you may keep track of the case.

I had expected a further report from the Dr. in the case, but so far none is received. I had sent him material for making artificial lights in dark séances also instruction for the floating of self playing instruments by use of the aluminum telescopic reaching rod, etc., etc. I had also sent him other literature with a bearing on the subject, and much instruction in the secrets of similar things wherein trickery is employed.

I did not want to arrange to go until I am certain the case justifies so much trouble. It will be a very easy matter to decide if the voices be genuine providing the woman will submit herself to the tests I should propose.

If the voices originate in her head or throat, it could be detected by certain tests, or by enveloping the upper part of her person in a rubber sack, or by interposing a screen between upper half of her person and the trumpet. Something of this kind should produce an effect on the voices that would be noticeable. It, however, ought to be possible to detect such origin by listening at her mouth, throat, nose, etc., while sounds go on, or by keeping her conversing while the voices continue.

While she might have confederates and secrets in her house I hardly think this the case, for it is 'most too complicated. A good trick is always simple. There are secret speaking tubes and such things utilized in trickery, but if this were the case in this instance, her powers would remain with her home entirely.

It ought not to be difficult to decide this matter, if she be willing to submit to scientific tests. As to location she is about 600 miles from you. I would gladly give you name and address, could I honorably do so. You see I am placed in a peculiar position. I could only have this revealed to me by yielding to this condition. I was deeply interested and therefore I yielded. As soon as I know it is not a trick I am at liberty to give it to the world, but am bound to give due credit to the

magician for the part he took in bringing her to the notice of humanity.

This magician is well versed in tricks and is a dealer in them. You see people who have made a special study of these things for purposes of entertainment place great value on a good secret. They have devoted so much study and practice to such things that they prize a good secret when they find one.

I agree with you, however, and, as I wrote him, I think if it should be genuine it is the greatest day in the history of the world when it shall be positively proved to be so.

While I would be glad to unravel a fine trick, this would be entirely insignificant compared to what I should feel if I could prove it to be genuine. The lady is away now and I think I will be notified when she returns. I will give you liberty in the case at the earliest possible moment. If I go I will try and go soon. I am not certain however that we can get all shaped around by July first.

If these voices do not originate in the vocal organs of this lady, nor in the vocal organs of some concealed confederates, I can only see one solution to the problem. Can you see any other? I am a very great skeptic, but am always open to proof, and for the reason of my skepticism, my opinion ought to have that much more value, if I should conclude this to be genuine.

Very truly,

DAVID P. ABBOTT.

Dr. Guthrie's reply to a long letter of inquiry by Mr. Abbott was as follows:

June 22d, 1906.

My dear Sir:

I have received your letter of June 18th and am very sorry that I cannot give you some satisfactory information in my letter today. Mrs. Blake is still bedfast and in a serious condition. She is at present suffering from dysentery. I have seen her repeatedly during the past week but owing to her condition have not had an opportunity to observe any of the phenomena.

So far as I am able to detect, and my experience in this matter

coincides with that of several of my friends who have been patiently watching the case, *the voices come from the inside of the trumpet*. I do not think I am competent to carry on any investigation that will clear up this point. Myself and friends have reached the conclusion that the conversation is either produced by Mrs. Blake talking through her ear or by the voice of the denizen of the other world.

Now a word or two in regard to the voices at night meetings. Mrs. Blake *very seldom* uses the trumpet in her night meetings and then only on such occasions as when the voices are so weak that the conversation cannot be understood. Without any suggestions on the part of Mrs. Blake or others present in the room, the voices at the night meetings sometimes come from under the table, and at other times they are located in different parts of the room without regard to the position in which the spectators are located.

I will now give you a sample of an ordinary conversation and experience at one of her night meetings. The last one I attended I had with me my wife, brother-in-law and his wife, and *Mrs. Clara Mathers Bee*, who had formerly served as stenographer at the Second Hospital for the Insane while I was superintendent. Mrs. Bee was never in this section of the state before and I had not seen her for five years. No one in this part of the state knew anything about her or her affairs. Mrs. Blake lives in Ohio and does not keep in touch with the entire state of West Virginia. Mrs. Bee lives at a remote point in the interior of this state. In addition to my friends there were three confirmed spiritualists in the crowd, who had come there from Kentucky for the purpose of having communion with their departed friends. The table was placed in the center of the room and the different persons present circled around it, but no taking hold of hands or other contact is ever made at these meetings.

As soon as the lights were turned out and quiet prevailed, the small blue lights appeared over the center of the table and in different parts of the room near the sitters. A few minutes later, Abe, her son who is the usual control, asked that the meeting be opened with prayer, which was done by giving the Lord's Prayer, as is always the case in her night meetings. A few seconds after the Lord's Prayer Abe asked for "Nearer my

God to Thee", which was participated in by every one in the room who could carry a tune.

In the meantime the little blue lights were flitting about the center of the room at intervals. All three of the strangers from Kentucky then had their different relatives talk to them. Conversation was along commonplace lines. Mrs. Bee had recently lost a young lady cousin to whom she was greatly attached and was very anxious to receive some communications from her, but was unable to do so, Mrs. Bee going so far in her experience as to call for this relative on several occasions and gave the relative's full name at different times when the voices would be so inaudible that we could not make out who they were. This, of course, would have given Mrs. Blake a clue that would have been of some assistance, but the strange part of the performance which I wish to relate was that, with Mrs. Bee's assistance which Mrs. Bee was giving to get this cousin, a child's voice spoke up as follows: "I want to talk to my Aunt Clara". Mrs. Bee then said: "What is your name?" "My name is Stinson Bee."

(How long since you passed away?)

Six months.

(What caused you to leave this life?)

I was burned to death and I want to tell my papa that I want to talk to him.

[Just at this point my father broke into the conversation and said:]

How do you do, Clara?

(I said: Do you know who this is you are talking to?)

Yes, it is Clara Bee.

(Yes, that is correct, but what was her name before she was married?)

Don't you think I know Clara Mathers?

My father visited me frequently while Mrs. Bee was stenographer at the Second Hospital for the Insane and before she had married Mr. Bee. Mrs. Bee had always been very skeptical concerning spiritualism until this meeting.

In explanation will state that Stinson Bee, who was a nephew of Mrs. Bee's husband, was burned to death six months from the time of this sitting and Mrs. Blake could not in all probability

have known anything about this occurrence, as it happened in a remote part of the interior of this state, and, as intimate as I am with the Bee family, I had never heard of it. The child's voice continued by stating that he was happy and had no regrets at leaving this earth. We had all carried on conversations with near relatives who had joined "the great majority" but the conversations were commonplace and need not be given here.

On one occasion a voice supposed to be my grandfather's talked with me and I asked him what had caused him to depart from this life. Just previous to asking this question his voice had been full and strong, just such a voice as would come from a Methodist preacher who was six feet four inches in height, but upon asking this question the voice became indistinct and I concluded that my question had put the old lady "out of business." But to my surprise, in a few minutes, my grandfather commenced to talk again and I reminded him that he had not answered my last question, and he replied by saying that I knew very well what had caused him to pass away and it was not necessary to ask such unimportant questions. I answered by stating that I wanted the question answered in order that I could be convinced as to his identity and also to know that he had sufficient consciousness and intelligence to reply. He replied by stating that the immediate cause of his departure from the earthly sphere had been a fracture of the skull.

(How did this happen?)

By falling down a stairway.

(In what town did this occur and in what house?)

At Gallipolis, Ohio, in my son's home.

All of this was correct and had happened about 25 years ago. Mrs. Blake could not in all probability have known anything about the occurrence, as she had never lived in that section, and she had no means of ascertaining anything about the circumstances, especially as this happened so many years ago.

Now, I will give you one more "sample of information" which I consider very positive proof that Mrs. Blake does not gather information by any system of collections from assistants or confederates.

Twenty-two years ago this summer father took me to Virginia, for the purpose of entering me in college. I was an only child

and had not been away from home a great deal, and was quite young, therefore he accompanied me to Blacksburg, Va., where the school was located, and introduced me to the president of the school, and otherwise assisted me in getting started. It was a military school and every newcomer was called a "rat," and it was yelled at him in chorus by the old students until it grated on his nerves to a considerable extent.

As my father and myself walked up towards the college buildings over the broad campus the word "rat" was yelled at us with depressing distinctness. We went across the campus and on beyond the college buildings to a large grove of virgin forest where we sat down upon a large log and my father gave me some paternal advice. As he was going to leave the next morning, I felt very sad and lonely and it was with great effort that I kept back the tears, which in spite of my effort would occasionally trickle down my cheek. At all this my father laughed and said I would be all right in a few days.

Recently while conversing through Mrs. Blake's trumpet with the supposed voice of my father, I had written out beforehand the following questions to which I have added the answers of the voice.

(Do you remember the time you took me off to college?)

Yes, as distinctly as if it had been yesterday.

(When we walked toward the buildings, what was said to me by some of the students?)

They yelled "Rat" at you.

(How do you spell this word?)

R-A-T.

(Where did we go after leaving the campus and college buildings?)

We went to a large grove near the college grounds and sat down on a *hickory* log.

(What did I do and say while sitting on this log?)

You cried because I was going to leave and go home.

All of this was wonderfully accurate. I had forgotten the character of the log, but since being reminded of it I can see in my imagination a large rough barked log and it was more than likely that it was hickory. With this my father would naturally

be more familiar than myself as he had been in the timber business when a young man and had been a student of botany, and a great lover of nature in his later years. He was a close observer of everything that pertained to the wilderness.

No one living knew of this occurrence as I had never mentioned it to anyone. Now from the type of information as above shown *I am thoroughly convinced* that I was either talking to the spirit of my departed father, or that I was "talking to myself," in other words to my subjective mind, and that Mrs. Blake was furnishing the answers by talking through her ear. As to which of these theories is correct I am not competent to state.

If yourself and Professor Hyslop come to Huntington, I want you both to be my guests and I will, I think, be able to get Mrs. Blake to come to this side of the river, and we will have our day sittings in my office where you will have every opportunity for observation. I will write you a letter later as to her physical condition, but I feel that too much time should not be lost, as Mrs. Blake is in that condition, even at her best, that any attack of sickness may put an end to her earthly career.

Yours very truly,

L. V. G.

P. S. In writing to you I am almost as bad as a woman with my postscripts, but after I have closed my letter I invariably think of some of my numerous experiments and presume that they are interesting to you.

During the last twenty-four years of my father's life he was Judge of the Seventh Circuit of this state and his duties absorbed practically all of his time, frequently to the detriment of his personal affairs. Consequently when he died I knew very little about his estate.

Several years before his death he had some business transactions with his brother, who died two years before my father's death, but the account had never been closed or settled. Shortly after being appointed administrator of his estate I undertook to close up all business matters connected with his estate and was much annoyed at the condition in which I found the account between the two brothers.

His brother's heirs did not know how the account stood and

I could find no ledger among my father's books and papers, but after much labor in looking up old checks, receipts and stubs, I concluded that I owed his brother's estate \$595, and the same day that I reached this conclusion I called on Mrs. Blake and told the voice in the trumpet that I was anxious to do the right thing by my cousins, that I wanted to know how much money I should pay them to square the account. The answer was: "If you will pay them \$600 it will be proper and just." This amount did not square with the amount that I had gathered from old receipts, etc., but it was a characteristic amount that my father would have paid a relation, if he had owed him \$595, as my father did not make close estimates in settling with friends and relatives.

I could give you dozens of similar experiments that I have had with her, but to do so would fill a book. However it is no more than fair to state that in some instances, even where the subject has been one of comparative ease, I have failed to get answers. Mrs. Blake explaining that she was not well or that she could not get in proper condition. But these failures have been very infrequent.

In a later letter Dr. Guthrie narrates an important incident which I quote from the letter.

"I wish to give you one more sample of her work which is both amusing and instructive. A friend of mine, who lives in a distant part of this state, came here several weeks ago and asked me to take him over the river to see Mrs. Blake. He is absolutely a stranger to Mrs. Blake and her friends, and there is no connection through which she could get any information concerning my friend. I sat in the room with Mrs. Blake and Mr. X during the sitting. The voice was strong and the information furnished of a satisfactory character. When he had finished, Mr. X and myself said good-bye to Mrs. Blake and went into the next room, whereupon my friend told me that he wished to ask Mrs. Blake a question in confidence and would prefer to have me remain in the other room, so that I could not hear the conversation.

"I told him that he should have mentioned this fact to me

before the sitting, as he would have saved much time and that the results would probably have been more satisfactory, as we had pretty well exhausted Mrs. Blake. I remained in the outside room. Mr. X went into the room with Mrs. Blake who is crippled and only leaves her chair when absolutely necessary. As soon as Mr. X had closed the door behind him a voice spoke out in the room and said: 'My son, I know what it is that you wish to ask of a confidential nature. I will answer this question without you asking it and tell you now that you will have no happiness in your household until you discharge the hired girl, for that is the cause of all your troubles at home.' My friend was so taken off his feet by the abruptness and accuracy of [answer to] his intended question that he came right out of the room and confessed to me that that was what he intended to ask his father, and that he guessed his father was about right about the matter, since his wife had been giving him a good many 'rackets' along this particular line.

"At her night meetings two or three of us have repeatedly reached out in different directions with our hands and tried to detect whether or not she was using a 'telescoping tube.' We have never succeeded in finding anything of the kind. She usually has her room very dark, altho I have been at some of her circles when we could distinguish a man's form six or eight feet off. On two occasions after night séances, when the lights were being turned on, I have noticed her fumbling her dress front. Whether she had been concealing something in her bosom or whether this was a coincidence, I do not know. On one thing I am positive and that is that the husband does not furnish any assistance at these meetings, except that he is a good singer and uses his voice with the others to get 'harmonious conditions.' Sometimes the voices at night are open and strong and then again they are merely whispers, and occasionally so weak that you cannot understand the sentence. Occasionally she gives these dark séances in my office and also gives them at the residence of her friends."

The result of this correspondence was an arrangement to see Mrs. Blake as soon as her health permitted. The details of the arrangement are given in the detailed records. Suf-

fice it to say here that Dr. Guthrie has to bear the responsibility for concealing our identities, but he could not be held responsible for anything said about "Mr. Wilson", whose real name was concealed from Dr. Guthrie by Mr. Abbott. I did not make much effort to conceal mine, as I had to assume that she might have seen my picture in the papers. But nothing was told her about me until I revealed it myself. The reports must speak for themselves. The conversion of Mr. Abbott to the admission of facts which he, as a conjurer, could not explain, is sufficient reply to those who endeavor to pass judgment on the case without investigating it, and I shall not take up time discussing that aspect of it at present. I am only narrating the history of the record. The merits of the case, if it has any, will have to be considered again. The thing to be emphasized here is the reports that made investigation imperative.

Readers must not suppose that Dr. Guthrie wrote, or that we are quoting his letters, to prove the possibility of supernormal information or communication with discarnate spirits through mediums. The facts, however impressive they may appear, when taken alone, are not sufficient to constitute scientific proof of the supernormal. But they do constitute proof that a scientific man would neglect his duties if he did not accept the challenge which such allegations issue. They are not all, or many of them, to be lightly brushed aside by "scientists of the chair". The persons who report them have shown unusual intelligence in observing the crucial points in the incidents, even if there be weaknesses in them. But at least some way of getting the information had to be employed and all who know the humble life of the man and his wife, their imprisonment, as it were, away from easy access to the outside world, the small means at their disposal, and the costliness of detective work must readily admit that the burden of proof lies on the man who suspects it and he must make it compatible with the facts, on the one hand, and with the circumstances in which Mrs. Blake is placed on the other. This situation made the case a most interesting one. The perplexity of Mr. Parsons showed that he did not know how to apply ordinary explanations, and he makes no

mention of the conditions under which such ready information was supplied. Mr. Abbott soon surrendered his conjectures when he got on the ground and had his experiments. All this justified the interest excited by the case, and prepared the way for a serious consideration of its claims.

I have alluded to the difficulty Mrs. Blake would have in obtaining information. The facts to be taken into account on this matter are the following. She lives on the Ohio side of the Ohio river, a river that is navigated by steamboats of considerable size. Bradrick is the name of the little village opposite Huntington in West Virginia, the latter a city of some size on the southern shore of the same river. Bradrick has only a few inhabitants, perhaps thirty or forty. No ferry connects it directly with Huntington. This ferry is two or three miles further down the river, which has to be crossed from Bradrick to Huntington by small skiffs. There is no railway connected with Bradrick and none to the north for many miles. At least this was true at the time of my own visits and experiments. The husband is a pensioner on the government as an old soldier. The two live an exceedingly humble life and have no means to engage in the enterprises of the detective frauds. Besides more people are turned away from sittings than get them, and this indiscriminately. Mrs. Blake was brought up in the Christian church, according to her own testimony, and was expelled from it because of her mediumship. This can well be believed, when we consider that she believes firmly in the Divinity of Christ, according to her own statements, and has no patience with the sceptic on that point. She evidently used this belief to test my honesty as a man in the investigation. She was anxious to know whether I believed in the Divinity of Christ and I had to evade a direct answer. She seemed suspicious of me on that account and I had to display tact to remove the suspicion. Frauds are not usually made of such stuff, and you would have to make fraud double-dyed and myself badly mistaken in estimating the woman's sincerity, to prove any other verdict. I have no doubt of the woman's sincerity and honesty in this respect and also in her work. All the facts sustain this judgment and nothing of

any marked evidential character against her came under my observations.

But this does not militate against the hypothesis that she may be guilty of unconscious actions that might be mistaken for real evidences for fraud. I have found this class constantly doing things that create suspicion or even convince the conjuring class of fraud, and my report shows situations, movements, and actions where no other suspicion is entitled to the first recognition. But I obtained no proof that she was consciously trying to cheat, even in the dark séances which gave me nothing that was striking or especially interesting as evidence. Unfortunately I was not prepared, and the circumstances did not permit me, to investigate Mrs. Blake for hysterical symptoms. I was really not interested in that aspect of the case, as there was neither time nor means to investigate her in that direction. I did not agree with Mr. Abbott that the case, if genuine, was superior to Mrs. Piper. The reason for this is that I was never impressed with the primary importance of physical phenomena in the study of spiritism, tho there is no doubt that the popular mind expects the problem to be solved by that sort of evidence, and hence concentrates interest on what is really least effective in the argument and most difficult to prove, while the mental phenomena are both more easily proved to be genuine and are the proper ones for settling the issue. I was content if I could get evidence of supernormal mental phenomena and I would let the physical go by default.

Too many people fail to distinguish two separate types of alleged phenomena in such cases whose genuineness must be proved by separate methods. They suppose too readily that, if the information is undoubtedly supernormal, the method of delivering it will be so too. But this is not correct. There is no reason why the information should not be genuine and the method of giving it to you fraudulent. When it is too difficult to decide whether the physical aspects of a case are as alleged, it will be necessary to determine whether the information given is supernormal, and it is comparatively easy to do this, if there be any genuine mediumship in a case. This issue settled we need not go farther, tho any defect of

character reflected in the physical side of a case will throw suspicion on the mental and simply double the obligations of the investigator.

It was with this conception of the problem that I went into the case and I did not care whether the voices were independent or were produced by Mrs. Blake in a most unusual way. She might be an unusual ventriloquist for all that I cared, or any other sort of a genius capable of deceiving the most expert conjurers. That made no difference to me and I was content to let any one have his theories on that point, if only I could secure evidence that she could supply supernormal information.

Readers of the detailed records of my sittings will observe that I did not obtain much that I could be sure was supernormal. In that respect the sittings were poor. The best that I got were the names of my uncle and aunt, the latter having recently died. They were hardly due to chance, coming together as they did, but there was not enough of associated incidents to reinforce their meaning. My father's and my wife's names could not be emphasized in an evidential issue, as my Piper report was mentioned in the papers widely enough to make casual knowledge of me and of them quite possible, and, tho I doubt if she knew anything about the facts, I waive that belief entirely in favor of scepticism. But the same cannot be said of the names of the uncle and aunt referred to, tho the evidential character of their mention will have to be received with a doubt, so far as a scientific verdict is concerned, as Eliza is common and David might have been due to the momentum of Mrs. Blake's mind after the sitting with Mr. Abbott and getting the name Davie for his uncle.

But one of the most important things about my sittings is the record. I took notes and reported mistakes and irrelevant remarks as fully as was possible. I did not, of course, get everything in the way of chaff, as it was impossible to do so. But I carried out my intention to take note of names whether correct or incorrect, and the appearance of my records, even if they had contained much evidence of the supernormal, creates a very different impression from that of the

memory reports by others. It is this constant contrast between what memory reports of such cases and what the stenographer would report that arouses suspicion as to the alleged important facts in any instance. I have invariably found mediumistic phenomena less striking when adequately reported than when we have to rely upon the incidents selected by memory and perhaps reported as interpretations rather than as facts. But I do not object to this chaff, if it be sprinkled with a modicum of what is undoubtedly supernormal. My own sittings are probably typical of the average in respect of the chaff, and are without the striking evidence that would compel a sceptic to pause. It is different with those of Mr. Abbott and Mr. Clawson. Tho they did not produce as detailed a record as I did, I know the two men well enough and other reports which they have written, to say nothing of the really striking nature of the names and incidents given, not to discount theirs as I must my own sittings. Theirs were excellent tests and Mr. Abbott is quite justified in recognizing them as inexplicable by any of the usual explanations.

There is no trance with Mrs. Blake in the daylight séances and there was no evidence of it in the night sittings. She seemed to be as normally conscious in the dark séances as in the daylight work. But this proves nothing. After what was observed in the Burton case and that of the young boy, the son of the clergyman, regarding partial anæsthesia, there may well have been dissociation enough in the case of Mrs. Blake to cause a great deal of automatism which would not be easily detected. I was not prepared for this phenomenon when I made my experiments and hence made no examinations for it. But there was occasionally at the night meetings indication of its possibility. When we tried for independent music on the guitar or its movement without contact, the phenomenon did not occur under test conditions and there was some appearance, no evidence, of the influence of Mrs. Blake's hand moving it. I could not obtain the evidence as there was danger of breaking up the experiment if I were too rude in my methods. The normal control of the voice in such séances is not proof that the woman was wholly normal. She may have been seized with anæsthesia in that part of the

body necessary for producing the phenomena and have believed herself, from lack of sensibility, that she did not do the acts. I had no means at the time of determining this and indeed did not suspect it, having later learned from the Burton case what the liabilities are. But some things occurred, as I have said, which suggest just this state of affairs. If it exists, this is only another case wherein the conjurer's methods are out of place in the study.

After all that has been done with Mrs. Piper, Mrs. Cheno-weth, Mrs. Smead, Mrs. Verrall, Mrs. Holland and others, there are no further perplexities with such mental phenomena as Mrs. Blake manifests. Normal methods of acquiring the information are excluded and the field of explanation is free. I do not care to enter into theories in the case. The type of phenomena is clear and the information obtained and conveyed by Mrs. Blake superficially explains itself and only offers another illustration of what we are familiar with in other instances. It is the connection with apparently physical phenomena of some kind that gives the case an additional interest. This is the reason that I have given the case notice in this way. It has some of the characteristics of what are called professional mediumship. The lady accepts pay for her work, but makes no definite charges, leaving the matter to the discretion of the sitter. The admission of the general public to a limited extent helps to classify her also, but the extent to which she admits strangers from a distance who come unannounced is a defense of her honesty and it is only the type of phenomena in the night meetings that arouses suspicion. The rest of them in daylight create a problem, whatever the explanation. We have been accustomed to automatic writing and the accompaniment of the supernormal, assigning the physical side of the phenomena to sub-conscious action of the psychic. But it is not so easy to do this with the voices of Mrs. Blake. If the séances were in the dark and the trumpet were not held to her ear, the case might be suspected of a very much simpler explanation than it must receive. But occurring in the daylight, with the trumpet placed at her ear and her lips unmoved, the only conjecture that can be entertained is just what Dr. Guthrie sug-

gested; namely, that she talks through her ear! This is about as anomalous as the hypothesis of spirits could ever be. We have no established cases in which the human being could carry on conversation through the ears. Hence we cannot appeal to such a process without responsibility for evidence.

Now we know that the bones of the jaw will convey sound to the ear with more readiness than the air. One has only to put a wire between the teeth and have it tapped lightly when thus held and then compared with the sound when not held by the teeth to see how sound vibrations can be conveyed by the bones of the jaw and head. Now suppose that the vocal chords are used to articulate words, whether in whispers or otherwise while the lips are closed—all of us can do that, tho articulate words cannot be heard—and then a metallic trumpet be held to the ear, may not the vibrations be carried via the Eustachian tube to the ear and thence to the trumpet and issue as sound. This can take place to some extent. Dr. Guthrie calls attention to it in his letters to Mr. Abbott and while I was experimenting with Mrs. Blake, as my report shows, I tried the experiment with Dr. Guthrie and each was successful in getting words through the trumpet to the other without opening his lips and merely using the vocal chords to whisper words. We were not successful in doing what Mrs. Blake can do, but we were able to suggest a bridge over which an explanation may travel in such phenomena. I tried the same experiment more elaborately at home on two other subjects, but without even the success that I met with Dr. Guthrie. I embody the report on these experiments as made at the time.

New York, Sept. 13th, 1906.

The following is a record of some experiments with a trumpet such as is used by mediums in their séances. I had one made for the purpose of trying whether I could produce articulate sounds for others' hearing in it by merely using the vocal organs as if speaking without uttering any sound that I myself could hear. It will be remembered that I had successfully tried such an

experiment in connection with the experiences with Mrs. Blake and was able both to transmit and to receive articulate words in this manner. The trumpet made for the purpose was a double one, if I may so call it. I had two tin horns made so that at their larger ends one would fit over the other. The smaller end was about one inch in diameter, the larger about two inches, and each about eighteen inches long. The smaller ends had a flare. The two were made to be put together so that the sound could be better confined. In all they made a single trumpet of about three feet in length. I tried the experiments with my little boy and a young man who is in the house. The trumpet was held to our ears and neither of us held an end at the mouth, so that there was no chance to communicate sounds directly from the mouth to the trumpet. If any communication of this kind were possible it had to be through the bones of the head and the Eustachian tube.

In the first experiment I articulated the words "Jack the Giant Killer" by simply moving the muscles of the throat and vocal organs as if trying to speak them. I made no sound whatever that I myself could hear. I kept my lips tightly shut and occasionally I placed my fingers on my throat to see how much muscular activity I could detect and could discover very little evidence of it, tho I was quite conscious of the movement or effort at movement by speech. I could see very clearly why an objective observer would have difficulty in detecting signs of either lip or throat movements. There was little to be noticed by the fingers and perhaps only the closest observation would detect any. After repeating these efforts at vocalizing the words named above for several times I would stop and ask the person at the other end of the trumpet if he detected any words. I give what was told me below. I should add that I did not tell my little boy what he was to expect. I merely asked him to tell me if he heard anything. My object in the experiments was not known. The following were his answers to queries as to what he heard:

1. Felt like a hammer striking a railway a long way off.
2. Sounded as if you were swallowing something.
3. Sounded like a person swallowing water.

As the percipient failed each time I endeavored to articulate

more distinctly, if articulate is the term to use, the effort being to define the muscular action more clearly. I could detect in my own feelings reasons for the descriptions made of the effect, especially from my memory of what occurred in the experiments with Mrs. Blake, where the sounds had a metallic effect on the tin trumpet. I did not notice any such effect from my own action in this case, as I was probably too intent on the work of suppressed articulation. But I can well understand why the percipient reports such sensations with himself through the metallic trumpet.

I then changed the phrase or words to be articulated and in the same manner as before expressed the words: "How are you? Are you well?" The following were the answers of the percipient, my little boy.

4. No words heard.

5. Sounded like a man walking across the floor and snapping his breath at the end.

I then changed the sentence to "Can you hear what I say?" The following were the results.

6. Clicks.

7. Only grunts. [I had articulated a little more vigorously.]

8. Sounded only as if the lips were moving.

9. You what are. [I had almost whispered in this case.]

10. What are you.

11. What are you duh. ['duh' explained by percipient as the sound he received.]

12. What.

13. What are you. What do you say.

I then changed both percipient and words. The percipient was the young man in the house and the words were: "Hello, how are you?"

14. Sounds like thunder.

15. Whispers, but not distinct.

16. Some whispers and heard the word "there."

17. I get no sense, but only whispers, like steps on the floor or hammering.

18. Nothing at all. [I had spoken or articulated much faster.]

19. The word "Yes."

20. As if a person was laughing.

It will be apparent in these experiments that there was no real success in the effort to communicate articulate sounds. In a few instances the success was approximated, but not reached, save as showing a tendency of the percipient's mind to misinterpret sounds.

We had to suspend attempts at times because of the rumble of the street cars half a block off—about 600 or more feet—their sound being interrupted by houses between us and them. When the cars were not actually running by there was general quiet. But I noticed that the noise of the cars was much more distinct in the trumpet than to the unaided ear. Apparently the metallic medium had something to do with rendering the vibrations more distinct. But by suspending experiments while the cars were passing we removed their disturbing influence on the effects so far as is possible in a noisy city. But allowing for all this in the repetition of the experiments and endeavors at clear and well defined muscular action in the throat the result was not made what it is wholly by these disturbances.

It will be apparent that we did not reproduce the phenomena of Mrs. Blake. That her vocal organs act at least sympathetically with the voices in the trumpet there is no doubt, but that they cause all the phenomena is not proved by the imitative experiments recorded. Besides, the fact that voices will occur in the trumpet, when held merely in the hands, as shown in the cut, amply proves that the conveyance of sound by the Eustachian tube is not the explanation or not the only explanation. We have yet to show that intelligent sounds can be conveyed by the hands in this way. The loudness of the sounds in some cases excludes the supposition that the voices are conveyed from the vocal chords to the trumpet. I have heard the sounds twenty feet away and could have heard them forty or fifty feet away, and Mrs. Blake's lips did not move. It still remains to get any clear hypothesis to explain this aspect of the phenomena. Even to say "spirits" would not satisfy the ordinary scientific man. He wants to know the mechanical processes involved, as we

explain ordinary speech. It may be true that spirits are the first cause in the case but there are steps in the process which intervene between their initiative and the ultimate result. It is that which creates the perplexity more than the supposition that spirits are in some way back of it all. The layman does not understand the scientific man's curiosity here and the scientific man does not understand the layman's resort to spirits. In fact, the layman is satisfied if he can set up a cause which initiates the process and the evidence of personal identity in the phenomena satisfies him that spirits are in the series, but he asks no questions about the intermediary steps to the mechanical result, while the scientific man cannot see how spirits can institute a mechanical event without the use of a mechanical instrument. If Mrs. Blake's voice were used to convey the messages, as in the case of Mrs. Piper's automatic speech, and her hand in automatic writing, the mechanical aspect of the phenomena might be referable to the subconscious. But we do not have that resource in this case, at least as anything more than a sympathetic agency. There are mechanical perplexities surviving after we have admitted all the spirits you please, so that the layman and the scientific man may both be correct in their feelings about such cases. The spirits may be there, but they do not explain everything. The anomaly for the scientific man may still be there whether you invoke spirits or not. This is an important thing to be kept in mind. In any case, there are a few phenomena which indicate that the chasm between the work of Mrs. Blake and that of other mediums is not so great as appears superficially. The sympathetic action of the vocal organs shows that there are connections between the case and other instances of automatism and it only remains to establish more links between them.

It should be said that the variations of the voice and the identity of the voice in the same personality through years of communication are decidedly against the hypothesis of conveying the voice of Mrs. Blake by the bones of the head or the Eustachian tube. The phenomena at this point are too systematic and the variations too spontaneous to be indicative of such an explanation.

On the whole, then, I do not think we have gotten a full explanation of the voices and it is not necessary to have it. The case is reported as a unique one for comparison with others that may occur in the future and that may be investigated in their earlier stages. It cannot be set up as a crucial instance in favor of large theories. It can only deserve record for what it appears to be and the future will decide its character. There can be no doubt in my mind that some of the information conveyed is supernormal. Dr. Guthrie's experiment with the contents of boxes is, to say the least, fairly conclusive, and the experiments made to see if Mrs. Blake could tell what he did when on a hilltop far distant from home are good ones. That of getting the combination of a safe when the living did not know it is also a strong incident. With these evidences of supernormal knowledge, however we choose to explain it, we may well lay aside all perplexities about the apparent physical anomalies in the case and await the occurrence and investigation of other cases.

The cut accompanying the report should be explained, as its significance would not be noted without that explanation. The photograph was taken for the purpose of illustrating the conditions under which voices were heard in the trumpet, and Mr. Abbott was holding the trumpet to his ear for the purpose of testifying to the existence of voices while the picture was being taken. Mr. Clawson and myself were watching Mrs. Blake's face and mouth to attest that they were not sensibly doing anything. Mr. Abbott heard voices during the process.

The following is the order in which the detailed record is printed; it begins with the reports by Dr. L. V. Guthrie. Following them will be the articles printed by David P. Abbott in "*The Open Court*" for May and June, 1908. The report of James H. Hyslop comes next, followed by that of Mr. and Mrs. Clawson, and the miscellaneous accounts come last.

I.

REPORT BY DR. L. V. GUTHRIE.

The following is the record of Dr. L. V. Guthrie and some personal experiences which have some bearing on the record as cross references. Dr. Guthrie is the Superintendent of the West Virginia Asylum situated at Huntington, West Virginia. He is a physician well known in that state and outside of it. He has kindly consented to the use of his name. The personal experiences opening the record do not directly bear upon the experiments with Mrs. Blake, but they show some tendency to cross reference, not only between Dr. Guthrie and his wife, but also in connection with Mrs. Blake. The dream of Mrs. Guthrie will also have some interest in connection with her experiences at some of the dark séances of Mrs. Blake, inasmuch as the dream indicates psychic tendencies that make the subjective perception of lights more credible as significant phenomena.

The record contains accounts of experiences which were described in the letters to Mr. Abbott which I embodied in the Introduction. They are repeated here as a part of Dr. Guthrie's report to me and also to enable the reader to compare the two accounts.—Editor.

Personal Notes.

On the 21st day of January, 1897, a telegram was handed to me addressed to C. C. S. in my care. At that time I lived in Point Pleasant and Mr. S. lived four miles from that place in the country. I opened the telegram to ascertain whether or not it was of sufficient importance to send out to him at once or would wait until the afternoon mail. The telegram was as follows: "Columbus, O. John seriously ill. Come at once and bring Dr. G. with you." At this time *la grippe* was very prevalent and frequently complicated with pneumonia, and I myself and my family all thought John had pneumonia and *grippe*. As I started out from my home to hunt the stable boy for the purpose of sending the telegram to

the country something said to me "John has obstruction of the bowels and the seat of trouble is below the umbilicus." I cannot say that I heard a voice but at the time it produced a feeling of slight electric shock along my spine. Mr. S. came to town and we went together to Columbus. He also thought John had pneumonia. A relative met us at the train and I said to him as soon as we had entered a cab, "Charley, what is the matter with John?" Ans. "The doctors think he has obstruction of the bowels." The next morning the patient was still worse and we operated on him and when we opened the abdomen the obstruction was easily found and was located below the umbilicus. The patient died within twenty-four hours after the operation.

In connection with this case I wish to state that the night I arrived at Columbus my wife, who was still at Point Pleasant, dreamed that John was operated on for some trouble in the abdomen and that he died.

One morning just before daybreak while asleep I dreamed of finding a fountain pen. While in this dream my door bell rang and I was called to a very sick patient in the country. The call was urgent and saddling my horse I was soon in the saddle with thoughts of something besides dreams, but had not gone more than 100 yards from my house when I saw a dark object in the dust in the road. Thinking it was a new lead pencil I jumped off the horse and picked it up and discovered that it was the identical fountain pen that I had seen in my dreams about twenty minutes before.

These two experiences occurred some twelve years ago along with two very similar experiences of a nature that I cannot record. They all occurred within a period of two years but nothing of like nature ever occurred to me since.

L. V. GUTHRIE.

Personal Experiences.

I called on Mrs. Blake at her residence at Bradrick, Ohio, in October, 1904, accompanied by my wife. I had every reason to believe that Mrs. Blake did not know either one of us. Prior to this time I had absolutely no faith in spirit com-

munication but had heard so many miraculous incidents of Mrs. Blake's supposed power that I concluded to have a personal experience with her. I did not give her my name, in fact, neither she nor her husband asked me any questions. Some one was having a sitting with Mrs. Blake when we called and we waited in an adjoining room and Mr. Blake entertained us by telling us of his wife's wonderful power, but during the entire wait he did not ask a single question concerning my identity. When we went into the room with Mrs. Blake, after a few minutes' general conversation she handed me one end of the trumpet, whereupon it immediately began to feel heavy with a drawing sensation towards my ear, all of which could, of course, have been produced by the medium. I placed one end of the trumpet to my ear and Mrs. Blake did likewise. Immediately a voice said "How do you do, Lew. I am so glad you came to talk with me." Q. "To whom are you talking?" A. "My son, Lew." [Not wishing to give the medium any clue and also not wishing to permit my imagination to get the best of me I insisted that this name should be repeated.] Whereupon the answer came, "Lew, Lew," and was easily understood by me, but I pretended not to understand and Mrs. Blake said "Perhaps this lady with you can hear better than you," whereupon my wife placed my end of the trumpet to her ear and said "Who is this speaking?" The answer came, "F. A. Guthrie," so plain and distinct that I heard every word although the trumpet was three or four feet from me. I again took the trumpet and said, "If this is my father speaking, answer the following questions. Date of your death, immediate cause of death, who was present at the death bed?" A. "I am not dead but my spirit left my body on the 16th day of August, 1904, at 8.00 o'clock in the morning. The cause was inflammation of the stomach and bowels. My kidneys were also affected. Yourself and mother were at my bedside when I passed over." All of this was absolutely correct in every respect but I did not know at the time that his kidneys had given him any trouble, but afterwards discovered that three days before his death he had gone to a drug store at Point Pleasant and purchased medicine for his kidneys.

(How long before you passed over did you know you were going?)

Two days.

[This was probably correct as forty-eight hours before his death he had the first alarming symptoms.]

(Why didn't you tell me you were not going to get well?)

Because I did not want to worry you with it and I am very sorry that I was compelled to leave my business affairs so badly tangled. Do not worry, everything will turn out all right. There is plenty of property to pay all of the debts and leave considerable besides.

[At the time of my father's death his affairs seemed to me in very bad condition,—several outstanding notes, several of them necessitating immediate action, and at that time it seemed to me that only by the hardest of work and most careful management I should be able to settle up the debts in full. However, this all turned out as the voice had indicated. The voice purporting to be that of my father stated that he was perfectly happy and gave me much information concerning his property, going so far as to place values on different tracts of land.]

(Did you suffer any at the time you passed over?)

No, not at all. [Probably true.]

Following will be found a brief account of some of my more important sittings.

In settling up my father's estate I found a very complicated state of affairs existing between his estate and the estate of one of his brothers and I was unable to ascertain the exact amount of indebtedness, but after going through a lot of old papers I came to the conclusion that my father owed this brother about \$595.00. I asked the voice the following question: "How much must I pay D. P.'s heirs?" A. "Give them \$600.00. That will be all right and should satisfy them." [This would have been his way of settling the account of 595 dollars had he been alive.]

At another time when I had gotten into a law suit over one of my father's tracts of land I remarked to the voice:

(Do you know that Mr. W. is trying to steal one of our tracts of land?)

Yes, but he can't do it. You will beat him in that matter.

(Am I getting along all right in the law suit that I have against him?)

Yes, and you should make preparations to compromise the suit. He wants to compromise now.

A short time after this Mr. W. came to my office with his attorney and voluntarily made a proposition to compromise the suit on my terms, which was done. Mr. W. lived in Central Ohio and Mrs. B. has never seen or heard of him.

While we were getting ready for this suit and taking depositions I asked the voice if he knew who my attorneys were. He replied "Yes, Attorney John W. English and Charley Hogg of Point Pleasant." This was correct. I will here remark that Mrs. Blake had no opportunity of knowing these facts and my own family did not know who my attorneys were in the case. One night at a dark circle a voice said:

How are you, Doc?

(Who is it speaking?)

Your uncle George.

(You must be mistaken. I never had an uncle George.)

You always called me uncle George. I am your uncle George Lewis.

(Uncle George, were you white or black when you were on earth?)

I had a white wife!

A good many years ago a colored man living at Point Pleasant, where I was raised, had died. I had always called him uncle George, and it was true that he had a white wife.

Before going to see Mrs. Blake at a recent sitting I wrote out the following questions and have hereto added her answers.

Twenty-two years ago my father took me to Virginia for the purpose of entering me in college. I was an only child and had not been away from home a great deal and was quite young; therefore, he accompanied me to Blacksburg, Va., where the school was located, and introduced me to the president of the school and otherwise assisted me in getting started. It was a military school and every newcomer was called a "rat" and it was yelled at him in chorus by the old students until it grated on his nerves to a considerable extent. As my father and myself walked up towards the college buildings over the campus the word "rat" was yelled out with depressing distinctness. We went across the campus and on beyond the college buildings to a large grove of virgin forest where we sat down upon a large log and my father gave me some paternal advice. As he was going to leave the next morning I felt very sad and lonely and it was with great effort that I kept back the tears which in spite of my efforts would occasionally trickle down my cheek. At all of this my father laughed and said I would be all right in a few days.

(Do you remember the time you took me off to college?)

Yes, as distinctly as if it had been yesterday.

(As we walked towards the buildings what was said to me by some of the students?)

They yelled "rat" at you.

(How do you spell this word?)

R-A-T.

(Where did we go after leaving the campus and college buildings?)

We went to a large grove near the college grounds and sat down on a hickory log.

(What did I do or say while sitting on this log?)

You cried because I was going to leave you and go home.

All of this information was absolutely correct except that part which applied to the hickory log and in that my memory does not serve me. My father had been in the timber busi-

ness at one time and was a close observer in all lines that applied to it.

On one occasion a voice supposed to be that of my grandfather talked with me and I said;

(What caused you to depart from this life?)

You know perfectly well what caused me to pass away and it is not necessary for you to ask any more such questions.

[I answered by stating that I wanted the question answered in order that I could be convinced as to his identity and also to know that he had sufficient consciousness and intelligence to reply.]

The immediate cause of my departure from the earthly sphere was a fracture of the skull.

(How did this happen?)

By falling down a stairway.

(In what town did this occur and in what house?)

It occurred in Gallipolis, O., in my son's home.

All of this was correct and had happened about twenty-five years ago. Mrs. Blake could not in all probability have known anything of the occurrence as she had never lived in that section and she had no means of ascertaining anything about the circumstances, especially as this happened so many years ago. Then I asked my grandfather if he remembered what he used to do to entertain me when I was a child and he replied that he remembered it with great distinctness. Then I asked him what it was. His reply was that he had made little boats and put them in a tub of water in the house and that we had played with them. This information was correct and the incidents mentioned took place nearly thirty-five years ago at Point Pleasant, W. Va.

(Grandpa, what was your occupation when on earth?)

I preached the truth and will preach to you again through Mrs. Blake.

He was a minister of the Methodist church for about

forty years and has frequently at Mrs. Blake's meetings delivered rather lengthy addresses on the Bible and kindred subjects.

At another sitting when the voice was talking to me I said,

(Pa, do you know that one of our patients escaped from the Institution a few days ago?)

Yes, that fellow Currence got away and he is a bad man. He hid in the woods three days and is now in Nicholas County.

The name given was correct and he was also a criminal and a bad patient but is still at large and consequently I have had no opportunity to verify any other part of the statement. We had been extremely careful to keep this matter a secret during the first week after the patient escaped and it is practically impossible for Mrs. Blake to have known anything about it.

Currence did go to Nicholas Co. and claimed that he hid in the woods, but he was such a noted liar that I am not sure about that part. Learned from reliable people that he was in Nicholas County. [Subsequent note.]

One afternoon I persuaded my brother-in-law, Lew English, to accompany me to a sitting. A voice purporting to be that of my father greeted me through the trumpet.

(Do you know who this is with me?)

Yes, it is Lew English.

(How long have you known him?)

Thirty-odd years.

(Repeat this and try to give me the exact number of years?)

All his life. Do you understand that?

Another voice now spoke and I asked who it was. The answer was, "I am John S. Lewis, Lew English's grandfather and I want to talk to him."

English took the trumpet and the voice gave the correct age at death of John S. Lewis and other points of identification. English asked if there was any other member of the family there with the grandfather.

Yes, your aunt Mary is here.

(You must be mistaken. I never had any aunt Mary.)

You know who I mean.

But English still insisted that he did not have an aunt Mary and the voice grew weak and nothing more of importance was said.

As we were crossing the river in a skiff coming back to the West Virginia side it suddenly dawned on English that the grandfather had always called his wife Mary and in speaking of her to the numerous grandchildren, nieces and nephews, he had always said "your aunt Mary" and this was undoubtedly who was meant in the conversation.

Shortly after this in a night sitting my grandfather greeted Lew English after talking with me, and English thought it would be a good opportunity to mislead the medium and gave the following question:—

(Grandpa, where was the last place you saw me while on earth?)

I never saw you at all while I was in the flesh but I have seen you at these meetings since I passed over.

As English and myself were born and raised in the same town and our families had been on most intimate terms for many years and I had married his sister, it would have been naturally presumed that Mrs. Blake thought English had at sometime seen my grandfather.

Another voice soft and low in pitch greeted my wife.

(Who is this speaking?)

This is your sister Eunice, and I want you to sing and help out with the meeting.

(Eunice, you know I can't sing.)

Yes, you can. You sing to the babies when you put them to bed.

(What do I sing to the babies when I put them to bed?)

Go tell aunt Nancy.

[This is the only thing that Mrs. Guthrie has ever attempted to sing when putting the babies to bed, and she has not used this song for more than three years as the youngest child is past five years of age. A child's voice now spoke and Lew English said:—]

(Is this you, Fanny?)

No, it is Julia, but Fannie is here.

[He has lost two sisters by these names some twenty years ago.]

(Do you remember the last time I took you driving?)

Yes, you took me to the fair ground back of Point Pleasant and as we returned you stopped at Eastham's and got something to eat.

[This is all true except that they had stopped at Eastham's and gotten a drink of water instead of something to eat.]

(Do you know where Charley Beale is?)

Yes, he is at Point Pleasant. [Correct.]

(Is Charles Tippet with you?)

No, he is not here and he does not want you or any of his people to know where he is. [It was correct that Beale was in Point Pleasant at that time. It was also correct that Tippet had left home under embarrassing circumstances about twenty-two or twenty-three years ago and has kept his whereabouts concealed from all of his family and friends.]

One day when I called on Mrs. Blake professionally and did not expect to have a sitting, I heard a voice which sounded as though it was in her lap but the sound was so weak I could not distinguish what was being said. Mrs. Blake apparently did not hear it and there was no interruption in the conversation between us. As I picked up my hat to leave her I heard the voice again and Mrs. Blake said, "Someone wants to speak to you." I sat down beside her and placed the trumpet to my ear and the voice said, "Lew, this is

your father. I did not want you to go without speaking to me."

(Do you know what is the matter with aunt Lucy?) [A relative of mine who is quite ill in a distant town in Ohio.]

Yes, I do.

[And he proceeded to give a *correct diagnosis* of her illness and said that it would only be a short time until she would pass over.]

[Eunice, Mrs. Guthrie's sister, speaking to Mrs. G.:—]

I have been trying to communicate with you independent of Mrs. Blake.

(When did you try to communicate?)

I rapped three times on the window sill in your bed-room a week ago Thursday night.

[A week ago Thursday night Mrs. Guthrie distinctly heard three raps on the window sill in her bed-room at about eleven o'clock at night. She was wide awake at the time, was not thinking of raps or any other spiritistic phenomena and was at a loss to account for it. She reported this to me next morning after it occurred.]

For some time past I have been endeavoring to think of some method of testing and investigating Mrs. Blake's power that would enable me to form a definite opinion, and last night, August 19, 1906, I had a favorable opportunity.

I took eight new O. N. T. thread boxes, all of them identical in appearance, and put different articles in them which had formerly belonged to my father, and carefully packed them in cotton so that it would be impossible to shake the boxes or otherwise determine the contents of them by weight or external appearance. The boxes were carefully packed by me myself, no one else was in the room at the time and no one knew the contents of any of them except myself. After packing them, the lids were placed on and rubber bands applied to hold the lids in position. Then the boxes were thoroughly shuffled or mixed, in order that it

should be impossible for me to know the contents of any individual box. After this was done the boxes were stacked on my desk and I requested the bookkeeper, who was called into the room for the purpose, to draw at random one of the boxes from the stack while my back was turned towards the boxes. The bookkeeper did not know the contents of any of the boxes, and did not know the object of the drawing until after the drawing was done and I explained it to her. Then I placed the box in my coat pocket and took my father's pocketbook in another pocket and started for Mrs. Wood's residence where I was to meet Mrs. Blake at 8.00 o'clock, P. M.

My wife, L. S. English and Mrs. Humphrey Devereaux, who was visiting me, accompanied us in the carriage to the séance. While *en route* I gave English the pocketbook and remarked to him that we should probably get results with the pocketbook because we all knew about it but that I would bet \$5.00 that no one would be able to tell the contents of the box.

The séance opened as usual with the Lord's Prayer, followed by the religious song "Nearer my God to Thee." The usual manifestations, table rappings and a few small lights, and the conversation opened up. There were eight others present at the séance beside ourselves, making a total of twelve.

The first voice to speak purported to be that of my grandfather and he talked in a loud and distinct voice and said that he had never up to the present time told me much of his present condition and that he wanted to tell me how happy he was and what a grand and joyous home he had on the other side, a home that was not prepared by scientists but by God, and it was an eternal joy, etc. He talked on in this strain for several minutes and gave me some advice which is not important in this connection. Following this conversation some of the deceased relatives of some of the strangers present conversed with them. Later on, different voices conversed with Mrs. Devereaux. Mrs. Devereaux does not live in this section of the United States and was a total stranger to all present with the exception of our party.

I determined not to ask for my father, but to wait until he voluntarily spoke, and had just about begun to think that he was not going to talk when he greeted me by stating that he had not talked earlier as he had given way to the other spirits to talk to their friends. He then spoke to Mrs. Devereaux, calling her by her first name. He had known her from infancy although he had not seen her for several years. His voice gained in strength and clearness of enunciation and I thought it a good opportunity to put my test questions, whereupon I said:

(Pa, can you tell me if we have anything with us that had formerly belonged to you?)

Yes, you have.

(What is it?)

My pocketbook.

(Who has your pocketbook?)

L. S. English.

[Then he resumed his conversation with Mrs. Devereaux and while he was thus conversing I explained to my wife that I had a box in my pocket but did not know contents of it and asked her to put the question to him. She said:] (Judge, can you tell me the contents of the box that Lew has in his pocket?)

Yes.

[Then I said to him,] (I am very anxious for you to be able to do this in order to report it to Professor Hyslop and if you say so I will take the lid off of the box and enable you to better see its contents.) [He replied that it was not necessary to take the lid off the box, that he could see the contents as well with the lid on as if it were off. I then said] (Well, what is in the box?) [He replied by saying,] (My pass I used to travel with.)

Mrs. Blake's control then spoke up and said that his mother's strength was about consumed and the meeting would come to an end, whereupon the voice purporting to be that of a deceased minister pronounced the benediction.

A light was produced and the contents of the box examined and the pass above referred to was found inside of the

box. I will here state that my father had from ten to a dozen annual passes each year, several of which he never had occasion to use at any time, but the pass found in the box was the one he did ninety per cent. of all his traveling with.

I have never at any time since I have been attending Mrs. Blake's séances heard as loud and strong voices as I heard last night, and with as little hesitation. One voice, which claimed to be that of Rev. Henderson of Colorado, could have been heard a hundred yards and he sang a hymn through from beginning to end in the same loud and distinct voice.

[I made inquiry of Dr. Guthrie to know if Mrs. Blake had handled the box in the experiment which he narrates above, and the following is his reply.—J. H. Hyslop.]

Huntington, W. Va., Sept. 7th, 1906.

Dear Professor:

Replying to your note of Sept. 1st will state that at the séance with Mrs. Blake on Aug. 19th, Mrs. Blake did not know Mrs. Devereaux's name until it was given by the voice. Mrs. Devereaux's first name is Bertha. The sitting or séance was given in a dark room, so dark that you could not see anything in the room. The contents of the box were given while the room was dark, towards the close of the séance. Mrs. Blake did not at any time handle the box or have it in her possession, in fact the box was never out of my possession at any time during the meeting and the only time it was out of my possession before the meeting was when I turned my back to the stack of boxes in the office and had one of them drawn at random and handed to me, and I placed it in my pocket where it remained until I removed it from my pocket during conversation with the voice, when I offered to remove the lid to enable the voice to identify the contents. However, the lid was not removed until after the séance was closed and the lights turned up.

Yours very truly,

L. V. GUTHRIE.

**Night Séance with Mrs. Blake, August 19, 1906. Dictated by
Mrs. Humphrey Devereaux.**

An indistinct voice spoke and I said, "Is it father?" Some one at the table said, "No, it is a woman's voice." It came indistinctly, "Marion", but Mrs. Blake suggested "Mary" and the voice said, "No, no," and repeated "Marion". I asked her where she was when she passed over and she replied, "At your home".

(Did you receive proper medical attention at your last illness or should you have passed off?)

Yes, it was my time.

(Marion, what did we do when we used to take walks together into the country?)

I painted. [Then the voice suddenly became stronger and she said,] "Bertha, praise the Lord, but I cannot talk more."

I had a dear friend by the name of Marion Shipman who died in my home town sixteen years ago. Her friends and family feared that she did not receive proper medical attention. We were close companions and frequently walked together into the country, where she amused herself by sketching in water colors.

Wishing to speak to an old friend by the name of Arthur Neill, I called for him and in the course of about ten minutes a voice said, "How do you do, Bertha," and I said, "Who is it?" and he said, "Don't you know me, Arthur Neill?" I then asked, "What is my husband's name?" He replied, "Humphrey Devereaux." [Correct.]

(What caused you to pass over?)

Inflammation of the stomach and bowels and brain; my head, you know.

(Would you like to talk to any one?)

I would like to talk to Ella.

(What about your brothers, can I tell them anything?)

Tell *Ernie* I talked to you.

Mr. Arthur Neill was born, raised and died in Arkansas. His last illness was as he stated, digestive troubles followed by a general breakdown and finally paresis. His favorite sister, Elinor, he always called *Ella*. He frequently playfully addressed his brother Ernest as *Ernie*. The next one who spoke to me gave information and advice of so personal a nature that I cannot put it on record.

BERTHA DEVEREAUX.

Oct. 17, 1906.

Medium, Mrs. Blake. Present, Mrs. J. W. English, and Miss Grace Gibbons of Point Pleasant, W. Va.

Every possible precaution was used to prevent Mrs. Blake from learning the identity of either one of these parties. Miss Gibbons took the trumpet and a voice said, "I want to talk to mother", but by repeated questioning I was unable to find out the name of the mother or the person talking. She gave a name which had three parts but I could not understand either one of them and then a man's voice came and I asked who it was.

This is Arthur.

[This voice after talking a few moments became natural and I was able to recognize it as that of my brother-in-law, Arthur K. Fenton. The voice said:] I want to talk to Ella. (Well, Arthur, Ella is not here.)

Tell her to come.

[I replied that traveling on the train made her sick. He answered by saying that he would take care of her on the train and prevent her from being sick. He also said:—]

I want the children to come with her.

(How many children has she?)

[The answer sounded like four, which was incorrect, there being only three. The Ella above referred to was his wife and my sister. After a few general remarks the voice ceased speaking. A. K. F. died several months ago.]

[The next voice to speak was that purporting to be that of my grandfather Gibbons.]

(Grandfather, this does not sound like your voice.)

Yes, it is.

(Who is with you?)

[The answer was so rapid and indistinct that I could not detect the names but he mentioned last the name of aunt Lida. This was the name of the last one of his people who had died.]

Another voice sounding like that of a woman now began to talk.]

(Who is this?)

Don't you know me?

[I said, "Yes, I think I do," and by the tone of voice and characteristic expressions I felt satisfied that it must be my mother. She talked on for a few moments and used several of her characteristic expressions. She called me by my given name, Grace. Another voice now appeared and said, "I want to talk to my mother" but was unable to give the mother's name but said:—]

I passed away when you were 18 years old.

(Are you related to me?)

No, I am not, but I knew you.

(Where did you know me?) [But I was unable to understand the name of the town or city but caught the name "Virginia."]

Mrs. J. W. English now took the trumpet and a voice said:—]

How do you do?

(Who is it?)

Fannie. [Whereupon Mrs. English began to cry and the voice said, "Mother, do not cry. I do not want you to do that. I am so glad you came to talk with me." Mrs. English here put the trumpet down and the sitting was at an end. Mrs. English had a daughter, Fannie, who died about twenty-five years ago.]

Night Circle at Mrs. Blake's at 7.30 P. M.

[A voice spoke out loud enough for every one in the room to hear and said:—]

Grace, I want to talk a long time.

[My mother used to like to talk a great deal. I said:—]

(Papa has not talked to me to-night. Where is he?)

He is here but I want to talk a long time.

[Another voice, that of a man, said, "I am here, Gee." This was the name commonly used for me at my home although he had not called me by it as frequently as some of the other members of the family. Some one spoke to Mrs. English and said:—]

How are you, Fannie?

(Who is it?) [And the answer came "Some English." She asked if it was Nat, and he said, "No, it is Gus." Mrs. E. had two brothers-in-law, Nat and Gus, both dead.]

I am glad to see you and glad you came.

[The voice now changed to that of a woman but was very weak and indistinct.]

(Who is it talking?)

This is Eunice, [and she said something which could not be understood.]

(Eunice, do you know whom you are talking to?) [The voice here changed and a man's voice said:—]

I am talking to aunt Fannie.

(Who is it talking?)

John Schon, aunt Fannie, I am here.

(Is your father with you?)

No, he is in the fourth sphere and is not with me. I am in the seventh.

(John, where were you when your father passed over?)

I was with him and helped him over.

[The voice here changed to that of a girl and said:—]

Mama, this is Fannie. I am glad you came back to see me. I am perfectly happy and want you to be and come.

(Fannie, are Julia and Freddie with you?)

Yes.

[Mrs. English had a nephew by the name of John Schon, who died about nine years ago. His father died about six months ago. Father Guthrie now spoke and said:—]

How do you do?

(Are there different spheres in heaven?)

Yes, there are twelve. I am in the 11th and the 12th is for the

children. You know the Saviour said "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven."

(How is Mrs. Saunders getting along?)

She has passed over and is in the third sphere.

(When did she die?)

[And I thought he said last week and repeated it, but he said,] No, no, this week. [Correct. Then a woman's voice said,] 'Tell Clara I am here. [Clara is Mrs. S.'s sister and lives in Point Pleasant, W. Va.]

Grace Gibbons.

[During the last two months Mrs. S. had been very sick and we had repeatedly asked after her when at sittings with Mrs. Blake and always put the question so it would fit whether she were dead or living, and were careful to convey no information to Mrs. Blake. The first time I asked about her I was told by my grandfather that she was very sick, would soon pass over but that she was ready to go. At that time she was praying every day that she might die soon. A few days later I was told that she had not passed over but would do so soon. At a recent visit to Mrs. Blake I said to a voice purporting to be that of my father:—]

(Do you know what is the matter with Mrs. S.?)

Yes.

[And then he proceeded to give me an exact diagnosis of her disease and said] She will soon be on this side.

The prognosis was as correct as the diagnosis, for she died last Monday.

A voice now spoke to Mrs. English and said, "How do you do?" She asked who it was and he first said, "F. A. Guthrie" and then said, "Judge Guthrie. I am glad to talk to you." She said, "Yes, it has been a long time since I talked to you." She thought he said four years but when she repeated it he said, "No, two years this summer?" which was correct.

Fannie, Julia and Eunice, were sisters, daughters of Mrs. English. The first two have been dead about twenty-five years. Eunice died two years ago and has been a good communicator. Fannie has talked a few times to her brother, Lew English, as has also Julia. Now, at Mrs. English's first sitting we all expected to hear Eunice talk, but instead of Eunice it was Fannie, and at the second sitting at night Eunice had very little to say and her voice was very weak and when Mrs. English said, "Eunice, who are you talking to?" the voice changed to a man's and said, "I am talking to my aunt Fannie," and said he was John Sehon.

Was Eunice so overcome with her mother's presence that she could not speak or was she in the "conspiracy" with us to conceal her mother's identity from Mrs. Blake? Mrs. Blake did not connect Julia or Fannie with Lew English or my wife, because they have talked so seldom to any of us and not at all for several months. Mrs. Blake did not know who Mrs. English was until several days after the sittings, when we told her.

(L. V. G.)

Nov. 26, 1906. Report of night sitting with Mrs. Blake on Sunday evening, November 25th, 1906. Present, L. S. English, wife, and Mrs. Guthrie and myself.

Before going to Mrs. Blake's we agreed that during the meeting we would not ask for any one and that we would all concentrate our minds and attention on one certain living individual in order to see if our thoughts would have any influence over the medium. A few minutes after the light was extinguished several distinct raps were heard on the table and a few small pale blue lights were seen in the room. Following this was an inaudible voice which gradually grew stronger but we were not able to understand anything that was said. Following this was a voice purporting to be Eunice English which seemed to come up from under the table. She called each of us by name and said "Good evening." "I am glad you all came." This voice was interrupted by some one greeting Mrs. English, calling her by her

first name, "Jennie." This voice seemed to originate in the guitar which was lying on the table. She asked who it was.

Eva Hoover. [Mrs. E.'s sister-in-law.]

(Eva, do you know how George is getting along?)

Yes, he is getting along all right.

(What is George doing?)

He measures the ground.

[Question repeated.]

He is an engineer.

[She also made an effort to tell where he was located but we were unable to understand her. George is the son of Eva Hoover and is a civil engineer and at present located in the state of Michigan. Following this a child's voice said:—]

Aunt Jennie, I am here and want to talk to you.

(Who are you?)

I am Annie Hoover.

(Were you Jake Hoover's child?)

No, I was John Hoover's child and named for my aunt Annie.

(How old were you when you passed over?)

If I had lived I would have been 13 years old now and I was going on four years old when I passed over.

[None of us know anything about Annie Hoover. There is a John Hoover living near the old Virginia State line and we will ascertain if possible if there was such a person as Annie Hoover as above stated.]

[Later inquiry of Dr. Guthrie resulted in the following statement: "I regret that I have never been able to follow up anything concerning the Anna Hoover incident, as all the parties have moved out of this section."]

[Another voice now spoke and we understood it to say "Aunt Lissie." Some one said:—]

(Is this aunt Lizzie?)

No, this is aunt Lucy. Lew, I want you to help Charley. He can't do any good on the farm.

(What do you want me to do?)

Have him leave the farm and you help him.

(I am afraid that is impossible. He won't listen to me.)

Tell him that I said so.

(Aunt Lucy, do you know Stephen B. Saunders?)

Yes, he is here in the fourth sphere. I am in the seventh.

(Can you find out from him where he buried his money?)

I know, but it is not proper to tell every one.

(You can tell me for I do not want it for my own use but would like to have it for Charley.) [Her son.]

It was buried near an old apple tree on the Saunders' farm near a gate.

Something was also said about a certain corner and from her conversation, part of which could not be understood, I infer that the apple tree above referred to is not there now but had been at one time. Charley, above referred to, is her son living on a farm in Central Ohio, but he has not met with success. Stephen B. Saunders is "aunt Lucy's" husband's father and on his death-bed he tried to tell his children where he had buried some money but he was unable to make them understand on account of unconsciousness overtaking him.

My father and grandfather both talked in very loud and distinct voices and I asked my father if he knew where my mother was. The reply was: "Yes, she is over to your place with the children." [Meaning my two children, which was correct.]

Their conversation was along general lines but did not furnish much of evidential value. However, my father talked concerning a law suit which I am in and said that my attorney had properly prepared the necessary papers, that the suit was getting along nicely, and that I would win it. [My father was an attorney-at-law.]

The individual above mentioned on whom we had centered our thoughts for the evening did not appear and no mention was made of him in the meeting.

L. V. GUTHRIE.

Record of night sitting with Mrs. Blake on November 29, 1906, at the residence of Mrs. Wood. Present, L. S. English

and wife, Mr. Wood and wife and son, Mrs. Blake and husband, and Mrs. Guthrie and myself.

Immediately after the lights went out there were the usual rappings, table shakings and small blue lights. A great deal of conversation was furnished by voices but not a great deal of this was of evidential value. However, a voice purporting to be that of my Aunt Lucy referred to in a previous report, began asking me to look after Charley, her son, and give him a job at this Institution.

(Aunt Lucy have you seen any of your children since you passed over?)

Yes, Clara and Bessie are both here with me, [and immediately the voice changed and said:] Yes, Cousin Lew, this is Clara and I am here and happy.

(What was your occupation while on earth?)

I wrote on the typewriter and taught school.

(But what particular thing did you do as pastime?)

I wrote poetry.

[Clara and Bessie were daughters of "Aunt Lucy" and both have been dead several years. Clara was quite an expert on the typewriter and frequently wrote poetry, also taught school at one time.]

To a great extent I solved the mystery at this meeting concerning the origin of the voices and force that carried the guitar through the air and the lights. I can not say that I solved the mystery of all of the lights, of all of the voices and physical demonstrations with the guitar, but I am positive that I know the source of four-fifths of all of the voices at this meeting and eight-tenths of all of the lights and other physical manifestations but at this time I do not care to explain the matter in my record.*

L. V. GUTHRIE.

Huntington, W. Va., October 10th, 1912.

* My dear Doctor:

In regard to my statement that "I had found out how four-fifths of the voices and eight-tenths of all the lights and physical manifestations were produced", I wish to state that I was perfectly honest in this opinion at

Sitting with Mrs. Blake, April 17, 1907.

Present, Mrs. Blake, Mrs. Guthrie and myself. Meeting took place at the home of Mrs. Wood in Huntington.

While in general conversation with Mrs. Blake my name was spoken in a loud whisper and apparently coming from the corner of the room in which the trumpet she usually uses was leaning, about four feet distant from Mrs. Blake. I procured the trumpet and placed it in her hands and a voice purporting to be that of my father greeted me. After a few minutes' conversation along general lines I asked him to whom he gave the \$25.00 I paid him on a rent account about twelve years ago.

I gave the money to you.

(How long ago has it been that I found out that you gave me this money?)

You did not find it out until I had passed away. [This was all correct.]

In explanation will state that about twelve years ago I had a settlement with my father for some rents which I had collected for him and gave him my check for \$25.00 the amount due him. After his death some two years and a half ago, in looking over his old papers, very much to my surprise, I found this check which had never been cashed and consequently the amount was still standing to my credit in the

the time I expressed it, but after several years with this medium I am now compelled to confess that the voices are a greater mystery to me now than several years ago, and I have no explanation to offer.

As to the lights, I feel quite sure that it is possible to reproduce fraudulently eight-tenths of all the lights I have ever seen at Mrs. Blake's séances. I do not mean by this that eight-tenths of the lights are fraudulently produced, but on the other hand there has been, in my opinion, a small proportion, about two-tenths of these lights that could not have been produced by Mrs. Blake. In fact, I have seen on numerous occasions lights just like these when Mrs. Blake had not been in the same building or in the same state, and when it was utterly impossible for them to have been fraudulently produced. As to their nature I have no explanation.

Sincerely yours,

L. V. GUTHRIE.

bank. Mrs. Blake had no possible means of acquiring this information through ordinary channels.

The voice purporting to be that of my father still continued in conversation and discussed a lawsuit which I am now in over some land in one of the counties of the state. I was told that I would be successful in my suit and the personnel of my attorneys was discussed intelligently by this voice, much information of a general character being given.

(P. S. June 20, '09. I won the lawsuit just as the Voice said I would fourteen months before the case was called.)

After my father had died and his body had been properly embalmed and placed in casket I left the room and went into the side yard near the house and plucked a white rose, returned to the house and placed the stem of this rose between the thumb and forefinger of his left hand over his breast. This was done just a few minutes before the lid of the casket was fastened in place and was the last thing I ever gave my father. With this incident firmly impressed in my mind, at a sitting I asked the voice purporting to be my father the following question: "What was the last thing I ever gave you?" The answer came prompt and distinct, "A handkerchief on Christmas." This was correct from the standpoint of what I had given him during his lifetime but had entirely escaped my memory and I was thinking of nothing but the rose; whereupon I acknowledged the correctness of the answer but stated that I had given him something later than that and after his death and wanted to know what it was.

A flower.

(What was the color of the flower?)

It was a white rose.

(Where did I get this rose?)

In the side yard at home.

[Another sitting. My grandmother on my father's side talking.]

(Grandmother, what caused you to depart this life?)

My finger was hurt and it went to my head.

(How did it happen that your finger was hurt?)

I put my hand down in—and a rattler bit me.

(Do you mean a rattle snake bit you?)

No, no.

(What was it?)

[And the only thing I could understand was the repetition of the word "rattler" and I was also unable to distinctly understand what it was she had put her hand down into.]

In explanation of this will state that about thirty-five years ago my grandmother had put her finger in a rat-trap in which was confined a live rat. The rat had bitten her through the forefinger or thumb, I have forgotten which, and this produced lockjaw from which she died in a few days.

A voice addressed me [Mrs. English] and said:

Jennie, Jennie.

(Who is it?)

Uncle John.

(What uncle John?)

[I did not understand the answer but after having been repeated three or four times came distinctly:—]

Uncle John Hoover.

(Where were you when you passed away?)

At the red house.

(What shall I tell cousin Annie?)

I am with her every day.

(What sphere are you in?)

Seventh.

(Do you ever see cousin Bettie and cousin Charley?)

Cousin Bettie is in the eleventh sphere and cousin Charley in the fourth.

I had an uncle John Hoover, who died at his home which had always been called the "red house", situated in the interior part of the state.

Cousin Bettie above referred to was an unusually good Christian woman, while cousin Charles was rather wild and dissipated.

My maiden name was Hoover and Mrs. Blake has never had any opportunity to find out anything about my family.

I distinctly heard a voice conversing with another voice or at least the two voices were talking at the same time and at the same instant that Mrs. Blake was talking to me.

JENNIE HOOVER ENGLISH.

In two years' careful observation of this case I have heard of four incidents where the sitter was quite positive that the voices were produced at the same time Mrs. Blake was carrying on a conversation with the sitter or some one else in the room. In one instance it seemed to me that a voice spoke while Mrs. Blake was singing and the person who was sitting immediately to the right of Mrs. Blake at the time declares that this took place.

Several months ago at a night sitting I felt almost certain that a voice spoke some four or five feet distant from Mrs. Blake while she was conversing with some one else at the table.

At a sitting last night, September 20, 1906, it seemed to several of us present, including Prof. Hyslop, that two voices were produced simultaneously and it is quite sure that neither one of these voices was produced by any of the sitters. A few minutes later while Mrs. Blake was in earnest conversation with Mrs. English, a voice spoke to my wife, who was at the other end of the table from Mrs. Blake, and continued to talk in an inaudible child's lisp, but owing to the fact that Mrs. Blake and Mrs. English were both talking it was impossible for my wife, Mr. English or myself, who sat at the end of the table, to understand what was said. I remarked that some one was trying to talk at our end of the table and for everybody to keep quiet, but Mrs. Blake and Mrs. English did not heed my request but kept on talking and the voice at our end of the table kept attempting to make us understand something. I remarked the second time that some one was talking at our end of the table and I said, "Can't you people keep quiet a minute?" Whereupon Mrs. Blake and Mrs. English discontinued their conversation and the voice at our end of the table still attempted to convey some message to

us but was so weak that we could not understand the words. This is the first time since I have been attending Mrs. Blake's sittings that I have been reasonably sure that I heard a voice at the same time Mrs. Blake was conversing.

April 30, 1907. Medium, Mrs. Blake. Present, Mrs. S., Mrs. Guthrie and myself.

Mrs. S. took the trumpet and was greeted by a voice calling her by a short name but it was so indistinct we could not make out what was intended.

(To whom are you talking?)

To one of Andy's daughters.

(Which one of Andy's daughters?)

The first born. [Mrs. S.'s father's name was Andy and she was the oldest of his children. Another voice now greeted Mrs. S.:—]

(Who are you?)

I am grandma S. Your husband's mother.

(What is my husband's name?)

Arnold S. [Correct.]

(Where is he to-day and what is he doing?)

He is now in Cincinnati in Dr. O.'s office for treatment.

(What is the matter with him?)

[The answer came indistinct but stated that there was a growth on his body. Mrs. S. prompted and said:]

(On his hand?)

No.

(On his shoulder?)

No.

[Then the answer came sufficiently distinct for all in the room to understand and said:]

He has a growth on an artery in his neck.

(Should this growth be operated on?)

No, no, do not operate on it. He will live longer without the operation.

[Mr. S. was in Cincinnati for the purpose of seeing Dr. O. as above stated and has a growth on the carotid artery in his neck.]

Another voice greets Mrs. S. and states that she is Mrs.

S.'s great-grandmother H. and after a few commonplace remarks in response to commonplace questions the following conversation took place:

(How is my mother's health?)

Quite good.

(How is my father's health?)

Not very good. He is suffering with Bright's disease.

(How is my grandmother's health?)

It is very bad and she will be with you on earth a very short time.

(What is the matter with my grandmother?)

She has a cancer in her left breast.

(Is she receiving proper medical attention?)

Yes, nothing can be done for her except to make her comfortable. You should have your mother go to see her at once or it will be too late.

[Mrs. S.'s grandmother above referred to is suffering with a cancer of the breast but Mrs. S. does not know which side is affected. Mrs. S.'s mother is in good health but the father has been complaining with rheumatism, etc., for some time. However, if he has Bright's disease none of the family know anything about it.]

[Another voice claiming to be that of grandpa S. spoke.]

(Where did you die?)

In the old country. Switzerland.

(Where did you reside in this country?)

Near Oakland, Maryland. [Correct.]

(Why did you go away from home and leave your people to go among strangers?)

I went away to drown my trouble and worries. Tell my son, Arnold, I want to talk with him.

Grandpa S., after losing his wife, became a changed man in disposition and was inconsolable and left all of his relatives and was never heard of any more. It is not known whether he died in this country or in the old country above referred to. In the conversation he attempted to give the name of the town in Switzerland where he died but we were not able to understand it.

Much conversation of a general character took place between Mrs. S. and her several deceased relatives but practically all of it was commonplace and non-evidential, with the exception of that herein recorded.

Mrs. S.'s identity was positively not known to Mrs. Blake and in conversation with Mrs. Blake no "fishing" was done and no leading questions were asked.

L. GUTHRIE.

June 15, 1908. Time, 10.30 A. M. Medium, Mrs. E. Blake. Present, my wife and myself.

Immediately before leaving the West Virginia Asylum I conversed with General Boggs, Private Secretary to Governor D., by long distance 'phone, who informed me that Governor D. was going through Huntington on the 1.25 P. M. train and requested me to meet the aforesaid train for the purpose of seeing the Governor.

After a few preliminary remarks with Mrs. Blake a voice addressed me claiming to be Lutie D——, the deceased wife of Governor D. and said, "Governor D. is in a very critical condition and I want you to tell him for me that he must pray more and prepare himself for the other world and by praying and constant effort he will be able to be in the same sphere with myself when he comes over."

(Mrs. D., when am I going to see the Governor?)

In two or three days.

(Am I not going to see him to-day?)

No, you will not see him to-day.

Another voice purporting to be that of my grandfather G. speaks and after some commonplace remarks I asked, "Grandpa, can you tell me what is the matter with aunt Salina?"

"Yes, your aunt Salina is in a very critical condition, will live only a short time and if you should ask her what is the matter she would say ulceration of the stomach but she has cancer of the stomach." Mrs. Blake does not know who aunt Salina is or where she lives or anything about her.

In this connection I will state that aunt Salina died five days after this and when I attended the funeral at Gallipolis, Ohio, I asked her daughter what aunt Salina seemed to think her trouble was and she told me that she invariably referred to her trouble as being sores in her stomach and never referred to it as a cancer. This was entirely unknown to me although I was aware of the fact that she had a cancer of the stomach but am positively certain that Mrs. Blake knew nothing of any of these facts.

Another voice addressed me claiming to be that of my father and after some conversation which was not particularly evidential, said: "Lew, I told you twelve months ago that your mother was in a very critical condition. You now realize that what I then told you was correct. She will not live very long. The operation which you had performed was only of temporary benefit and do not operate on her any more, as nothing will do her any good."

In this connection I wish to state that a year ago my mother's health was apparently better than it had been for several years and we had no reason to have any apprehension as to her condition but the voice purporting to be my father's told me then that her condition was deceptive and that her health was very bad. About ten months ago she began to show symptoms of a malignant growth which has steadily progressed until now she is practically bedfast all the time. The above referred to operation was performed with a view to temporary relief and it is possible that Mrs. Blake knew something of the particulars. However, Mrs. Blake had no normal means of knowing more of my mother's condition twelve months ago than I knew myself and it is quite evident that the malignant growth had developed a year ago but had not sufficiently advanced to produce symptoms.

I hurried through my sitting with Mrs. Blake in order to go back to the West Virginia Asylum, eat my dinner and meet the 1.25 train. As I drove up to the front porch of the Asylum I was informed that Governor Boggs had tried to get me by long distance 'phone twice during my absence and on the second unsuccessful effort he told the bookkeeper to leave word for me that the Governor was not in condition to

travel and consequently would not be on the 1.25 train, but would probably be able to take the trip in two or three days. This confirmed the above information. However, on the 17th the Governor was able to make the trip and I accompanied him as far as Cincinnati.

On October 1, 1908, Dr. A. E. Craig, who had been treated in this Institution for morphine and whiskey habit and had recovered and was serving in the Institution as a medical interne, was on his death bed realizing full well that he only had a few hours to live.

Craig was an old bachelor, highstrung and rather irritable in his disposition; had a very characteristic way of expressing himself, was a physician and was practical but rather an obscure character and very few people outside of the Institution knew him.

On October 1, 1908, I visited his room to see if there was anything additional that I could do for him, and the following conversation took place between us:—

(Craig, is there anything that I can do for you?)

Yes, I would like to have some lemonade. I have about finished my career and know that I am at the end of my string.

(How do you feel in regard to religious matters?)

I was formerly a Presbyterian but have taken very little interest in the church of late years.

(What do you think about spiritualism?)

Lew English has talked to me about this and it may be that there is something in it. I would like to see Mrs. Blake.

(If after you have passed over the Great Divide you find that there is anything in spiritualism will you promise me that you will come back and communicate with me through Mrs. Blake?)

Yes, I will try. I will do the best I can.

After a few other remarks to me I turned to the door to leave him. He called after me and said, "Don't forget the lemonade." I did not see him any more as he died the following morning.

All of this conversation I kept strictly to myself and ten days afterwards visited Mrs. Blake for the purpose of ascertaining if he was able to keep his promise to me. It was a dark circle and Lew English and his wife, Mrs. Guthrie and myself were present in addition to Mr. and Mrs. Blake.

Late in the sitting a weak, mumbling voice tried repeatedly to attract attention and as there seemed to be some of the characteristic tones of voice that had belonged to my friend, the doctor, I replied to him by saying:

(Who is it?)

Wm. Edward. [Repeated two or three times.]

(Did I know you?)

Yes, you doctored me.

(Where did you live?)

In the country above Point Pleasant on the river.

(How long since you lived there?)

Ten or twelve years, [but answer indistinct.]

(Are you giving me your correct name?)

No.

(Please do so.)

C-r-a.

(What did you do while on earth?)

I practised.

(Where did you practise?)

Right there — — [Answer indistinct.]

(What was the last thing you asked me to do for you?)

To get me some lemonade.

(What was the cause of your death?)

Consumption. Both of my lungs were gone. I am glad to talk with you to-night. I knew you would come but I am very weak and cannot get conditions to tell you all — wait — I am glad you understand.

(Did we have any conversation the day before you died?)

Yes, I told you I was about gone. I am glad you understand.

(What else did we talk about?)

We talked about religion and spiritualism and I promised you I would come back and communicate with you if possible.

(Did you leave anything you wanted your people to have?)

Yes, I want my brother, Edward, to have it.

(Have what?)

The proposition. It is sealed.

(Where is it?)

It was in the office. You have it now.

(Where?)

In your left hand near your left side. [Correct.]

(What is in the proposition?)

I told them that I wanted Edward and aunt Mary to have the property.

(Where was the proposition found?)

In the corner with my things.

Lew, Lew, [addressing Mr. English] I thank you for talking to me about this. It put me to thinking. I am happy.

(Did you leave anything else for your people that they did not get?)

Yes, in the office at No. 1. [Ward No. 1. but answer indistinct.]

(What did you leave?)

My box of tools and a watch.

In explanation will state that Dr. Craig has a brother, Edward, in Charleston, W. Va., and he also has an aunt Mary. The proposition referred to was probably a sealed letter found in the corner of his bureau drawer and addressed to his mother. This letter had been delivered to me by Mr. English and had been kept under lock and key until my experiments in the case were considered finished. Dr. Craig had a small box of carpenter's tools which he valued very highly and was very particular that no one borrowed them. These tools were found after this sitting in what was known as the office at No. 1 Building. Dr. Craig was born and raised in the country on the river ten or twelve miles from Point Pleasant. In addition to the box of tools referred to he had a watch at the time of his death. His death was caused by pulmonary tuberculosis.

In about two weeks after this sitting I visited Mrs. Blake and had another conversation with the voice that purported

to be my departed friend but I was unable to get any additional information as to the contents of the letter or proposition.

Subsequently Mrs. Guthrie and Mr. English visited Mrs. Blake for the purpose of finding out the contents of the letter and practically the same information was given as in the first sitting.

Upon opening the letter there was found no reference to Aunt Mary or to any property. The brother's name was mentioned but not in connection with any property. The question naturally arose in my mind "Was the above information furnished me from telepathy and spirits had no part in it, or was it my departed friend communicating with me and unable to remember the contents of the letter?" Of course it was possible that there was some other document he left which we did not find.

THIS IS TO CERTIFY that we, the undersigned, were present and heard the voice purporting to be that of Dr. A. E. Craig in conversation with Dr. L. V. Guthrie at a séance with Mrs. Blake at her home on, or about, October 10, 1908, and we corroborate the statement made by Dr. Guthrie which is hereto attached.

We further certify that on the 1st day of December, 1908, we visited Mrs. Blake for the purpose of endeavoring to gain additional information on this subject and that the following conversation took place between the voice purporting to be that of Dr. A. E. Craig and ourselves:—

Lew, Lew. [Mr. English.]

(Well?)

You found the tools where I told you?

(Yes. Doc, you didn't have any property, did you?)

No, very little, but — want them to have it.

(You didn't have any aunt Mary, did you, Doc?)

Yes, aunt Mary Alexander.

L. S. ENGLISH,

MRS. L. S. ENGLISH,

MRS. L. V. GUTHRIE.

Personally appeared before me the undersigned Notary Public, L. S. English, Mrs. L. S. English, and Mrs. L. V. Guthrie, who, being first duly sworn, state that the foregoing statements are true and correct to the best of their knowledge and belief.

J. R. BLOSS,
Notary Public for Cabell Co.,
West Virginia.

Huntington, W. Va.
Dec. 1908.

Inquiries regarding the Craig incident for further information resulted in the following reply.—Editor.

Huntington, W. Va., Dec. 21st, 1908.

My dear Doctor:

Replying to your letter of Dec. 11th relative to a supposed communication with Dr. Craig through Mrs. Blake I will state that:—

1. I have no reason to believe that Mrs. Blake knew anything about his death or anything of his personal affairs; in fact, had I thought that she did I would not have taken the trouble to record the case. I do not suppose that Dr. Craig ever heard of Mrs. Blake before he came to the Institution and I know that he had never had a sitting with her.

2. Dr. Craig was not well known in this community outside of the patients and employees of the Institution. He did not mix with people to any extent, but on the other hand to some extent was rather a recluse.

3. Point Pleasant is about 45 miles from Huntington and Dr. Craig was born and raised on a farm about 12 miles up the Kanawha River above Point Pleasant.

4. I do not think that Mrs. Blake knew that we had such a patient at the Asylum.

5. Up to the time of my sitting with Dr. Craig [as communicator] none of us present knew that he had an Aunt Mary.

6. I have been personally acquainted with his brother Ed. for two or three years.

7. Outside of a watch, some tools, and a few surgical instruments I do not think that he had any property.

Dr. Craig was employed about the Asylum in looking after flowers and shrubbery on the grounds, and acted in the capacity of a medical interne and trained nurse in a few special cases. He seldom left the institution for any purpose and as above stated did not associate with other people to any extent.

I feel certain that Mrs. Blake knew nothing whatever of his affairs, and I know that she knew nothing of the conversation which took place between Dr. Craig and myself a few hours before his death.

With the exception of the Aunt Mary part of it I would be inclined to attribute the whole affair to telepathy between living minds. However, the characteristicness of the voice and the manner of wording sentences was a strong indication to me that it was either Dr. Craig's spirit or that Mrs. Blake was able to read my mind in such detail that she could reproduce his characteristic way of speaking and pronouncing words but perhaps I had better leave these theories to greater minds. With kindest regards, I remain

Yours very truly,
L. V. Guthrie.

The following letter is from Dr. Craig's brother in reply to inquiries from Dr. Guthrie.—Editor.

Charleston, W. Va., Dec. 16th, 1908.

Dr. L. V. Guthrie,

Dear Sir:

Your favor of the 15th inst. received. I do not know whether my brother had any property or any interest in any property of any kind. He had an Aunt Mary Jane on my father's side of the house, who married Robert Alexander, a merchant, who did business in Gallipolis, Ohio, Point Pleasant, Beech Hill, and Buffalo, W. Va.

I received the letter you mailed me some days ago addressed to my mother and handed it to my sister, as my mother is sick and hardly able to stand the contents of such a letter, which was

about as follows: It recounted his failures and follies, discussed his then present condition of health and possibility of death, but still expressed a hope that he would get well and be able to do considerable more work. This letter was written August the 8th, when you were writing to me to come to see him and so much disturbed about his condition. I was there August the 13th, and this letter did not refer to any property that belonged to him, containing only such information as a man in his condition would write to his mother.

He boarded with his Aunt Mary in his younger days and went to school. She was particularly fond of him, and while your letter is an enigma to me, I conclude that in the delirium of his last illness he must have talked about his Aunt Mary, etc. I would like to hear farther from you on the subject at any time and will give you any additional information I can,

Yours very truly,

Edward M. Craig.

.

October 22, 1908.

Night before last (October 20, 1906), between 12 and 2 o'clock A. M., I distinctly saw a shadow of a man on the window near the dresser in my bedroom and it remained there for some fifteen or twenty minutes during which time I made close observation to ascertain if possible its cause. I got out of bed and changed my position in the room but the shadow still remained on the window and Elizabeth, my five-year-old child, who was sleeping with me, awoke out of a sound sleep, raised up in bed and said, "Mama, what is that?" looking directly at the shadow. I assured her it was nothing but a shadow and she went back to sleep.

Last night I attended a night séance with Mrs. Blake and when a voice purporting to be that of my father-in-law, F. A. Guthrie, was talking, I asked him why he did not make himself seen or heard by some of us when away from Mrs. Blake. He replied that he had done so on several occasions.

(When was it?)

You saw my shadow on the window near the dresser in your bedroom last night.

(Who else saw it?)

Elizabeth.

(Why is it that you show yourself to me instead of to your son, Lew?)

You have more power to see than he has.

This shadow I had seen on the window had not been discussed or told to any one except my husband, and therefore Mrs. Blake had no opportunity to be in possession of these facts. Other voices talked to us last night but the most of the information was of a general character. All voices were distinct and sufficiently loud to be heard by every one in the room.

MRS. L. V. GUTHRIE.

[Not dated.]

Mrs. M. E. Wass' experience with Mrs. Blake. Sitting took place at the West Virginia Asylum at Huntington.

Mrs. Wass was an entire stranger to Mrs. Blake and Mrs. Blake had no opportunity of knowing anything of the details or history of Mrs. Wass' family affairs.

The trumpet was placed to her ear and a voice said, "Mother, mother."

(Who are you talking to?)

I am talking to my mother. I am your son. I am happy and I want you to pray and be happy too. What can I do to make you know that I am happy? I am happy and I want you to know it.

(Can you tell me some little thing that happened in our home when we were together?)

Yes, lots of them.

Then he proceeded to tell something but could not be understood owing to indistinctness of the voice. "It has been a long time since I talked to you, ma, hasn't it?" "Yes,

eleven years." He said, "No, Ma, twelve years," [which was afterwards found to be correct]. He then said "Now, mother, you know this, you haven't forgotten this. You know the time pa whipped me about the wagon." "No, I haven't forgotten that." [The boy's father gave him a severe whipping about something in connection with a wagon.]

(Where did we live when your little sister, Fannie, died?)

In the bottom, ma. You thought I had forgotten that, didn't you? We afterwards moved up on the hill. [Correct.]

I did not know it had been so long ago. I thought you had forgotten. I know one of your aunts here.

(Do I know her?)

No, you never saw her. [Mrs. Wass neglected to ask who the aunt was.]

At this instant while the voice was plainly talking Mrs. Blake addressed a question to Mrs. Wass. Mrs. Wass is positive of this and says that no power on earth could ever make her think anything else but that the two voices, Mrs. Blake's and the one in the trumpet, were in use at the identical moment.

About this time another voice spoke and Mrs. Wass' son said "Do you want to speak to aunt Fannie?" "Yes." Then she heard a voice, soft and sweet, say, "Mammy, mammy." Mrs. Wass asked who she was speaking to and the voice said, "My mammy, I am your daughter Fannie." [This child always called Mrs. Wass "Mammy."]

(How old were you when you passed over?)

One year, six months and twelve days. [Correct.]

[About that time Mrs. Wass' husband's mother came and said:—]

How do you do, Ellen? [Which was Mrs. Wass' first name. Mrs. Wass said:]

(I am all right. How are you?)

[The voice said:] I am happy, praise the Lord. What can I do to make you know me?

(I don't know, grandma, but can't you think of some little thing that happened when we were in our home?)

Yes, lots of them. Don't you remember those pillow slips I gave you in remembrance of me?

(Yes, I shall never forget them.)

[Thirty-six years ago she had given Mrs. Wass a pair of pillow slips to be remembered by.]

Following this conversation Mrs. Wass' brother and father spoke to her but did not give any definite information.

I hereby certify that the above statement is true and correct.

MRS. M. E. WASS.

Huntington, W. Va., Jan. 8, 1909.

Sitting with Mrs. Blake by appointment at her home at 2.00 P. M. Present, Mrs. B., her husband and myself.

Explanation.

On December 29th my mother had died and I was anxious to see if there would be any information from her of an evidential character through Mrs. Blake, and as my mother had left a sealed letter addressed to me the contents of which I knew nothing of, it afforded me a favorable opportunity to make a test. This letter had been kept securely locked in a burglar-proof safe until such time as I could have an opportunity of interviewing Mrs. B.

[Voice in trumpet:—]

Howdy do, Lew. I am so glad you came.

(L. G.: Who is it?)

Your father. Your mother is here and is all right.

(I am glad she is all right. Can she talk to me?)

I am here. This is your mother. I am glad to be free from pain and I am happy. You are all right and the propositions you have in hand will be all right and be successful.

[I was assisting in the consolidation of two banks and was also getting ready to invest some money in a new enterprise.]

(How about the C. stock?)

It will be all right and will make money after a while.

(Am I safe in investing more money in it?)

Yes, it will come out all right.

(About one hour before you died I asked you an important question. Were you conscious?)

Yes, perfectly, but was too weak to talk.

(Did you suffer any pain during the last few hours of your life?)

No, not at all.

(I asked you a question about one hour before you died and again in a few moments and I am not sure that you answered it. Did you, and if so, how?)

Yes, I answered it by nodding my head, meaning yes.

(Can you tell me what was the question?)

You asked me if I saw any of my people or relatives while in that condition.

(No, that was not what I asked you. Think again.)

* * * [The voice mumbled something but I could not understand and after repeated questioning on this subject I gave it up.]

[Voice.] I want to talk to Kathleen and also to Lynn. [My daughter and wife.] Watch over Kathleen and make a good girl of her.

[L. V. G.] (I think she is a pretty good girl without any of my assistance.)

Yes, but I want her to be an extra fine and good girl. You know she is my favorite of the children. [Heavy bass voice here breaks in and says:]

Yes, Lew, you know she was my favorite, too.

(Mother, you left me a letter marked private. Can you tell me anything of its contents?)

Yes, I wrote you that letter while on my bed.

(Can you give me the date you wrote it?)

Yes, [Followed by mumbling sentences that I could not understand.]

(Did you write it before I left for Florida or after I returned?)

* * * [Mumbling conversation still continued and I could only make out the sentence "Nov. 27."]

The explanation to this date would probably be that I received a letter from her while in Florida dated November 27th, but this was not the letter in question.

(What did you write about? Can you remember?)

I wrote to you about what I wanted done with my property. I wanted Kathleen to have my bank account, \$400.00 odd dollars, but I want Elizabeth to have some too. I want you to do what I have told you in the letter.

(Anything else in the letter?)

Yes, sell the residence property in Point Pleasant as you will never move back there and you [might] just as well sell it. You will never live in Point Pleasant but you will be with me before long and you must be prepared like I was.

(When you died where did your spirit go?)

It stayed with my body until the body was put away and then my spirit took its flight.

When I left Mrs. Blake I was not particularly impressed with my sitting mainly on account of the fact that I was not able to get a definite answer to the question I had asked my mother on her death bed. Also did not believe that I had secured a single sentence that was in the sealed letter which I had in my pocket. After leaving the house and going down the river bank crossing the river to the West Virginia side I wrote on the back of the letter that portion of what the voice had said the letter contained. Then I opened it and found that the first sentence at the head of the letter was exactly as the voice had told me, "I am writing you this letter while on the bed." Following this the letter read "I want Kathleen to have my bank account and I want Elizabeth to have the \$20.00 gold piece you gave me for Xmas." Then followed other instructions that she wished carried out, and it is possible that the portion of the letter not perfectly understood by me as given by the voice would have been the same as the contents of the letter.

Returning to my office I told my wife that I had not been able to get an answer to my important question asked my

mother shortly before death, whereupon my wife told me that at one time she was in the room alone with my mother and that she had asked my mother if in her semi-conscious condition she could see or recognize any of her deceased relatives. This was entirely unknown to me and it is possible that my mother in her exhausted condition may have gotten confused between my wife's question and the question I had asked.

(Signed) L. V. GUTHRIE.

The following is an important record made by Dr. Guthrie as it represents an interesting mistake. A lady had an excellent sitting with Mrs. Blake and four days later her brother went to see the medium and the communications were confused and a striking error occurred.—Editor.

Huntington, W. Va., Aug. 9th, 1906.

My dear Professor:

I have received your letter of August 5th and am glad to state that Mrs. Blake's general condition is still improving and she is limiting, to a considerable extent, the number of people to whom she gives sittings. I witnessed a peculiar freak in her case which I wish to report to you. I will make it as brief as possible.

A friend of mine, by the name of Tol, Stribling, who is the brother of the Miss Stribling you met while here and resides in a neighboring town, called on Mrs. Blake with me last year. The sitting was one of the two failures which I have seen since I have known Mrs. Blake. At that time he was unable to get anything except a few muffled sounds, and very little information, practically all of which was incorrect. Recently Miss Kate Stribling, the sister went with me to Mrs. Blake's and conversed freely with her father and mother, *both of whom have been dead many years*. Also talked with two sisters, who had died in infancy, about forty years ago, and conversed with other friends and relatives "who had passed over," and all the information she received was correct and distinct. Four days after this the brother Tol. went with me to see Mrs. Blake. A voice claiming

to be that of his mother called him "Tollie," her baby boy. This was correct, but went on to state, as he understood it, that she wanted to talk to his father. He asked where his father was and the voice replied, he is at your home in Point Pleasant. A few minutes afterward another voice, much louder, spoke and claimed to be his grandfather Stribling. Question, "Grandpa, what did you do here on earth?" Answer, "I was a preacher." Question, "Please say that a little more distinctly." Answer, "I was a minister of the gospel. Can you understand that?" The voice then proceeded to state that the sitter was his favorite of all his grandchildren, etc., when the truth of the matter was that this grandfather had died before Tol. was born and had never been a minister, but was an attorney-at-law, and the strange part to me is that the father in spiritual form should give the daughter accurate information four days previous and then the mother should make a mistake in saying she wanted to talk to the father, that he was at the sitter's home in Point Pleasant. Did the "wires get crossed?"

Sincerely yours,

L. V. GUTHRIE.

Inquiry developed the following facts. The sitter bore a strong resemblance to his father and tho he denied that he had been his father's favorite son, saying that his father "showed no favoritism between his children", Dr. Guthrie thinks that this judgment was due to the man's modesty. His paternal grandfather was an attorney-at-law; his maternal grandfather a civil engineer. His father had lived all his life at Point Pleasant, and his mother, from the date of her marriage in 1864 until her death. His paternal grandfather had also lived at the same place from early manhood until his death in 1854. His maternal grandfather was there only on visits. The sister was living there at the time of the sittings. No important relative had been a clergyman during four generations and none that Mr. Stribling knew of at any time.

It is apparent, therefore, that we cannot explain the confusion by any probable mistake.

Medium, Mrs. Blake. July, 1910. This visit was for the purpose of prescribing for the Medium, who was sick. After finishing my examination, etc., Mrs. Blake suggested that more than likely some of my departed people wanted to talk to me. She took the trumpet and, placing one end against her own ear and the other end to my ear, a voice greeted me very distinctly, purporting to be that of my father. A commonplace conversation took place and I remarked that I had just returned from inspecting the tract of coal and timber land which my father had owned at the time of his death. Voice, "Yes I knew all about your visit, I was with you." Question, "I walked up to the top of the highest peak on your property and what did I do while there that was out of the ordinary?" Answer, "You sat down and engraved my letters on the earth."

Explanation. After spending two or three days on this property prospecting for coal I concluded to climb to the top of the highest knob on the property. I made the trip alone, and feel sure that there was no one within two or three miles of me while there. I was quite fatigued when I reached the top and sat down on the ground which was covered with an even layer of moss and had the appearance of a green carpet. While resting in this position, my thoughts centered on my father, and almost automatically I took my fingers and picked out little pieces of moss forming the letters "F. A. G." his initials. I did not tell any one what I had done while on the mountain top, and, of course, Mrs. Blake had no possible normal means of knowing anything about it.

L. V. GUTHRIE.

Medium, Mrs. Blake. Present C. P. Snow of Washington, D. C., Mr. Blake and myself. Time 8 P. M. some time in June.

In this record I am leaving out all information directed to Mr. Snow, and all that was intended for myself with the exception of the one subject as given below. This was a dark circle and a trumpet not used. The voice was very distinct. Mrs. Blake was suffering with a severe cold, was

very hoarse and coughed a great deal during the evening. Mr. Snow and myself did not take part in any of the singing, but Mr. Blake sitting at the extreme right end of the table sang several religious songs in company with a voice which apparently came from two or three feet back of Mrs. Blake who was at the left end of the table. This voice was a deep rich bass, and I do not see how it is possible for Mrs. Blake to have produced it, and am positively certain that there was no one else in the room except the four of us above mentioned.

Voice addressed me purporting to be my father, and after several commonplace sentences I said "Pa, did I do anything out of the ordinary just before going to bed last night?" Answer, "Yes you did." Question, "What was it?" Answer, "You stood and looked at my picture a long time before you went up-stairs. •

Explanation. This was correct. I had just received a new portrait of my father and after my family had gone up-stairs to bed, I looked at the new picture and compared it with an old portrait which was hanging over my writing desk, and endeavored to make up my mind which I liked the best. I started up to bed after turning off the lights, and came back, turning on the light, and again compared the two pictures. No one knew that I had done this, not even any member of my own family.

L. V. GUTHRIE.

II.

THE HISTORY OF A STRANGE CASE.

A Study in Occultism.

By David P. Abbott.

I.

Is spiritualism all deception and illusion? Is there no grain of truth to be found under the great mass of fraud and trickery with which a vast army of charlatans have disgraced it? Are the efforts of the Society for Psychical Research to prove fruitless? When all of the fraud and deception is cleared away, will nothing remain? These questions I have been asked time and again. What will the answer be?

Do no whisperings of hope from the great beyond ever echo down the infinite corridors of darkness? Will the pale vanished faces of our loved ones, that haunt the shadowy mists of memory, ever again stand before us in the bright sunlight of day? Will we ever again hear the dear voices that have long been stilled? Must we, with tottering steps supported only by blind faith, go down the hillside of life into the infinite darkness of the eternal valley? Is there no turning aside—no escape? Must we face the inevitable annihilation of the unity of self? When science lifts her torch and peers into the surrounding darkness, is there no gleam of hope to be seen? Will a new dawn ever break, with its countless songs of gladness bursting from the throats of the twittering love-birds of joy? Oh, beautiful Nature, how thy children adore thee! Oh, infinite Power, that animates and directs the great All, why this insatiable longing for immortality in the hearts of thy children!

I have been asked again and again, if, in all of my investigations, I have found nothing that I could not explain: if all has been perfectly simple and commonplace as soon as I witnessed it: if all of the mystery and romance disappear upon investigation. I have finally removed certain difficulties to publication, and shall now give to the public an account of the most remarkable case

that it has ever been my fortune to investigate. Among all the cases of my investigation, it stands unique and alone, entirely in a class by itself; still to a certain extent shrouded in mystery, with some features which I have not yet thoroughly explained satisfactorily to myself. The memory of this remarkable experience, and the weird and dramatic effect of what on the surface appeared to be the voices of the dead talking to me and exhibiting an intimate knowledge of my family history, will remain with me through life.

II.

On March 7, 1906, the carrier left at my door a letter that was destined to disturb my peace of mind, and to furnish me much material for thought for some time to come. Shortly before this I had published in *The Open Court* an article entitled, "Some Mediumistic Phenomena." I had vaguely wondered if this would not indirectly bring to my notice some accounts of strange phenomena from remote places in the world. Such was this missive.

This letter was written by a gentleman in New Haven, Connecticut; and in it he described a strange case that he had witnessed in a remote village one year before. The writer, Mr. E. A. Parsons, was unknown to me; but he introduced himself as a magician. He stated that having read my article and noted my knowledge of trickery, he desired to lay this case before me, in the hope that I might be able to explain it. I here quote from his letters:

"I will describe an experience which I had with an elderly lady in a little town in Ohio last year. She uses two tin horns or trumpets, each fourteen inches long, and two and one-half inches in diameter at the large ends, tapering to one inch at the smaller ends. The large end or bell of one horn is so made as to slip tightly into the large end of the other. On the smaller or outer ends of this double trumpet are soldered saucer-shaped pieces large enough to cover a person's ear. The trumpet is empty and can be examined by any one.

"Her *very marvelous power* is this: The sitter takes one end of this trumpet and places it to his ear, while the lady does the same with the other end, placing it to her ear. At once the sitter

plainly hears whispers in the trumpet. These purport to be the voices of the spirits of his dead friends and relatives. They reply to any questions which he speaks out loud. During this time the lady's mouth and lips are tightly closed, and she makes no motions of the throat or lips. She will, instead of holding the trumpet to her ear, hold her palm against it; or allow him to place one end of it against her back. She will, if preferred, permit two spectators to each hold an end, she merely touching the center with her fingers. In either event one hears the whispering just the same. Now this is done in broad daylight, anywhere, even out of doors. I investigated this phenomenon seven hours altogether, giving it every possible test, but could obtain no clue to it. I found that it was not ventriloquism, as the voices were really in the trumpet; besides, ventriloquists can not speak in whispers. I proved beyond question (as have many others) that the voices were really in the trumpet.

"The information which I received from the whispers was correct in every case. I had never seen the lady before, nor had I been in Ohio previously. Now the production of intelligent language inside this trumpet in daylight, three or four feet away from the medium, I regard as more wonderful than anything I have ever known. I now have the trumpet, having purchased it. Can you tell me how the whispered words were produced?"

In a subsequent letter he said: "The description I gave you was not overdrawn in any way. The lady is the wife of an humble farmer and resides in an obscure country village. She has resided there all of her life and has reared a large family of children. She has never been over twenty miles from her home and has but little education. She is, however, very intelligent. She gave her sittings for a long time free of charge, and later began charging ten cents. She now charges one dollar, but does not insist on anything.

"She can use a glass lamp chimney or any closed receptacle in place of the trumpet; and I have heard the voices just as plainly coming out of the sound hole of a guitar that lay upon the table. The guitar has also played in my presence, independently, but faintly. There was no music box in it, as is generally the case. She has also caused music to sound in the trumpet, and raps to sound on the outside of it.

"Three of my most intimate friends have seen her several times. Two of them were with me at my investigations. I have known of this lady for six years; and finally, having heard so much about her, I journeyed six hundred miles to see her in January, 1905. The lady was at many times talking with persons in the room at the same time that I was listening to the voices. I noted this with great care. Sometimes two different voices would whisper at the same time, as if one were trying to get ahead of the other.

"Of course we know how mediums usually gather information, but this lady had no means of knowing anything about me; and yet the voices told me, correctly, many things of my own private life. Among those who talked with me were my mother, my daughter (dead twenty-two years), and my grandfather. My daughter told me where I lived, what kind of a house I lived in, what her living brother was doing, where she was buried, etc. An old music teacher of mine, of whom I had not thought for ten years, announced himself and said he would like to play for me. Then I actually heard faint but distinct sounds of piano-playing in the trumpet, and my friends in the room also heard it. The sounds were like they would be if one were listening to a piano over a telephone. My father and my father-in-law spoke to me; as did also an uncle of whom I had no knowledge, but whose existence I afterwards verified. My mother gave her own name completely, but failed to give my middle name. She gave it as 'Albert,' when in reality it is 'Augustus.'

"At one time I heard an open voice in the trumpet for a moment. I also listened at her mouth and throat when voices were speaking, but could detect no sounds. I found the positions of the voices in the trumpet would vary, sounding at one time nearer to one end, and at another nearer to the other end. I had noticed the varying strength of the voices, and the lady told me of this change of position. I verified it by listening outside the trumpet when others held it, and found the voices to vary one foot and a half in location. *I was particularly impressed with the openness of the lady, and with her perfect willingness for me to test her powers in any manner that I desired. She afforded me every opportunity to make such tests, giving me seven or eight hours of her time.* I suppose this thing to be a trick; but with over forty

years' study of magic, and with the acquaintance of all the great magicians, I was entirely unable even to surmise how it could be done. It is either a trick or it is the work of His Satanic Majesty.

"Now I believe I have discovered a medium as good as Home, and I hesitate about making public her name and address. You understand, any medium possessing this secret would think his fortune made. I am no medium, but I certainly want the secret. If this prove to be a trick, I do not want its secret given to the world, but desire to keep it for private use. If you see fit to sign a contract binding yourself to respect this desire, and not to reveal the secret of the performance without my consent, I will be pleased to furnish you the name and address of the lady. I shall expect you to give me the fullest results of any investigations which you may make."

On receipt of this letter I immediately signed and returned the required agreement to Mr. Parsons. I received in return the coveted information. Being now at liberty to reveal all of the details, I shall state that the lady is Mrs. Elizabeth Blake, of Bradrick, Ohio. This is a little village of few houses, on the banks of the Ohio, just across the river, north from Huntington, West Virginia. The place is reached from Huntington, most directly, by a row-boat ferry.

After receiving this information, I decided to try to learn from other sources if the case were really as described by Mr. Parsons. About this time I learned that the latter gentleman is well known in the world of magic under the *nom de plume* of "Henry Hardin," and that he is a dealer in magician's secrets. Had I received this account from other sources, I should have given it but little credence, inasmuch as I have investigated so many other cases, and have invariably found nothing but trickery. But here was a strange report from a man versed in the arts of trickery; an expert himself, and one not easily deceived. Surely, this, at least, warranted investigation.

I had always been very skeptical, never believing in spirit communion, telepathy, clairvoyance, or anything of the kind; and as to physical phenomena, I had found everything very commonplace and devoid of mystery when I had an opportunity to see it myself. I could not help wondering and pondering; and asking myself if, after all, it were possible for a being to

exist on this earth with any powers out of the ordinary; or with any faculty not common to the rest of the race. Decidedly, I could not believe such a thing possible, and yet, how could an expert magician be deceived with such a thing? I felt greatly puzzled; and although I had no faith in spirit communion, decided to investigate further.

I wrote a letter to the professor of science in the schools at Huntington, telling him that I knew of a strange case of psychic phenomena in his vicinity, and proposing to engage him to investigate it for me. I was a member of the Society for Psychical Research and I offered to furnish him with proper credentials, etc. I enclosed a stamped envelope, but he did not even condescend to reply. Next, I wrote directly to Mrs. Blake, and invited her to visit my home. I told her I was a business man of Omaha, and offered to furnish references as to my standing. I also offered to defray all expenses of her journey.

Mrs. Blake did not reply in person; but I received a letter from a gentleman of very high standing, whom I shall call Dr. X—, as he does not desire me to use his name. This gentleman happened to be her physician. He informed me that Mrs. Blake had fallen from her chair at some previous time, rupturing the ligaments of her ankle; that this had resulted in blood poisoning and had left her crippled; that since that time she was compelled to go about on crutches; that inaction frequently resulted in attacks of acute indigestion; and that she was thus in such a state of health as to prevent her making any journey. He thanked me in her name for the invitation.

Now, this gentleman seemed to be accommodating; so I took the liberty of again writing him, asking for a report from him on the powers of his patient; for his own opinion of the case, etc. This he kindly gave me; and this was followed by several letters, going into great detail of what he considered the most important case in the world.

His report corroborated all that Mr. Parsons had written me; but I noticed that he attached greater importance to the information given by the voices, than he did to the phenomenon of the voices themselves. This was just the reverse of the estimate of the case formed by Mr. Parsons, for the latter regarded the phenomenon of the voices as the greater mystery.

Dr. X— stated that at his first sitting he was completely “taken off his feet, so to speak,” and considered spirit communion as proven; but that upon subsequent occasions, he was sorry to state things had occurred to lessen this belief. He related many marvelous incidents of conversation with the voices, and stated that he had taken many friends to the lady under assumed names; *yet he had never failed to hear the voices call these persons by their right names, etc.* He also stated that the information furnished by Mrs. Blake’s voices at times had seemed so marvelous that he had seriously contemplated referring her case to the Society for Psychical Research, in order that he might have an authoritative statement with regard to what her powers really consisted of. I quote a few extracts from many in his letters.

“Twenty-two years ago this summer, my father took me to Virginia for the purpose of entering me in college. I was an only child, had not been away from home a great deal, and was quite young; therefore he accompanied me to Blacksburg, Virginia, introduced me to the president of the school and otherwise assisted me in getting started. It was a military school, and every new-comer was called a ‘rat,’ and this was yelled at him by the older students in chorus until it grated upon his nerves to a considerable extent.

“As my father and myself walked up towards the college buildings over the broad campus, the word ‘rat’ was yelled at us with depressing distinctness. We went across the campus and on beyond to a large grove of virgin forest, where we sat down upon a large log; and here my father gave me some paternal advice. He was going to leave the next morning and I felt very sad and lonely; and it was with great difficulty that I kept back the tears that in spite of myself would now and then trickle down my cheeks. At all of this my father laughed and said that I would be all right in a few days.

“When conversing through Mrs. Blake’s trumpet with the supposed voice of my father, the following conversation with the voice occurred. I had previously written out the questions and I have since added the answers of the voice:

“‘Do you remember the time you took me off to college?’ I asked.

" 'Yes, as distinctly as if it had been yesterday,' the voice replied.

" 'When we walked towards the buildings, what was said to me by some of the students?'

" 'They yelled "Rat" at you.'

" 'Spell that word,' I requested, as I desired no misunderstanding.

" 'R—a—t,' spelled the voice.

" 'Where did we go after leaving the campus and college buildings?' I next asked.

" 'We went to a large grove near the college buildings and sat down upon a hickory log,' responded the voice.

" 'What did I do and say while sitting on this log?'

" 'You cried because I was going to leave you and go home,' answered the voice. All of this was wonderfully accurate, but I do not know whether or not the log was hickory."

In another letter he says: "On one occasion a voice supposed to be my grandfather's talked with me, and I asked it what had caused him to depart this life. Just previous to asking this question the voice had been full and strong; but upon asking it the voice became indistinct, and I concluded that my question had 'put the lady out of business.' To my surprise, in a few minutes my grandfather commenced to talk again; and I reminded him that he had not answered my question. He replied by saying that I knew perfectly well what had caused him to depart this life, and that it was not necessary to ask such unimportant questions.

"I replied by stating that I wanted the question answered, in order that I might be convinced as to his identity; and also to know that he had sufficient consciousness and intelligence to reply. He then stated that the immediate cause of his death was a fracture of the skull.

" 'How did this happen?' I asked.

" 'By falling down a stairway,' answered the voice.

" 'In what town and house did this occur?'

" 'In Gallipolis, Ohio, in my son's home,' again responded the voice. All of this was correct.

"I next asked my grandfather's voice if he remembered what he used to entertain me with when I was a child. He replied

that he did; and that he had made little boats for me, and had floated them in a tub of water. I asked how old I was when this took place, and he replied that I was five years old. This was correct, and had occurred some thirty-four years ago."

Again Dr. X— says, "In addition to her daylight work, Mrs. Blake gives dark séances. At these, the voice of her dead son Abe usually opens the meeting with prayer, and some hymns are sung by all present. During this time, numerous little blue lights flit about the room; the guitar is frequently floated over our heads, etc. After this, voices speak up in various parts of the room and address those present. I attended one of those night meetings recently.

"In addition to others present, I took with me Clara Mathers Bee, who had formerly been my stenographer, but whom I had not seen for five years. She was a total stranger to the others present, and resides at a remote point in the interior of the state. Mrs. Blake does not keep in touch with the whole state of West Virginia, and knew nothing of this lady.

"Mrs. Bee had recently lost a young lady cousin, and was very anxious to communicate with her. She even went so far in her inexperience as to call for this relative on several occasions, giving her name in full. This, however, brought no results, although Mrs. Blake could have made use of the knowledge thus acquired. Finally, during an attempt to communicate with this relative, a child's voice spoke and said, 'I want to talk to my Aunty Clara.' It was some time before any one answered and no one seemed to understand for whom this was intended. Presently Mrs. Bee said, 'Do you want to talk to me?'

"'Yes, you are my Aunty Clara,' the voice replied.

"'What is your name?' asked Mrs. Bee.

"'My name is Stinson Bee,' answered the voice.

"'How long has it been since you died?'

"'Six months.'

"'What caused you to leave this life?'

"'I was burned to death; and I want you to tell my papa that I want to talk to him,' responded the voice.

"In explanation I will state that Stinson Bee, who was a nephew of Mrs. Bee's husband, was burned to death six months before the time of this sitting. Mrs. Blake could not have known

anything of this, as it happened in a remote part of the interior of the state; and as intimate as I am with the family, I did not know of it.

"Just at this point my father's voice broke into the conversation and said, 'How do you do, Clara?'

"'Do you know who this is that you are talking to?' I asked.

"'Yes, it is Clara Bee,' responded the voice.

"'That is correct, but what was her name before she was married?' I asked.

"'Don't you think I know Clara Mathers?' the voice replied."

These are but few of many incidents which Dr. X— has related to me in great seriousness. He is a well educated and highly respected gentleman, of the highest standing in his community. There are reasons why he does not desire his name used, and this is why I omit the name; but it can be had in private. In one letter he informed me that during the daylight sittings, Mrs. Blake first seats herself beside the sitter, each allowing the trumpet to rest with its ends in their adjacent palms. Soon the trumpet begins to grow heavy, and then finally, one end of it seems to attempt to move upward to the ear of the sitter. This means that conditions are right and that a voice desires to speak.

He further stated that close friends of Mrs. Blake who were in a position to know, informed him that of late Mrs. Blake was rapidly losing her powers; and that they were not nearly what they had previously been. He suggested, in case I contemplated an investigation, that I make it as quickly as possible, for he said that her health was such that any sudden attack was liable to terminate her earthly career. He also suggested that I write nothing further to Mrs. Blake, and in no way let her know that I contemplated making such an extended journey to see her; as he had found results much better when she did not think she was especially investigated. He thought I should simply act as if I had been passing and had merely stopped off on my journey.

After receiving these reports, I determined to investigate this case if possible. I wrote to Prof. James H. Hyslop, Secretary of the American Society for Psychical Research, and detailed the case to him, asking if he would assist me. Meanwhile I wrote Mr. Parsons, and secured his permission to lay the matter before

Professor Hyslop. I did not tell the latter the name or location of the lady but explained that it was within one hundred miles of Cincinnati. Also, I wrote to Dr. X—that I would like to be informed if Mrs. Blake were at home and well, as I wished to come. He replied, informing me that she was at that time visiting in the mountains; but that immediately upon her return, he would notify me. This he did; but she was suddenly taken sick on her return, and this prevented my making the journey. Dr. X—, however, stated that he would instantly inform me on the recovery of Mrs. Blake's strength, as soon as such should enable her to give sittings. He again urged me not to delay, if I desired results of value, stating that undoubtedly her powers would soon be gone.

Meanwhile, Professor Hyslop met a lady from that section of the country, who told him of "a wonderful medium, a Mrs. Blake near Huntington, West Virginia." Professor Hyslop then wrote me that he thought he had discovered the identity of the lady, and asked me if this were she. I wrote in reply that it was. I mailed the letter from Omaha to Professor Hyslop, who was then in New York at Hurricane Lodge on the Hudson. In just two days after mailing the letter, I received a telegram from Professor Hyslop, saying, "I start for Huntington tonight."

Now, I did not desire any one to arrive on the scene ahead of myself; for I wanted to thoroughly satisfy my own curiosity. I therefore immediately telegraphed Dr. X— at Huntington as follows, "Professor Hyslop wires his starting. Shall I come?" In an hour I received this reply, "Just as well now as any time." During the wait I called up, by telephone, my cousin Geo. W. Clawson of Kansas City, Mo., to whom I had previously described the case, and induced him to accompany me. So far I had not revealed to him where we were going, except that it was beyond Cincinnati. Mr. Clawson had a short time before lost a daughter whose Christian name was Georgia Chastine, and was very greatly grieved over her demise. It was the hope of obtaining some proof of a future life through communication with her that caused him to yield and to go with me.

The next morning I took the train for Kansas City, where I was joined by Mr. Clawson; and we started on our one-thousand-mile journey. I asked Mr. Clawson to choose a name to travel

under, and to keep his real name secret, as I wanted no possibility of deception in my investigation. The name he chose was "C. E. Wilson," that of a friend of his. He made the journey under this name and registered under it at the Florentine Hotel.

I had resided for a few years in Omaha, but was not generally known there. My parents reside at the village of Falls City, Neb., and are well known there. I knew that, should my friend Dr. X— desire to do so, it would be possible for him to employ some one in advance to obtain information in regard to my relatives and family. *I regarded him with far too much respect to think such a thing would happen;* but in order to remove all possibility of fraud, I desired to take with me an unknown person under an assumed name. This was why I decided on Mr. Clawson. I did not reveal my intention to any one.

I had previously written to Dr. X— that I was liable to bring an unknown person with me, but I gave him no idea of who this person would be. I did not think that any one would be able to reach out through space one thousand miles and read my mind, discover whom I intended taking, and then look up his history in advance. I considered Mr. Clawson a desirable person to go with me, as both of his parents were dead; and also on account of his great desire to communicate with his dead daughter, if such a thing were possible. He also had a brother by the name of "Edward," who had died when quite young, and a son who had died within a few days of birth. However, these last two instances I did not know until after our sittings. The reader should remember these facts and names, on account of what is to follow. I did not expect results of much consequence myself, owing to the fact that I have no immediate dead, with the exception of two baby brothers, my grandparents and some uncles and aunts. I therefore could not expect to receive results of much importance, whatever the power of the lady might be. We journeyed continuously for two nights and a day, arriving at Huntington in the early morning hours of Monday, July 23, 1906.

III.

About eight o'clock that morning I telephoned to Dr. X— that I had arrived with a friend. The Doctor resided in a beautiful park a short distance in the country. He soon arrived at our

hotel with his carriage; and I introduced my friend, Mr. C. E. Wilson (Mr. Clawson, under his assumed name), to him. The Doctor then drove us to his residence for a short time. He showed us a copy of a letter to Mrs. Blake which he had dictated a few days before, and which stated that he expected two friends from New York to visit him; and that he wished to take them to see her, and he hoped she would receive them and do the best she could, even if not entirely recovered from her recent illness. He did not give any names in his letter; and he assured me that, since the time of answering my letter to Mrs. Blake at the beginning of our correspondence, he had never mentioned my name to her.

To the Doctor himself, I was a total stranger, with the exception of what he had learned of me in my letters to him, and also what information he had gleaned from my article, "Some Mediumistic Phenomena," before referred to. The Doctor had in his possession one of Mrs. Blake's double trumpets. We examined this thoroughly; and taking it we drove to the Ohio River, and crossed in a row-boat to Bradrick, Ohio. This village consists of about one dozen cottages situated along the river bank. It was about ten o'clock in the forenoon, and Professor Hyslop had not yet arrived, the night boat on which he journeyed down the Hudson having been delayed. We went up the bank and turned to the left to Mrs. Blake's cottage. The ferry landing is close to her house, and most of its patronage seems to come from her visitors.

Mr. Blake was sitting on the porch and he received us. He informed us that he had just turned away a number of persons who desired sittings with Mrs. Blake, and that she could not receive us professionally. However, we were not to be dismissed in this manner, and we refused to leave without at least seeing her. Mr. Blake then told us we might enter, while he remained outside to turn away visitors. We entered the little parlor; and Dr. X— stepped through the open doorway and spoke to Mrs. Blake, telling her he had his two friends with him whom he wished to bring in. She readily consented and we entered.

She was sitting in a large rocker by the window in her little room. Her crutches were by her side, and she seemed a very pleasing, though elderly and frail lady. We were introduced

merely as "friends," and we conversed with her for a few moments. She said she was born and had resided all of her life within two and one-half miles of her present home. She explained that she had possessed her power since a child. She said that as a little girl she had heard voices in her ears, and that some gentleman had experimented with her. He found that a closed receptacle confined the sounds and made the words clearer. After this, the present trumpet had been devised, but she could use any closed receptacle. She said since her sickness, she had *lost her power*, so that she could "get nothing satisfactory any more." She said that her power was declining so rapidly that she felt she would have to give up the business entirely. She expressed her willingness to try, but stated that she could not satisfy any one now like she used to do when her health was better. Meanwhile, her husband kept coming in and going out, as if he were watching her closely to prevent her giving a sitting. She, herself, seemed very accommodating; and I felt assured that, but for him, we could conduct some interesting experiments. Finally Dr. X— went out and talked to him, and succeeded in securing his consent for a short trial.

Mr. Clawson now seated himself beside the lady, and she instructed him to take one end of the trumpet in his palm, while she did the same with the other end.

In a moment Mr. Clawson remarked, "How heavy that is getting!" and as he did so, I thought I heard a faint whisper in the end of the trumpet that Mr. Clawson was holding. It was, however, so faint that I could not be certain of it. It was more like a single syllable, the drawing of a breath, or like a hissing sound, but it was very indistinct. In a moment the trumpet began to rise toward Mr. Clawson's ear, and the lady said, "Some one wants to speak to you, sir; place the trumpet to your ear." He did so, and she placed the other end to her ear.

Whispered voices in the trumpet now began to address Mr. Clawson, but from the outside I could not understand what was said. Mr. Clawson seemed unable to do much better, and it appeared that the sitting would prove a failure on this account. Mrs. Blake now spoke and said, "Please try and speak plainly, dear friend, so that the gentleman can understand you." The voice now seemed to become more distinct, and Mr. Clawson

asked the question, "Who are you?" He did not appear to understand the reply; for he repeated his question a few times, as one does at a poorly-working telephone. Finally I heard him say, "You say you are my brother Eddie?" Mr. Clawson seemed confused at being unable to understand the many whispered words in the spoken sentences; and turning to me, he said, "You take the trumpet and see if you can understand any better."

I may here remark that up to this time I did not know that Mr. Clawson had a dead brother "Edward," and that I supposed this to be an error until afterwards. During the time that the voices were speaking, Mrs. Blake's lips were tightly closed, and there was no motion of them. She appeared to be listening intently to the voices, and trying to follow the conversation.

I now took the trumpet. A voice spoke a lengthy sentence or more, which was so inarticulate that I could not understand it. Finally I heard the words, "Can't you hear me?"

"Yes. Who are you?" I replied.

"I am your brother and I want to talk to mother. Tell her . . .," responded the voice, the last words becoming indistinct.

"What shall I tell her?" I asked. The voice then took the tone of a child's voice, low and almost vocal, and said, "Tell her that I love her."

The only dead brother that I have, who was old enough to talk before his death, was named "Thomas." He was two years older than I, and three years old at death. I now said, "Give me your name." The voice then repeated an inarticulate name many times, but I could not understand it. It appeared to sound like "Artie" or "Arthur." In fact it sounded first like one, and then like the other would sound, were I to try to whisper them in an inarticulate manner. I did not repeat these names, and the voice gave up the attempt. I now handed the trumpet to Mr. Clawson, and the voice kept repeating, "I want to talk to my brother," so he gave the trumpet back to me.

"Whom do you want to talk to?" I asked.

"I want to talk to my brother Davie—brother Davie Abbott," responded the voice. I could hear the name "Abbott" repeated several times after this, and then the voice finally ceased.

Mr. Clawson now took the trumpet. I may remark that although Mr. Clawson's parents, and also a little son who was

never named, were dead, his whole heart was set on obtaining a communication from his daughter Georgia, who had recently died; and unless he could do this, the whole sitting was a failure as far as he was concerned. This daughter had been very affectionate, and had always called her mother by the pet names of "Muz" and "Muzzie." She also generally called her father "Daddie," in a playful way. She had recently graduated from a school of dramatic art, and while there had become affianced to a young gentleman whose Christian name is "Archimedes." He is usually called "Ark" for short. Mr. Clawson had these facts in mind, intending to use them as a matter of identification.

A voice now addressed Mr. Clawson, saying, "I am your brother."

"Who else is there? Any of my relatives?" asked Mr. Clawson.

"Your mother is here," responded the voice.

"Who else is there?"

"Your baby."

"Let the baby speak and give its name," requested Mr. Clawson.

This was followed by many indistinct words that could not be understood. Finally a name was pronounced that Mr. Clawson understood to be "Edna." He had no child of that name; but in what followed, although his lips addressed the name "Edna," his whole mind addressed his daughter, "Georgia."

"Edna, if you are my daughter, tell me what was your pet name for me?" he asked.

"I called you Daddie," the voice replied.

"What was your pet name for your mother?"

"I called her Muz, and sometimes Muzzie," responded the voice.

"What is my name?" asked Mr. Clawson, but the reply was so indistinct that it could not be understood.

I now took the trumpet, but received nothing satisfactory—merely inarticulate words. Soon I was quite sure that I heard a voice announcing, "This is Grandma Daily." My grandmother on my mother's side was Mrs. Daily; but as she had always called me "Davie" as a child, and as the names "Daily" and "Davie," when whispered, sound very similar, I decided that possibly the

voice had whispered, "This is Grandma, Davie." I did not wish to misinterpret sounds and thus aid the lady, and I desired to be very certain of all my tests; so I did not repeat the name "Daily," as most persons would have done. I waited, expecting the voice to pronounce the name unmistakably.

A number of inarticulate sentences which I could not understand were now spoken. However, among the words I heard first the name "Harvey," and then "Dave." After this I heard the name "Dave Harvey." Next, I heard the initials "J. A.," and I also heard a name that seemed to be "Asa." I have an uncle who is dead, and whose name was "Richard Harvey." The name of his son who is now living is "David Harvey." An uncle of mine who is dead was called by the name of "Asa," but his name had been given in my article referred to before. I have a living brother whose initials are "J. A."

Mr. Clawson now took the trumpet and attempted to talk to some inarticulate voices. Finally a voice said, "I am Grandma."

"Grandma who?" asked Mr. Clawson. I could not understand the reply; but I heard Mr. Clawson repeat, "Grandma Daily?" with a rising inflection. He then turned to me and said, "That is pretty good. The voice says that Grandma Daily is here."

At this point Mrs. Blake terminated the sitting, claiming that her strength was leaving her. It had lasted probably twenty minutes. At one time Mrs. Blake had turned her back to me so as to use her other ear. At this time her face was next to the wall, and I could not see her lips; but I thought I detected a twitching of the muscles of the throat. The sounds were really in the trumpet, and there was no doubt that they did not issue from the nose or mouth of Mrs. Blake.

A few times during the sitting she took the trumpet from her ear, allowing it to rest in her palm. This would be for an instant at a time. During such time there was no cessation of the voices in the trumpet; but the fingers of her hand that were over the end of it seemed to be separated. At such times the voices seemed to originate at her hand, and were not so distinct as usual. When the trumpet was at her ear they seemed to originate there.

After the sitting, we told Mrs. Blake that we had a friend who

would arrive on the next train. We stated that we very earnestly desired him to meet her, and finally she agreed that we should bring him and return in the evening. Then we presented her with a neat sum (as we desired her best services), and took our departure.

We crossed the river, returned to the home of our friend Dr. X—, and then sent a driver to the train to see if Prof. Hyslop would arrive. Mr. Clawson went with the Doctor's driver to the train. In a short time they returned, bringing Professor Hyslop with them. Immediately after noon we dictated to the Doctor's stenographer a concise account of our morning sitting. It is from these records made at the time that this account is taken. Each of us dictated separately all that he could remember. We then compared our reports and corrected them.

A little later in the afternoon, we drove to the river again and crossed to Mrs. Blake's cottage. We were received, and had quite an interesting conversation with her. During this time Professor Hyslop questioned her minutely about the history of her case. We desired a sitting, but she declined to give us both a daylight and a dark séance; so we waited a few moments, as it was rapidly growing dark; and we then had a dark sitting, intending to have a daylight sitting the following day if possible. Mrs. Blake agreed to this, and said if her strength did not fail her, she would give us a sitting the following morning.

It now became quite dark, and we arranged ourselves around a small table. We were conversing at the time; and having my mind intently on her work, I thoughtlessly said to Mr. Clawson, "Mr. Cla—, take this seat." The others were talking at the time, I was not speaking loudly, and I discovered my error in time to omit the last syllable. I was quite sure that it was not noticed at the time, but this fact must be remembered.

Mrs. Blake sat on my left, and Professor Hyslop sat on her left. At the opposite end of the table sat Dr. X— and his brother-in-law who had just happened to come in. Mr. Clawson sat at one side of the room, holding the hand of Mr. Blake. Professor Hyslop and myself declined to hold the hands of Mrs. Blake, as we cared nothing whatever for physical manifestations, but desired only *mental phenomena* which would be of the same value whether given in darkness or in light.

We sat a very long time, and it seemed that nothing was to occur. Finally a blue light floated over the table between us, and another appeared near the floor close to where Mr. Clawson and Mr. Blake were sitting. The trumpet on the table was also lifted up over my head and dropped to the floor by my side.

Finally, the deep-toned voice of a man spoke. It appeared to be about a foot above and behind Mrs. Blake's head. The voice was melodious, soft, low in pitch, and very distinct. This is the voice that is claimed to be that of her dead son, Abe. There was a note of sadness in it, and it spoke these words: "My friends, I am sorry to say that owing to my mother's weak condition, it will be impossible for us to give any manifestations that will be worth anything this evening. We deeply regret this, but it is beyond our power to give you anything of value, as she is very weak."

It is hardly necessary to say that we refused to take this statement as a dismissal, but continued to remain. In a short time we heard a man's voice of a different tone entirely, which Dr. X—recognized as the voice of his grandfather. These voices were open,—that is, they were in no trumpet and were vocal. The tone of this last voice was that of a very old man, and the conversation was commonplace. Soon a much more robust and powerful man's voice spoke, and said: "James, we will give way to the others." This voice Dr. X—recognized as the usual voice which claimed to be that of his father.

A lady's voice now addressed Professor Hyslop, and some little conversation was carried on, but with no satisfactory results. I now reached down to the floor, and taking the trumpet, placed one end to my ear and gave the other end to Mrs. Blake. The voices issuing from it could be heard by the other persons present. The first voice appeared to be that of a girl, so I handed the trumpet to Mr. Clawson. The voice said, "Don't you know me, Daddie?"

"Who are you, Edna?" asked Mr. Clawson.

"Why, you know me Daddie," answered the voice.

"Are you Edna Jackson?" asked Mr. Clawson. This was the name of a dead friend of his daughter.

"You know I am not Edna Jackson," responded the voice.

"If you are my daughter, tell me where mamma is."

"At home."

"Yes, but where?" insisted Mr. Clawson. The reply to this was inarticulate, but resembled "Kansas City," which was the correct place.

"Is she in St. Louis?" he asked.

"You know she is not," the voice replied.

"Is she in St. Joe?"

"No, no. She is in — — —," replied the voice. The first words were given with great energy and were almost vocal, but the last words were inarticulate. The latter, however, resembled "Kansas City." I then asked the voice to repeat the name, but it grew so weak that I could not distinguish the words. So far, everything was entirely unsatisfactory, and we were greatly discouraged.

I now took the trumpet. That the reader may fully understand what is to follow, I shall state a few facts. My Grandmother Daily, in the latter part of her life, resided in the country in Andrew County, Missouri. There my mother grew up. My grandmother died thirteen years ago. My mother's maiden name was "Sarah Frances Daily." She was always known to all as "Fannie Daily," and where she now resides is known to every one as "Fannie Abbott." Even Mr. Clawson did not then know her correct Christian name. My eldest sister, Ada, who is now Mrs. Humphrey, was residing in the village of Verdon, Nebraska. She and I, as children, used to visit our grandmother, Mrs. Daily, and we were great favorites with her. She always called my sister "Adie," and myself "Davie." This was many years ago.

A voice in the trumpet now addressed me, claiming to be that of my grandmother, Mrs. Daily.

"Well, Grandma, what do you wish to say?" I asked.

"Davie, I love you, and I am all right. It is all right Davie, it is all right; and I want you to tell your mother that you talked to me, and tell your father, too," said the voice.

"You want me to tell my mother and my father that you talked to me?" I repeated, hardly knowing what to say.

"Yes, Davie, and tell Adie, too," replied the voice very plainly. "Tell whom?" I asked, being greatly surprised, as this came upon me like a gleam of light out of a chasm of darkness.

"Tell Adie, too," the voice again repeated. It certainly seemed incredible that this voice could manifest such intimate

knowledge of my family's names, one thousand miles away. I thereupon decided to further test this knowledge.

"Grandma, what relation is Ada to me?" I quickly asked.

"Why, sister Adie, Davie. Tell sister Adie. You know what I mean—tell sister Adie." This had come so suddenly that I was for a moment dumbfounded; but I quickly decided to ask a test question that I did not think the voice could answer.

"Grandma, now if this is really you talking to me, you know my mother's first name. Tell it to me," I said.

"Sarah," answered the voice quick as a flash. It was so quickly answered that the name "Sarah" had not entered my own consciousness at the instant. I had asked the test question so very quickly, that I had given all of my thought *to the question, and none to the correct answer*; and I had dimly in my consciousness only the name "Fannie." Thus the name "Sarah" really momentarily surprised me, and I had to think a mere instant before I realized that it was correct. I did not repeat the name for fear of a misinterpretation of sounds.

"What do you say it is?" I again asked.

"Sarah," again the voice plainly responded. There could be no mistake, but I did not repeat the name as most would have done.

"Mrs. Blake, what do you understand that name to be?" I asked turning to her.

"Why, it sounds like Sary," she replied. I then conceived the idea of having the voice give the first names of Mrs. Daily's other children, but it here disappeared. I ask the reader to substitute himself for the writer, and for the names "Ada," and "Sarah," to substitute names in his own family; and then to go over the foregoing dialogue, using these substituted names; to imagine himself in a strange country among strangers, and then to note the peculiar effect upon himself. He will then understand the peculiar subjective effect that this had upon the writer. A gentleman's voice now spoke inarticulately.

"Let my uncle come," I said.

"Let our mutual uncle come," spoke Mr. Clawson. This question, conveying within itself our relationship, being spoken, I now said, "Yes, let our mutual uncle come."

"Well, I am here," spoke a man's voice near the table top in a few moments.

"If you are our uncle, give us your name," I requested.

"Dave, I am Uncle Dave," now spoke the voice. We had an uncle whose Christian name was "David Patterson," and who was dead.

"If you are Uncle Dave, tell me your second name," I requested. The voice pronounced a name that resembled "Parker." It began with the letter "P," but we could not understand what followed.

"Dave, you were named after me," continued the voice.

"What is your last name?" I asked. This was "Abbott"; but the voice replied with an inarticulate sentence, in which we distinguished the name "Harvey." My uncle Richard Harvey and the uncle whose voice this purported to be, were quite intimate many years ago.

One remarkable feature of the voice which claimed to be that of my uncle David, was that it resembled his voice when alive, to an extent *sufficient to call to my mind a mental picture of his appearance*; and for an instant to give me that inner feeling of his presence that hearing a well-known voice always produces in one. *I said nothing of this at the time.* I may say that during all of our sittings, *no other voice bore any resemblance to the voice of the person to whom it claimed to belong*, so far as I was able to detect. As this uncle had died only a few years before, I have a vivid remembrance of his voice.

At this point Abe's voice spoke and said, "Gentlemen, you will have to excuse my mother for this evening. Her strength is exhausted."

We now asked permission to return the following morning. Mr. Blake agreed to go to a telephone on the following morning, and to "call up" Dr. X— and to inform him if Mrs. Blake were well enough to receive us. We now took our departure. When crossing the river in the darkness I asked Professor Hyslop if he had heard my "slip of the tongue". Dr. X—spoke up and said that he had, but that he thought that Mrs. Blake did not hear it. Mr. Clawson now incautiously spoke and said, "Well, it doesn't matter. I do not care who knows who I am. I am George Clawson of Kansas City, and there is no use to conceal it." He was so

disappointed at getting nothing definite from his daughter "Georgia," that he forgot his discretion. While still on the river Mr. Clawson spoke to me and said, "Did you notice how that voice sounded like Uncle Dave's when it first spoke?" I replied that I did but that I had thought it to be partly my own imagination. The other parties in the boat will remember this conversation.

The following morning Mr. Blake telephoned our friend, and announced his willingness to receive us. As soon as we had dictated our reports of the previous evening, Professor Hyslop, Mr. Clawson, and myself started for Mrs. Blake's house. Dr. X— did not accompany us, but remained at home to attend to other duties. We arrived at the cottage in due time, and found Mrs. Blake in excellent spirits and much improved physically. A little granddaughter of Mrs. Blake's was playing in the street and entered with us. This pretty little child was but four years of age and seemed a great favorite with her grandmother.

Mrs. Blake informed us that this child was developing a power just like her own. We asked for a demonstration. Professor Hyslop took the little child on his lap, and I gave her one end of the trumpet. Immediately whisperings in the trumpet could be heard, but I could understand nothing except the question, "Can you hear me?"

Mrs. Blake now took the trumpet. She and I allowed its two ends to rest in our palms for a few moments. Soon it rolled on our palms one-half of a revolution. I now heard a syllable of a vocal voice which appeared to originate near the end of the trumpet in Mrs. Blake's hand. I placed the trumpet to my ear, but could understand nothing. In a short time the inarticulate voice seemed to have changed to the whisperings of a lady. Finally, Mrs. Blake said, "I believe they want to talk to you, sir." This remark was addressed to Mr. Clawson, whose identity, so far as we knew, was entirely unknown to Mrs. Blake. She makes it a rule to ask no questions, and apparently scorns being given any information, even to the name of her sitter. Up to this time Mr. Clawson had been standing very close to Mrs. Blake and intently watching her. I noticed this and feared it would embarrass her. I now surrendered the trumpet to Mr. Clawson. I seated myself so that I could hold my right ear against the middle of the trum-

pet, and I faced Mr. Clawson, thus carelessly turning my back upon Mrs. Blake.

Instantly the voice appeared exceedingly loud and strong, and I could understand the words from the outside with perfect clearness. I will mention the fact that from this time forward, in about one-half of Mr. Clawson's test, I could understand the words from the outside of the trumpet and thus assure myself that he did not misinterpret the sounds. In his other tests I had to trust entirely to his sense of hearing and his own discretion.

"Who is this?" asked Mr. Clawson.

"Grandma Daily," responded the voice.

"How do you do, Grandma? I used to know you, didn't I?" asked Mr. Clawson.

"How do you do, George? I want to talk to Davie," responded the voice. "I can hear you from here, Grandma," I said from my position beside the trumpet.

"He gives her strength; that is why she speaks so much stronger now," said Mrs. Blake, indicating Mr. Clawson.

"Keep your position. I can hear her from here," I said to Mr. Clawson.

"Grandma, tell me the names of some of those big boys of yours," requested Mr. Clawson. Here some inarticulate words could be heard, but could not be understood.

I must state that I have a living aunt by the name of Mrs. Benight, who is a daughter of my Grandmother Daily. She resides in the country in Buchanan County, Missouri, and is not known far from home. Practically all of her life has been spent within a radius of a few miles from there. Her first name is "Melissa," but she has always been known by the name of "Lissie." At the time of this sitting Mr. Clawson did not know of this aunt, but he did know of her dead sister, Mrs. Cora Holt. This he had learned from my *Open Court* article referred to before. It was this last name that Mr. Clawson had in mind during what followed.

"Grandma, tell me the first name of one of your daughters," requested Mr. Clawson.

"— — —." The reply I could not understand from the outside.

"Lizzie?—Lizzie?—You say Lizzie?" asked Mr. Clawson. I

could hear the reply between each of these questions, but could not understand it. After the sitting when crossing the river, I asked Mr. Clawson about this incident. He said that the name seemed undoubtedly to be "Lizzie," but that the letter "Z" seemed to have more of the sound of "s." Up to this moment, strange to say, the name "Lissie" had not occurred to me; but when he spoke of the sound of the letters, I immediately thought of this aunt and informed him of her. I then learned that he did not know of her.

"What is the name of Dave's mother?" now asked Mr. Clawson.

"Sarah," answered the voice.

"Yes, but she has another name. What is her other name?" asked Mr. Clawson.

"Daily."

"That is not what I mean. Give me her other name," continued Mr. Clawson.

"Abbott," answered the voice.

"That is not what I mean. She has another name. What do I call her when I speak to her? I call her by some other name. What do I call her?" insisted Mr. Clawson.

"Aunt Fannie. Don't you think I know my own daughter's name, George?" plainly spoke the voice, so that I could understand the words outside.

"I know you do, Grandma, but I wanted to ask you for the sake of proving your identity," continued Mr. Clawson.

"I want Davie to tell his mother and his father that he talked to me, that I am all right, and I don't want him to forget it. Davie, I want you to be good and pray, and meet me over here," continued the voice, speaking plainly so that I could hear outside.

When I used to visit my dear old grandmother many years ago, upon parting with me she would invariably shed tears, and say, "Davie, be good and pray, and meet me in heaven." These were the last words she ever spoke to me.

As I write these lines there comes before my eyes a vision. I am looking back through the vista of the years. I see an old-fashioned homestead in the hills of Missouri. There is a grassy yard and the great trees cast their shadows on the sward. The sunlight is glinting down through the leaves, and an aged lady

stands at the door. Her form is stooped; and her withered hand, which trembles violently, is supported by a cane. The tears are streaming down her cheeks, for she knows it is the last time she will look upon the youth who stands before her. Before the lady lies but the darkness of the approaching night. Before the youth stretch the waving green fields of the future, lighted by the sunlight of hope. Each knows it to be the last parting on earth, for the lady is very feeble. Her trembling hand clings to mine, while with tears streaming down her aged cheeks she says these words: "Davie, be good and pray, and meet me in heaven." I turn from her, a choking sensation in my throat, and I hurry to the old-fashioned gate. I can not trust myself to speak; but I look back at her, and she is watching me as far as her dim eyes can see. Then she slowly totters back to her lonely room.

The vision has vanished. It lingers but in the mists of memory. The dear old grandmother sleeps these many years in the grave-yard; the youth has grown to manhood, the snows of approaching winter already glisten in his hair, and the fleeting years are hurrying all too quickly.

With the exception of the words "over here" in place of the word "heaven," these last words spoken by the voice were the identical words which my grandmother spoke to me the last time I ever heard her voice. But I must not write this article to express sentiment, neither must I permit it to interpret facts. I must merely report what occurred with sacred accuracy.

Just after the last words spoken by my grandmother's supposed voice, the loud voice of a man broke into the conversation. It was vocal in tone, low in pitch, and had a weird effect.

"How do you do?" said the voice.

"How do you do, sir? Who are you?" asked Mr. Clawson.

"Grandpa," replied the voice.

"Grandpa who?" asked Mr. Clawson.

"Grandpa Abbott," said the voice and it repeated, hurriedly, a name that sounded like "David Abbott"; and then the voice expired with a sound as of some one choking or strangling, as it went off dimly and vanished. "David" was my grandfather Abbott's Christian name.

The lady now laid the trumpet down in her lap and said, "Let it rest in our hands until we regain strength." In a few moments

she turned her chair so as to face the opposite direction, and said, "I will use my other ear; my arm is tired."

Now, while they were resting, I determined to offer a suggestion to the lady indirectly, and to note what the effect would be. Turning to Mr. Clawson, but not calling him by name, I remarked, "It is strange that those we want so much do not come: that your daughter, to whom you would rather talk than to any one, does not speak to you. You have evidently talked to her, and she seems to identify herself; but is it not strange that she does not give her name correctly?" I said this in order to convey to the lady the fact that the name which appeared to be "Edna" was not the correct name of the gentleman's daughter.

When next he raised the trumpet to his ear a whispered voice said, "Daddie, I am here."

"Who are you?" asked Mr. Clawson.

"Georgia," replied the voice.

"Georgia? Georgia, is this really you?" asked Mr. Clawson, with intense emotion and earnestness.

"Yes, Daddie. Didn't you think I knew my own name?" asked the voice.

"I thought you did, Georgia, but could not understand why you would not tell it to me. Where do we live, Georgia?"

"In Kansas City," responded the voice, and then continued, "Daddie, I am so glad to talk to you, and so glad you came here to see me. I wish you could see my beautiful home. We have flowers and music every day."

"Georgia, what is the name of your sweetheart to whom you were engaged?" now asked Mr. Clawson.

"— — —." The reply could not be understood.

"Georgia, spell the name," requested Mr. Clawson.

"A—r—c, Ark," responded the voice, spelling out the letters and then pronouncing the name.

"Give me his full name, Georgia," requested Mr. Clawson.

"Archimedes," now responded the voice.

"Will you spell the name for me?" asked Mr. Clawson who wished to prevent a misinterpretation of sounds.

"A—r—c—h—i—m—e—d—e—s," spelled the voice.

"Where is Ark, Georgia?" now asked Mr. Clawson. The

reply could not be understood, but an inarticulate sentence was spoken ending with a word which sounded like "Denver."

"Do you say he is in Denver, Georgia?" asked Mr. Clawson.

"No, no," responded the voice loudly and almost vocally, and then continued, "He is in New York." This, Mr. Clawson afterwards informed me, was correct; but he thought the gentleman was at the time out of New York City, though somewhere in that state.

"Daddie, I want to tell you something. Ark is going to marry another girl," now continued the voice.

"Georgia, you say Ark is going to marry another girl?" asked Mr. Clawson.

"Yes, Daddie, but it's all right. It's all right now. He does not love her as he did me, but it is all right. I do not care now. I would like to talk to Muzzie," continued the voice.

Here a voice, vocal in tone and of the depth of a man's, broke into the conversation. Mr. Clawson, who could not restrain his tears, owing to the intense dramatic effect of the recent conversation, stepped for an instant into the adjoining room to obtain control of his emotions and to recover his self-possession.

I placed the trumpet to my ear and the man's voice said, "I want to talk to Davie. Davie, do you know me?"

"No. Who are you?" I replied.

"Grandpa Daily, Davie. Tell your mother that I talked to you, Davie."

"You want me to tell my mother you talked to me?" I asked.

"Yes, and tell your father, too," responded the voice. Mr. Clawson had by this time returned to the room; and, impetuously seizing the trumpet from my hand and placing it to his ear, exclaimed, "Hello, Grandpa! I used to know you, didn't I?"

"Of course you did," responded the voice.

"Who am I, Grandpa?"

"Oh, I know you well. You are George Clawson. I know you well." This response of the voice was just as loud and plain as if a gentleman were in the room conversing with us.

"Grandpa, tell us the name of that river we used to cross when we went over to your house?" now asked Mr. Clawson.

The voice answered inarticulately; and although the question was repeated several times, no response could be obtained that

could be understood. The river is known as "The Hundred-and-Two." If a correct answer had been given, we should have considered it quite evidential. The voice gradually grew weaker; and then a lady's voice spoke and apparently addressed Professor Hyslop. The latter gentleman took the trumpet; but the words were weak, being mere whispers, and nothing definite could be understood.

Mrs. Blake then said, "We can't understand you. Now please give way to those who can speak more loudly." I now took the trumpet and a gentleman's voice addressed me in vocal tones. I asked who was speaking, and the voice responded, "Grandpa Abbott." I now asked the voice to give me my father's name. This it was unable to do. However, it pronounced an inarticulate name that resembled "Alexander." The first two letters were certainly "A" and "L," but we could not be certain of that which followed. Mr. Clawson tried to get a response, but could do no better, and the voice grew weak. My father's full Christian name is "George Alexander." Mr. Clawson knew his middle initial; but until after all of our sittings, did not know for what it stood.

Here another loud, vocal, gentleman's voice spoke and said, "Gentlemen, you will have to excuse my mother. Her strength is exhausted." This voice was identical with the one of the evening before, which claimed to be that of her son Abe.

During the sitting, at one time, when the trumpet lay in the lap and while Mrs. Blake was conversing in her natural tones, the short guttural syllable of a gentleman's voice spoke, at what seemed afterwards to be the same instant that she was speaking. I noticed that her own voice ceased instantly as if she had been interrupted. I was not expecting this, and could not be certain whether the two voices spoke simultaneously, or whether the illusion was produced by the rapid alternation of the voices coming unexpectedly. This occurred again in the afternoon of this second day.

Mr. Clawson now walked out upon the porch with Professor Hyslop, where he shed tears. He remarked, "I feel just as I did the day we buried her; and I have surely talked to my dead daughter this day."

I remained inside to try and induce Mrs. Blake to cross the

river that afternoon, and visit our friend's office. She seemed well enough; and I told her candidly that I desired to have a photograph taken with her in the group, and that I expected to write an account of my experiments for some publication. This seemed to please her and she readily agreed to go, provided we would send the carriage, and also if we could secure the consent of her husband. This we now did. The latter was away at the beginning of this sitting, but had just returned. He consented, although the ride must be for several miles, as it was necessary to drive down the river to a large ferry.

We now returned to the house of our friend. Immediately after noon he sent his driver after Mrs. Blake, while he went to the train to meet some guests for whom he had telephoned during the forenoon. Soon after this, Mrs. Blake arrived; and we took her arms and assisted her to the Doctor's parlors, while we carried her crutches in our hands. After she had rested for a while and as soon as a photographer arrived, to whom we had telephoned, the accompanying photograph was made. During the exposure, whispered voices were in the trumpet, but I could not understand the articulation. Professor Hyslop is standing, the writer holds one end of the trumpet to his ear, while between him and the medium Mr. Clawson appears on one knee.

I will mention that Mr. Clawson rode to the city with the driver when he went after Mrs. Blake; and upon the latter's coming, he rode from the city to the residence of our friend with her. I was not with him, but he assured me that he gave her no information during this fifteen minute drive.

Soon after the photograph was made in our friend's office, we retired to his parlors, where we seated Mrs. Blake by an open window in a large arm-chair. Here we conducted the most successful experiment of our entire visit. The voices were mostly vocal or nearly so, and the responses came instantly. To all appearances, the ride and the excitement of sitting for a photograph, seemed to have stimulated Mrs. Blake to a great extent. One of the supposed gentlemen's voices echoed so loudly, that it could have been heard one hundred feet out on the lawn. This voice was conversing with the governor of a state, who happened to be present. I am not at liberty to give his name.

As far as I could infer from the conversation, it seemed to satisfy the sitter.

Mr. Clawson first took the trumpet and addressed what he supposed to be the voice of his dead daughter. He said, "Georgia, give me your second name."

"Chastine," responded the voice.

"Repeat that again, please," asked Mr. Clawson.

"Georgia Chastine," responded the voice this time.

"Spell the name," Mr. Clawson now requested.

"C—h—a—s—t—i—n—e," spelled the voice.

His daughter had boarded with a lady whom she called "Aunt Burgess," while going to school in Wellesley Hills, Massachusetts. Before this lady had married Mr. Burgess, Mr. Clawson had known her as "Aunt Tina." It was this last name that he had in mind when that which follows took place. His daughter at this time had a favorite schoolmate by the name of "Nellie Biggs"; and also, when she went to school in Kansas City, she had another school-girl friend whose first name was "Mary." (Of these facts I was in ignorance at the time; but I heard a good portion of the answers given in the following conversation, though at the time I did not know whether or not they were correct.

Mr. Clawson now asked, "Where did you board when you went to school in Wellesley Hills, Massachusetts?"

"With Aunt Burgess," responded the voice.

"Tell me the name of your schoolmate friend," Mr. Clawson asked.

"Nellie Biggs," instantly responded the voice.

"With what friend did you go to school in Kansas City?" asked Mr. Clawson.

"Mary," responded the voice. It then continued, "If you will wait a minute, I will give you my pet name for her." However, this the voice did not do, and in a moment Mr. Clawson asked, "Georgia, which grandmothers are with you?"

"Grandma Abbott and Grandma Daily," responded the voice.

"Is there not another one?" Mr. Clawson asked.

"Do you mean my mother's mother, my own grandma?"

"Yes."

"Yes. Grandma Marcus is here," responded the voice. I

will say that Mrs. Marquis had died but recently, and that her grandchildren always pronounced her name as if spelled "Marcus."

"Daddie, I want you to tell Ark that I want to talk to him before he gets married. I am so anxious to talk to him and to tell him something," spoke the voice.

"Is there any medium in New York that he can go and see?"

"I do not know of any. Bring him here and have Mamma meet him here," requested the voice.

"Georgia, don't you want to talk to Cousin Dave a minute?" asked Mr. Clawson.

"Yes, Daddie," spoke the voice. I now took the trumpet.

It was here that the loudest voice of all spoke and desired to converse with the governor whom I mentioned before. The voice first spoke apparently in Mrs. Blake's lap, just as I was placing the trumpet to my ear. The voice was very deep-toned, and reverberated over the large room so loudly that Professor Hyslop, who had stepped out, our friend's stenographer, and others entered and stood around the walls listening. When this conversation ceased I again took the trumpet.

A voice now addressed me, saying, "How do you do, David?"

"Who are you?" I asked.

"I am Grandma Abbott, and I always loved you, David, the best of all," responded the voice.

I will state for the information of the readers, that my father has always been quite skeptical as to the life after death, the inspiration of the Scriptures, etc.; and that in his younger days he used quite frequently to engage in arguments in support of his position. This seemed to grieve my grandmother greatly; and I have a remembrance of her frequently asking me, as a child, never to read the writings of Thomas Paine. I also now quite plainly remember (as does also my eldest sister) my grandmother saying to my father during the arguments referred to, these words, "Oh, George, don't be a 'doubting Thomas'!" According to our best remembrance we, as children, heard this expression many times. At the time of this sitting this had completely passed from my mind, and only after some months has it come into my memory clearly.

I now asked the voice, "Grandma, have you any message to send to my father?"

"Yes, tell him I am all right, and tell him not to be a 'doubting Thomas'."

"Grandma, that I may convince him that it was really you who talked to me, tell me his name."

"George Alexander Abbott," spoke the voice, instantly and distinctly, so that all could hear.

"Grandma, do you remember the summer that you spent at our home long ago?" I asked.

"Very well, David, and I always loved you," replied the voice.

"Grandma, can't you tell me something to tell my father, some little thing that will convince him that it was you who talked to me?" I asked.

"Yes, ask George if he remembers the last day I spent at his house — — — —." The word "house" was followed by a number of indistinct words, in which I thought I heard the words, "had for dinner." Mr. Clawson said that he understood that it spoke of something "making her sick," but I can not be sure of this. Then the voice revived from its weakness and said, "Don't forget to tell George that I talked to you, and that I want him not to be a 'doubting Thomas' any longer and to pray." Our friend here spoke and said, "That is the first time I have ever heard that expression used at any of Mrs. Blake's sittings." Here a whispered voice spoke, asking to talk to its "papa." No one seemed to know for whom this was, and finally Mr. Clawson took the trumpet.

"I want to talk to you. You are my papa," said the voice.

"Where were you born?" asked Mr. Clawson.

"I can't remember," replied the voice.

"What is your name?" asked Mr. Clawson.

"Papa, I never had a name. Tell mother I am here with sister and am getting along fine," responded the voice.

I then took the trumpet and said, "I shall ask for a person who does not come without asking. I want to talk to my father-in-law, Mr. Miller." After this we sat with the trumpet in our laps, waiting, as Mrs. Blake had just encouraged me to ask for any one I might desire. Mr. Miller had resided in Beatrice, Nebraska. His wife is now living. Her first name is "Hannah."

The first name of my wife is "Fannie," and one of his sons has a wife whose first name is "Lody."

Soon a gentleman's voice seemed to speak in Mrs. Blake's lap, and we placed the trumpet to our ears.

"Who are you," I asked.

"I am Mr. Miller," responded the voice. It continued, "I want to send a message to my daughter. Tell her I am all right."

"Mr. Miller, to prove to my wife that it was really you who talked to me, tell me, what is her first name?" I said. The voice then repeated a word that did not seem to bear any resemblance to my wife's name, and followed this by a number of inarticulate words; until finally, I heard a name repeated a number of times that sounded like "Fannie," and I was quite sure that it was, but it could have been "Annie." Mr. Clawson, who was listening at the outside of the trumpet, seemed to consider the answer correct beyond any dispute, and repeated the name "Fannie" with a rising inflection. After this the voice said, "I want to talk to Fannie." Mr. Clawson, who thought my wife's mother was dead, said, "Ask for her mother." I then said, "Is Fannie's mother with you?"

"No, Dave, you know she is living, and I would like to talk to her."

"Tell me her first name, Mr. Miller," I then said.

This was followed by some inarticulate sentences in which we heard the word "Dody" repeated a number of times. I know of no one by that name, and Mr. Clawson did not know of my wife's sister-in-law whose first name is "Lody."

I started to straighten this matter out; but Mrs. Blake wearily threw down the trumpet and smilingly said, "You would talk to the spirits all night. I can go no further."

I conversed with her pleasantly for a little while after this. I said, "Mrs. Blake, there are those who would call this ventriloquism."

She replied, "I would not care if the greatest van-triloquist in the world were here right now," then lowering her voice with the intense earnestness of conscious power, she continued, "he could not tell you your dead mother's name."

I did not reply, but I was thinking. Certainly in all of my experience, I had never met ventriloquists with such powers;

neither had I ever before heard such a wonderful exhibition of voices. I told Mrs. Blake that I desired to keep as a memento the trumpet we had used, and I still have it. I had a little visit with her at the end of this sitting, and found her very intelligent. However, her education has been neglected. Were a critical observer to inspect certain specimens of her chirography which I possess, he would conclude that were she able to correctly spell such names as "Archimedes" and "Chastine," this would be a phenomenon on a par with her other achievements.

I, however, found her quite intelligent, and I enjoyed listening to her spiritual philosophy. The intense earnestness with which she apparently portrayed an absolute knowledge of the "hereafter" was very refreshing.

We now assisted Mrs. Blake to the carriage; and placing her crutches by her side and thanking her, we bade her good-bye. Professor Hyslop expected to remain for some days and to conduct his investigations in private. That evening Mr. Clawson and myself returned to our homes.

I have been asked by many, what results Professor Hyslop obtained. This he must answer for himself. But I have reason to believe that his results were similar to ours. Any number of apparently marvelous incidents, illustrating Mrs. Blake's power, can be collected in the vicinity.

Prof. Hyslop took the written statement of Mr. Kilgore, a business man residing in Kentucky, in regard to the following: Mr. Kilgore deposited all checks in a bank. Mrs. Kilgore kept all the currency in a safe, she alone having the combination to it. When her husband desired cash she furnished it to him. At her death all knowledge of the combination of this safe was lost. He tried to open it for some hours but had to give it up. Two months after his wife's death, while visiting Mrs. Blake and conversing with his wife's supposed voice, the latter told him to take a pencil and paper, and it would give him the combination. This he did, and on arriving home unlocked the safe within one minute's trial, using this combination.

Shortly after our return Dr. X—, together with his wife, a Mr. L. S. English and a Mrs. Humphrey Devereaux, conducted an experiment and reported it to me, both Dr. X— and his wife attesting to its truth in writing. The Doctor took eight O. N. T.

spool boxes, packing in each, wrapped in cotton, a different article which had belonged to his father. Rubber bands were now placed around each box, and the latter thoroughly mixed and stacked on the Doctor's desk. His bookkeeper was now brought into the room and requested to draw a box at random from the stack, while the Doctor turned his back. The object was to select a box the contents of which the doctor would not himself know. The selected box the Doctor placed in his coat pocket. He then placed in another pocket his father's pocketbook, and the four started for the séance.

On the way the Doctor gave the pocketbook to L. S. English. During the séance the supposed voice of the Doctor's father spoke. Dr. X— then said, "Father, can you tell if we have anything with us that formerly belonged to you?"

"Yes, you have," answered the voice.

"What is it?"

"My pocketbook."

"Who has your pocketbook?" the Doctor asked.

"L. S. English," replied the voice. The voice then resumed a previous conversation with Mrs. Devereaux. During this time the Doctor requested his wife to ask the voice what was in the former's pocket.

"Colonel, can you tell me the contents of the box James has in his pocket?" she asked.*

"Yes."

"I am very anxious to have you do this so that I can report it to Professor Hyslop, and if you say so I will take the lid off the box to enable you to see better," spoke the Doctor.

"That is not necessary. I can see the contents as well with the lid on as with it off," responded the voice.

"Well, what is in it?" asked the Doctor.

"My pass I used to travel with," replied the voice. The Doctor's father used to have several annual passes. Some of them he never used, but one he used almost exclusively. Upon examining the box it was found to contain this pass.

Shortly after our return, I received a letter from Mr. Clawson. He stated that he had just received a letter from the fiancé of his

* "Colonel" and "James" are substituted names.

dead daughter, and that in it the writer stated that he was contemplating marriage with a certain lady. This letter bore date of some time previous; and with it was an additional note of a later date, stating that the writer had supposed the letter mailed, but that he had just found it in his pocket and that he now hastened to mail it. This letter was therefore already written at the time of our sittings.

After this, at Mr. Clawson's request, this young gentleman journeyed to Huntington, where he met the wife of Mr. Clawson, and the two carried on an investigation. They expected much from the supposed voice of Mr. Clawson's daughter, but received very little. In fact, they received so little that they considered the journey a failure.

However, in looking over their reports (which I have), I find that they each received from other voices information partly on a par with what we received. A number of correct names were given, including such as "Arista," and also the name "Hyer." The latter is that of an acquaintance who, it was thought, had committed suicide a couple of weeks previously. To repeat these is but to multiply instances. It is, however, remarkable that, from the supposed voice of Mr. Clawson's daughter, they did not even receive the information which previously had been given us.

IV.

In an attempt to solve in a manner satisfactory to myself the problem presented to me by this marvelous exhibition I have divided the phenomena into two parts,—the physical, and the psychical or mental. The former includes the phenomena of the voices, light and heavy trumpet, floating trumpet, and lights. The latter includes merely the correct names and information furnished by the voices.

In regard to the floating trumpet at the dark séance, I will say that I attach no importance to this whatever. The trumpet lay upon the table in front of Mrs. Blake, and *there was nothing whatever to prevent her lifting it and dropping it*, as is done by the many mediums of the land. As to the lights, they were in appearance exactly similar to those produced by dampening the finger and then touching the dampened portion with the head of

a sulphur match. The light that floated over the table was at no time further from Mrs. Blake than she could reach. The light on the floor near Mr. Blake appeared to be about where the toe of his shoe was situated. This phenomenon did not in any way differ from that of the many other mediums producing it. As to the light and heavy trumpet, I noticed the position of the fingers of Mrs. Blake with reference to the flange or ear-piece in her hands. When the end of the trumpet which the sitter held showed a tendency to move upwards, these fingers were so placed, that in case a slight pressure of some of the fingers were applied on the flange, it would give the trumpet this tendency. Such pressure could not have been detected by the eye. I noticed that when the tendency of the trumpet was downward, the position of the fingers was reversed. I find it quite easy to reproduce this phenomenon by this simple means. The trumpet can be caused to roll or turn on the hand by slightly tilting the latter. I also find that the merest slipping of the finger on the trumpet while under slight pressure makes very good raps upon it, but we heard no raps at our investigation.

This leaves in the first division the one important thing, the phenomenon of the voices, to be considered. Strange as it may seem to many, I will lay it down as a fact beyond any dispute that all of the articulated words, whether vocal or mere whispers, *came out of the ears of Mrs. Blake.* Before my journey I was confident that sound waves could not exist unless they were first produced by the vibration of some material thing. I was also satisfied that intelligent language if not produced by a phonograph, could only originate in the vocal organs of some living human being. The question with me was, where was this person located and by what means were the waves conducted to the trumpet?

As soon as I saw plainly that there was no assistant and no mechanism in the building, I was confident that the words originated with Mrs. Blake herself. In fact, this was the simplest way out of the difficulty. I next noticed that, although voices were in the trumpet when it was removed from her ear for a moment, at such times they were not so loud; *and that in no such case could the articulation be understood.* If one desired to understand whispered words, it was absolutely necessary to place

the trumpet to the ear of Mrs. Blake. They then came out plainly. When the trumpet was in the hand, I noted that the ear was slightly turned towards the opening in the trumpet, and at such times a listener at the other end of it would hear sounds in the trumpet instead of out of it. I have since verified this by experiment. The trumpet gathers and concentrates the sounds. One, on listening to this, would afterwards remember the sounds while the trumpet had been in the hand, and would forget the fact that this was but for a mere instant, and that he could not at that time understand the words. The illusion would thus be produced in the sitter's mind that the voices were able to speak in the trumpet, whatever its position.

Mrs. Blake practically acknowledged that the sounds came out of her ears, when she stated that as a little girl she heard them in her ears, and that she discovered that the use of a closed receptacle confined the sounds, making them plainer and enabling others to hear them better. When whispered words were spoken, it was far more difficult to locate their origin than when the loud and deep vocal tones of gentlemen's voices were speaking. During the latter, I frequently stood very near Mrs. Blake's head. I could plainly hear the voice emerging from her ear; that is, from the outside I could note the mellow effect of the tone in the trumpet, while I could at the same time detect what I call a "buzzing" of the tone near the ear, as a part of the vibrations escaped outward. I had done much experimenting for many years with phonograph horns, and various reproducers, and this training enabled me to detect these things very quickly. I could also at such times hear a third sound that was not nearly so loud as the voices. This was a species of "clucking"—at least, so I call it for want of a proper word to describe it. This seemed to be within her head, and I think came out of the nostrils. This was particularly noticeable when the voices were very loud. It seemed that the production of loud, vocal words, without the use of the mouth or lips, resulted in this secondary effect. This sound was independent of the words, and did not belong to them except that it accompanied their production.

For a long time I marveled that Mr. Parsons could not have readily discovered the origin of these voices; and that he should not have done so seemed a great mystery to me, until I remem-

bered that he heard only whispered voices, and also that he was at such times generally using one ear at the trumpet. This effectually prevented his making this discovery.

Now if these voices come out of the lady's ears, the question arises, "Where do they originate?" I am satisfied that the whispered words originate in her throat, and that the vocal voices are produced lower down in the chest. These sounds I believe are conducted from the throat through an *abnormal* Eustachian canal, to a point close to the tympanic membrane. The office of this membrane is to transmit sound waves; so that once they are there, the sound waves are easily transferred into the outer or auditory canal. How these sounds can be guided into either ear at will, and how the nostrils can prevent their exit, I can only surmise. The low, guttural, single syllables that were apparently in the lap, I believe were merely heard inside the chest or abdomen. As to the sounds Mr. Parsons heard when the trumpet was to the back, I can not say, unless they were heard somewhat like the pulsations of the heart are heard in a physician's stethoscope when it is placed against the chest.

When the little grandchild used the trumpet, we could plainly see the workings of its throat, although the most innocent look was in its pretty eyes. Mrs. Blake noticed our close scrutiny and remarked, "I do not know but that they may use her vocal organs." This remark was intended to explain to us that the use of the child's vocal organs was automatic, or rather directed by spirits of the dead, and not by the will-power of the child. It is natural to suppose that both she and the child use the same methods. Any one observing the junction of Mrs. Blake's throat and chest closely, will notice an extraordinary fullness indicating an abnormal development within it.

Since my journey, I myself have done considerable experimenting in this line. I can now produce whispered words in the trumpet so that they may be understood as well as this child did, but of course I have not the natural gift possessed by Mrs. Blake. While upon the subject, it is well to remark that I have learned that a few miles out in the country Mrs. Blake has a friend whom she visits very often; that this friend gives demonstrations the same as does she; but I am informed that the words are not nearly so plain. My informant states that it is very patent to an

observer that the sounds are produced in her vocal organs. Now it is but a reasonable conclusion that if these ladies are quite friendly, both use the same means in producing these voices.

Readers of my book, *Behind the Scenes With the Mediums* will remember an account of a séance described in the Appendix, which was furnished me by a gentleman in Oldtown, Kentucky. This was where in the twilight a trumpet floated out of the door and up into the branches of the trees. This gentleman also wrote me in reference to Mrs. Blake, stating that he had known her all of his life, and that he "fought through the War of the Rebellion with Mr. Blake." He also informed me of this same medium friend of Mrs. Blake (of whom I had previously been informed), and he seemed to attribute equal and genuine powers to both. He described a dark séance which he attended, where, in his own language, "Both of these old ladies were present, and the séance was one grand hurrah of voices from start to finish."

I may state that I noticed the workings of Mrs. Blake's throat on some occasions, but that her lips were always tightly closed. That any one could reach such marvelous perfection in producing voices in this abnormal manner seems incredible, but it is certainly a fact. How Mr. Parsons heard the sounds of piano-playing I can not imagine, unless the lady possess a very perfect power of mimicry such as I have heard at times. He described the sounds to be as if one were simply running arpeggios. This would indicate that he heard but one tone at a time.

I should also mention that there are two ladies in Omaha, who produce the phenomenon of "Independent Voices." One of them gave sittings professionally for some years; but having more recently married a Catholic gentleman who disapproves of such things, she has discontinued such exhibitions excepting in private before a few intimate friends. I am informed that these voices speak up suddenly when unlooked for, while the lady is conversing. They appear to come out of her chest. One lady informs me that there is no doubt upon this point, as she was permitted to lay her ear against the lady's chest and listen. This former medium now claims that she, herself, does not understand this phenomenon, or what causes it. Being now so closely connected with the Roman Catholic Church, she can not well claim that it is done by spirit agency.

The other lady's voices seem to come in the form of a kind of "whistle," and seem to come out of the nostrils. I am told that in neither case do these voices give correct information.

This now brings us to the consideration of the problem presented by the mental or psychical part of what we witnessed. I frankly say that I have not yet found a solution of this problem to my own satisfaction.

That spirits of the dead, if such exist, should be a party to deception of any kind, I positively can not believe. Knowing the origin of the voices beyond any question, I never can believe that I communicated with the dead. And yet, if Mrs. Blake's intelligence directed this conversation, from what source did she secure her accurate information?

It was suggested to me that possibly the dead caused these voices to sound in the seat of Mrs. Blake's hearing as a mere subjective phenomenon, and that she but repeated what she heard subjectively. That is, it was supposed that she did not perceive actual sound waves, but that she was caused to experience the same subjective sensations, that such sound waves would have produced. This is ingenious, but one with my natural skepticism could not accept it.

It was also suggested to me that possibly Mrs. Blake did not control her own vocal organs at the times when voices were speaking, but that spirits of the dead controlled them; or that they acted automatically, as it is claimed is the case with the hand of Mrs. Piper when executing her famous writings. Had Mrs. Blake made such claims as this openly, it would certainly have strengthened her case, but would have lessened the dramatic effect. I, however, could have no faith in this solution. For many reasons which I shall not take space to recount, I am quite sure that the will power of Mrs. Blake controlled her own vocal organs.

At the time, it seemed irresistibly borne in upon me that Mrs. Blake did receive subjective mental impressions from some source. I am by nature as skeptical about anything of the nature of so-called telepathy or mind-reading, as I am about spirit communion. And yet, *at the time*, I could not avoid the inner feeling that she possessed some kind of a "freak power"; that something in the nature of mental flashes would at times come to her, and that

certain names or facts would be impressed upon her mind, or rather make their appearance there; that she, herself, possibly did not know the cause of this, but by uttering what then came into her consciousness, she had found that it agreed with facts; that she was thus possessed of some freak mental gift, and that possibly she, herself, did not understand it.

Whether this was in any way connected with those around her I did not decide; but it seemed that it was, for otherwise tests could be given to those at a distance. As I could not believe that her information emanated from spirits of the dead, it seemed that she must draw her inspiration from those around her. And yet there was some evidence of knowledge being imparted, which was not in the minds of those about her. Could she have discovered this freak power, and as a child have come by degrees to claim that such information came to her from the dead? Could she, for instance, when with playmates, have said to one, "Your grandmother says so and so," naming the latter, and to another have made similar statements? She would then have noted the startling effects of such things as this, and this might have induced her to continue such experiments.

She then might have adopted gradually a means of using her own voice as if it were the voice of the dead, and have had this voice give directly the information she received in these flashes. She would have been liable to have tried this on account of the more startling effect of such a thing; and she might thus have learned to speak with her lips closed. The conversations that such experiments would induce, would naturally reveal to her many secrets, of which use could then be made. The great interest such things would excite in average persons, would be a sufficient inducement to cause a person to continue such experiments, thereby becoming very expert.

These things I considered, and this seemed a natural mode of evolution for the development of such peculiar gifts. In fact, it seemed that some cause for a slow development of such a gift must be predicated. To assume that any person would suddenly begin the development of such an un-heard-of gift as the ability to speak through the ear, with no reason to believe that success could ever be achieved, seems very improbable. It certainly seems more plausible that such development was gradually

reached by previous experiments conducted under other stimuli. I asked myself again and again, Could any person be gifted with two such abnormal gifts as these, one physical and the other psychical?

It certainly seemed to me that it was the decline of the psychic power that now caused her to refuse sittings, or when giving one to suddenly terminate it. In the matter of the voices there was certainly no decline of power, and I could only ascribe what she called weakness to the loss of this supposed psychic gift. According to Mr. Parsons, there was no hesitancy on her part in former times, and all were then afforded every opportunity for investigation. *At the time*, all of this seemed to me to be the most reasonable conclusion.*

After the lapse of time and much consideration of the mystery, I find that I should much prefer what I would call "a rational explanation." I feel that I should remember the lesson that my own previous investigations have taught me. As Dr. Carus has said, "When one stands before something which he can not explain, he should not conclude that it is inexplicable and attribute it to supernatural causes." I fully agree with the Doctor in this. The problem presented by the psychic part of this investigation, is by its nature very difficult of solution. But it surely does seem that if a rational explanation were possible one could find some evidences of it.

I have gone over my record, test by test, to see if I could find plausible possibilities of trickery connected with them. The following suggestions I do not in any way assert to be facts. I

* I had promised a daily paper a brief account of this investigation at the time it was made. This I furnished with such limited explanations as I was then permitted by my contract to publish. The paper published the article, omitting without my knowledge some pages containing explanatory matter. This cast somewhat different an aspect on the case than I had intended. This account reached Dr. Isaac K. Funk. He wrote me, stating that he desired to include this account in his book, *The Psychic Riddle*. I wrote, requesting him not to do so, as I did not wish this case to be given to the public in exactly that form. I supposed that this ended the matter; but upon the appearance of his book, I found a partial account that varied somewhat from the original newspaper article. This explanation is offered to those who may have read the Doctor's book.

merely suggest them as possibilities to be considered in a search for a rational explanation.

First, it is well to state that I am positive that no information about myself was catalogued in any "Blue Book" * prior to the time of this investigation. I had at that time attended but one public meeting of spiritualists, and two public séances. I was afterwards on very friendly terms with the mediums conducting these and was well informed as to what secrets they possessed and used. I need not go into other details explaining why I am sure of this, as I believe readers of my articles will be satisfied that I am critical enough to be certain on this point. It would be easy to attribute these things to something of the kind, and thus appear to have disposed of the problem. But truth and facts are what we wish to arrive at. No one knows better than a performer who has looked on from behind the scenes, the possibilities of "Blue Book" information. Also, no one knows better than he the actual limits of it in practical use, and the extent to which it is used at the present day.

Such being the case, the only other means of which I can conceive is either that information was secured in advance by some one employed for that purpose, or that it was extracted from us at the time by some cunningly contrived means. As to the first, I found very much difficulty in my endeavors to secure information relative to Mrs. Blake in advance. I must expect any effort on her part to secure information about myself, equally difficult at such a distance. I would consider such as utterly beyond Mrs. Blake's powers of correspondence, as would others, could they see the chirography before mentioned.

I am aware that strangers reading this article, and not being personally acquainted with my friend, Dr. X—, will naturally think of him in this connection. I emphatically state that he is of the very highest standing and possessed of the highest personal honor. Knowing him, I could not believe it possible for

* Here I must own that the Editor of *The Open Court* does not agree with me and thinks that I am as likely to be found in the Blue Book as Mr. Clawson who has frequently attended séances. At any rate he is convinced that after having started the investigation under my own name, Mrs. Blake had had opportunity to obtain information, which she did not utilize until after she was able to identify us.

him to contemplate such a thing. Then again, the only motive that he could have for such action would be to prove to me that the lady's powers were as he had represented. On the other hand, his motive for fairness would be that he was deeply puzzled himself, and that he greatly desired a solution of the case. *For myself, I can not consider such a possibility*; but by a generous use of money, information could have been obtained about my family in Falls City, Nebraska, my childhood's home. In a small place like this, however, had any one furnished such information, it would be truly a miracle if such a fact had not reached my ears ere this. But it being a possibility, we must grant for the sake of fairness, that, by some means Mrs. Blake had secured information in advance in regard to myself; but we are still forced to admit that such a thing was utterly impossible with reference to Mr. Clawson, when no living person knew I would take him. Even he did not know until the last moment.

This brings us to the consideration of some means of securing information from us at the time. Now *at our first sitting* when the voice attempted to pronounce the name which sounded like "Artie" or "Arthur," I made the discovery that these voices would sometimes pronounce a variety of names in an inarticulate manner. The sounds would first resemble one name, and then another. Nevertheless, the sitter could not conclude a wrong name had been pronounced, as he could not be certain of the name. If, on the other hand, the name sounded like the correct one, he would naturally in attempting to get it correctly, repeat it with a rising inflection.

That this system of "fishing" is quite frequently successful, I must conclude; but my quick discovery of it absolutely prevented its being so in my case. As evidence of this, I remind the reader of my refusal to repeat the names "Artie" and "Arthur"; and also the name "Grandma Daily" when I first heard it, lest the latter should have been "Grandma, "Davie," instead. That misinterpretation of the sounds was a possibility with Mr. Clawson at the first sitting, must be considered. Otherwise we must conclude that here was some very extraordinary guessing. That the name "Brother Eddy" was a guess is quite improbable, but of course could be possible; while it would have been a possibility for the name "Grandma Daily" to have

been secured in advance. If we do not accept some of these possibilities, then we are unable to advance any rational explanation. After this sitting, I cautioned Mr. Clawson on the above point; and as I could understand probably one-half of his tests thereafter, the possibility of this system being used in *these* cases, and in my own tests, can not be considered.

In regard to the pet names, "Muz," "Muzzie" and "Daddie," given Mr. Clawson at the first sitting, only the possibility of a misinterpretation of sounds can be suggested. The names given me, "Dave Harvey," "Asa," and my own name, belong to those that could have been secured in advance. This may also be said to be the case with this statement of my supposed brother, "I want to talk to mother." Had the lady, in sending this message, merely guessed that my mother was alive, there was one chance in two of failure. In the two statements to Mr. Clawson, "Your mother is here," and also "Your baby," there certainly seems a good chance of error, if this were mere guessing. Out of fairness I must call attention to these points. I also do so to illustrate how carefully I have analyzed every little occurrence. I must reiterate that Mr. Clawson was absolutely unknown at this first sitting.

We pass now to the tests given at the second sitting. It was here that I secured the names "Sarah" and "Ada," together with the correct relationship of the latter. There was no misinterpretation of sounds. These names belong to those that it would have been possible to have secured in advance, but at the time I was so thoroughly convinced that such was not the case, that I was greatly startled.

The tests given Mr. Clawson at this sitting may be neglected, as they were somewhat indefinite; and the use of the false name, "Edna," just about offset anything that he received. That a mutual uncle's name should be given when asked for, instead of the name of some of my other uncles, must be attributed to lucky guess work, if we assume that the name was secured in advance; for although Mr. Clawson's question revealed our relationship, there was nothing to indicate that he was my cousin through my father's family. There was one chance in two that a name from my mother's family would have been given instead. As to the resemblance to my uncle's voice, I think that as we

both noticed it separately, it was a genuine resemblance; but I can only attribute this to accident, for I am positive of the origin of the voice.

We pass now to the more remarkable tests given at the morning sitting of the second day. That Mr. Clawson's name and residence were given at this sitting, loses value as evidence, when we remember his statement in the boat the evening before. The boatman seemed too stupid to remember anything, especially when conversation in his presence was continuous; yet we must remember that his assistance was one possibility to be considered.

The names "Lizzie" or "Lissie," and "Aunt Fannie," given Mr. Clawson at this sitting, are among those that could have been secured in advance. As to the names "Georgia" and "Archimedes," with the latter's correct location at the time, together with the correct spelling of his name, I can offer nothing satisfactory; for I do not think there was any misinterpretation of sounds. The tests given me at this sitting need hardly be considered, for my grandmother's parting request may be a phrase generally used by the voices. It will be noticed that the supposed voice of Mr. Daily used one of the same expressions that the supposed voice of Mrs. Daily used. Therefore, some of these expressions are doubtless "stock phrases" of the lady's. The imperfect manner in which the voice attempted to give my father's correct name was very unsatisfactory. I may state that this was supposed at the time to be our last sitting, and that had the lady secured information relating to my relatives in advance, it is strange that my father's name was not given then.

We now pass to the still more remarkable sitting given in the afternoon of the second day. Here, the names "Chastine," "Aunt Burgess," "Nellie Biggs," "Mary," "Grandma Marcus," my father's correct name, and also my wife's first name, were given. In addition to this was the name "Dody," the request for my father "Not to be a 'doubting Thomas,'" and the statement that my wife's mother is alive. Some of these things Mr. Clawson did not know, and a number of them I did not know. We must, however, consider as a possibility that he might have imparted certain information to Mrs. Blake during his fifteen-minute ride. He assured me that he did not, and he is certainly sincere in his statement. Yet he at that time considered all of

our sittings as finished, and might have forgotten his discretion. I know that he had visited a medium recently, securing certain tests from her. This he enjoyed relating, and he might have related some of these things to Mrs. Blake. In case he did so, the matter evidently passed from his memory very quickly, for he was positive that such was not the case. As to the peculiar request sent my father I can only suggest accident.

One point should be noted. While the voices could generally talk very plainly on non-evidential matter, as soon as a test name was asked for, in a number of instances, the voice immediately became weak, or another voice would "break into" the conversation. However, this can not be said of all of the tests, for in many instances the names came rapidly and accurately.

However, the fact remains that we arrived in that community unknown, or at least Mr. Clawson was; and I had good reason to suppose that I was. Nevertheless, when we returned, Mrs. Blake had in some manner secured quite a minute history of our relatives regardless of all our precautions.

Some have asked me why I did not make this journey alone and entirely unknown. I answered that had I done so, I should have risked making my journey for nothing, as the lady might have been away or ill. Also there would have been no testimony but my own as to what occurred. I thought the other plan best.

I may mention that I have recently sent a gentleman, a partial believer in spiritualism, to visit Mrs. Blake, under the assumed name of "Douglass." She tried to avoid a sitting, claiming weakness. He, however, obtained one, but received no results, other than that a fictitious "Grandma Douglass" conversed with him. There had never been such a person. I have recently received word that Mrs. Blake has about lost her psychic power, and that it is now seldom that a sitting is given that I would regard as evidential.

While I am by nature very skeptical, I have tried to treat this case with perfect fairness from all sides, and to avoid taking sides myself. I have given all incidents with great care, no matter where they tended to lead. In doing this I have not considered my friendly feelings for the lady who was certainly very kind to us, and who was wholly unlike the professional "grafters" known as mediums whom I have heretofore met.

That I have not fully solved the problem does not prove that I could not have done so, had my opportunities been greater; or that others could not have done so.

I will not assert that any fraud was used in giving the correct information; for unless I could substantiate such a statement and defend my position, it would be an error to do so. I can only suggest possibilities as I have done, and I must still leave the case to a certain extent shrouded in mystery. Anyway, I have faithfully reported to the reader all of the important details of what to me seemed, on the surface at least, to be one of the most marvelous-appearing performances ever given on earth.

The following letter from Mr. Clawson calls attention to some cross references with the Blake experiments from which he and Mr. Abbott had just returned. I have had sittings with Mrs. Stevens and she undoubtedly has psychic power which would be of excellent merit were there an opportunity to develop her. She is not a professional and hence not subject to the objections applying to that class. Her work is done by automatic writing. She had known Mr. Clawson, but not Mr. Abbott whose home was in Omaha, Nebraska. The cross reference with the Huntington experiments is good.—Editor.

Kansas City, Mo., July 27th, [1906].

My dear Prof. Hyslop:—

Mr. Abbott and I had three or four hours in St. Louis on our return, and we went to see Mrs. Stevens. We found she had moved. We finally found her, and had a two hour sitting with her. We did not get much of any value. She has not given much attention to the matter, since you were there, and her surroundings are not conducive to good results. I got the following, however.

Georgia signed her name in full. Of course that was no evidence. I asked her when we talked to her last, and she said "to-day," which was all right considering the nearness of time. I asked her who else was present, and she said Jennie Burgess,

which was true. In a former sitting with Mrs. Stevens she referred to her Aunt Jennie. Her last name was not given, which was as I explained to you Tenney, but which was later Burgess. I asked Georgia what was her pet name for Jennie B. and she said Bugin, which was correct. Some one called for Dave. I had introduced Mr. Abbott as Mr. Chas. E. Wilson, and yet some one asked for David, and wanted to talk to him, but failed to get any message through. She also gave the name of John Clawson as being present. That was my father's name, and she had never given me that before, and she had no way of knowing that my father's name was John. She afterwards gave the name of Anna Clawson. My mother's name was Lovina which was similar. She also gave the name of Hodson a time or two, but which had no significance to me.

Yours very truly,

GEORGE W. CLAWSON.

Georgia Chastine Clawson was the full name of Georgia, but it had been given some years before through Mrs. Stevens.

III.

REPORT BY JAMES H. HYSLOP.

Huntington, West Virginia,

July 24th, 1906.

I went last night with Mr. Abbott, Mr. Clawson, Dr. Guthrie and his brother-in-law, Mr. English, to visit Mrs. Blake the medium who lives across the river from Huntington and of whom I have had several reports. Previous to experiments, I had some conversation with her about the history of her case. It seems that her first experience, according to her own account, was an apparition of her grandfather when she was about eleven years old and a few months after his death. She saw him on the corner of a street in Huntington and was greatly frightened by the vision. She first heard his voice and turned around to see as she would a living person. She then saw him standing before her after she turned about. From that time she began to hear voices and some suggestion was made that she try a trumpet and this suggestion was taken. From that time, for about 30 years, she has practised trumpet mediumship and also various dark séances involving the independent movement of physical objects such as guitars and trumpets about the room.

The object of the evening's visit was to try trumpet experiments, but Mrs. Blake and Mr. Blake are evidently more impressed with the movement of physical objects and were bent on a séance of that kind. But we managed by some tact to try the trumpet. I shall not describe in detail its positions at present. But it was sometimes held to her ear and the ear of the sitter and sometimes only to the ear of the sitter and one end in Mrs. Blake's hand. Sometimes the palm of her hand was held against one end of the trumpet. At no time was the end of the trumpet held at her mouth. Whatever view of the phenomena be taken, we cannot suppose that they were produced by having her mouth at the end of the trumpet.

Near the beginning of séance I held one end of the trumpet and it was clear that articulate sounds were occurring in it. In

some cases I could detect distinct words and the claim that a particular person was trying to communicate with me. I asked for the name and it was some time before I could get anything clearly enough to recognize it. When it seemed like the word Ada, after trying Affie and suspecting Annie but not indicating it, I purposely recognised Ada and asked the relationship to me. The answer was: "Don't you recognize me, father?" I took up the cue and pretended to recognize the name and played the part of father for some time without either lying or betraying that I was not such. I asked questions about her happiness and such things without suggesting any one else. Soon the trumpet was handed to Mr. Abbott or Mr. Clawson and the matter was dropped. Now I have not a daughter or relative by the name of Ada and not one sound came through the trumpet to indicate any person I might recognize as pertinent.

Mr. Abbott and Mr. Clawson, however, got references to names and relationships which were more directly relevant. An uncle David was mentioned. But the effect of this was entirely spoiled by the fact that previous to its mention was the request of both of them that they hear from a mutual uncle, and, as Mr. Abbott's name in full as David Abbott was given the day before, we may suppose that it was a natural guess on the medium's part. Their report may show some further information which my memory does not retain. I was not impressed with the supernormal character of the information. There is no verbatim record of what was said at the time, and as I watched this my distinct judgment is that the facts which might look impressive when told out of their psychological setting would be subject to sceptical criticism if it were given.

The name Edna was mentioned as a daughter of Mr. Clawson. This was wrong, but he knew an Edna Jackson, deceased, who was the daughter of a Dr. Jackson who was a great friend of the family.

After this part of the séance was over we obtained a table and sat about this for lights, voices, and telekinetic phenomena. Soon after placing our hands on the table it appeared to move, but as we were in pitch darkness there was no reason for supposing other than the usual cause of such things. As a protection against a certain kind of fraud I allowed my little finger on the

right hand to rest on Mrs. Blake's little finger on her left hand. No one was touching her right hand. I kept my finger in this position for a long time and could assure myself that the hand was not moved from my finger touch unless some deft way of substituting something else was employed. I observed no traces of this, however, and think that I am right in the impression that I had this hand secure for some time against the production of what occurred. As nothing occurred which could not have been done in the ordinary way by Mrs. Blake's right hand there is no reason to lay any stress upon this security except as a fact of my observation.

Presently raps occurred apparently under the table and under the point on which Mrs. Blake's hands were supposedly resting. In the first place I, of course, had no direct evidence that her right hand was now on the table at all. I could vouch only for the left and only the little finger of that hand, at that. Moreover Mrs. Blake suggested that the raps were under the table, a fact which might lead to the illusion of that locus. Presently she said the rap was in the centre of the table and it so appeared. I then asked that the rap occur at the other end of the table and raps occurred, but they were at Mrs. Blake's end and not at the opposite end, tho she remarked: "There the raps are at the other end." I then asked that they rap at her end of the table and the raps so occurred. I followed this request with another for the opposite end of the table and none occurred.

Soon after this a light was remarked by Mrs. Blake. I did not see it at once, but soon afterward saw one at her right. It was a moving light such as can be produced by a small electric lamp. Presently there was a similar light. In each case it lasted but for a moment and was in motion. Finally I saw a stationary dim phosphorescent light in her lap and watched carefully until I saw it slightly fade and then move. In a moment it appeared as a rapidly moving light at Mrs. Blake's right. Soon afterward I could see it far to my left as if it were near Mr. Blake who was sitting six or seven feet from me to the left and between Mr. Clawson and Mr. English, tho at some distance from the table. I arose and watched the light and when opportunity occurred tried to see if I could shut it off from my eyes by putting my hand between my eyes and the light. It disappeared in each

case that I did this. So far as the darkness permitted localization, the light seemed to be visible through the table, but I had no means of assuring myself of this fact. So far as determinable, the light could have been produced by Mr. Blake or any other person present and in that part of the room.

During the performance Mrs. Blake claimed to see a white cane lying on the table. I asked what kind it was, having the cane episode of my Piper report in mind, and the answer was that it was white. I further asked whether it was straight or not and the answer was that it was curved at the end. I then asked if it was smooth or not and the answer was that it was rough. So far, save for color, the description fitted the cane in the report, but further query as to what was on it resulted in the disappearance of the cane and no more remarks about it.

After a while a voice was heard, apparently to the right and below Mrs. Blake. I asked who the control was and received the reply that it was her son who was dead. The voice was apparently a masculine voice. Soon a change of communicator was announced, the control saying that conditions were not good for the evening, and a little girl seemed to speak. She gave the name of Manurie Massey, so far as we could ascertain. She had communicated before, and as it had no relevance to me it matters not what the name was or the manner of its giving. All that I have to remark is the modification of the voice and the facts. One or two other voices occurred, but I was too little interested in them to trouble my memory with the facts. There was nothing to suggest any other source than Mrs. Blake's normal efforts to speak in some muffled manner.

Presently Mrs. Blake remarked that she could smell roses. I did not perceive anything of the kind for perhaps half a minute, when I had a very distinct perception of roses. Mr. Abbott remarked the same. There can be no doubt to myself of this odor, whether due to suggestion or to the use of perfumes by Mrs. Blake. She talked about a rose coming in and falling on the table. I put out my hand to the center of the table to receive anything of the kind that might come and detect the means of its coming. But nothing came except the hand of Mr. Abbott which had been put out by him for a similar purpose.

Again I was holding one end of the trumpet and it was for-

cibly pulled from my hand and struck Mr. Abbott on the head and moved up and struck the wall above the mantelpiece. This, of course, was not seen, but I report the phenomenon as it seemed to hearing. The mantelpiece was not so far off but that Mrs. Blake could have done the whole thing with her right hand and I do not now recall whether I had the left hand secure under the touch of my finger or not at this time. I was occupying my attention with the determination of the trumpet's locality as far as that was possible. I was struck with the apparent distance in height of the trumpet's striking the wall. It seemed to strike at the ceiling too far off to be reached by the hand. But the illusion of auditory locality is too great to attach any weight to one's judgment, and I remark the fact as one occurring in spite of the feeling that it must have been nearer than it appeared. With the recurrence of a few more lights the séance closed.

One need hardly report a thing of this kind except as a type of phenomenon associated with reports of much more remarkable facts apparently representing supernormal knowledge. The association of such facts with phenomena more apparently genuine makes the whole affair extremely dubious and it needs to be remarked simply as a part of the case which demanded investigation necessarily more thorough if anything is to be supposed beyond the ordinary tricks. Nothing occurred during the evening to suggest the supernormal except the giving of certain relationships and names pertinent to Mr. Abbott and Mr. Clawson.

Huntington, West Virginia, July 24th, 1906.

Mr. Abbott, Mr. Clawson, and myself went over this morning for a trial of Mrs. Blake in daylight. We learned there last night, that Mrs. Blake had a granddaughter who could do the same thing she did. Inquiry showed that the girl was but five years old last birthday, in January. We began with her last night, but as Mrs. Blake soon took the girl in her lap and tried to help her out, the result has no value for the question whether the girl was in any way related to the phenomena. Before the girl was taken into Mrs. Blake's lap, Mr. Abbott and Mr. Clawson were emphatic in their statement that sounds were heard in the

trumpet which was held to the ear of the child and to the ear of one of the persons named. As we went over this morning we saw the child again on the street and managed to persuade her to come in. I took her on my lap and petted her while we talked with Mrs. Blake and finally we put the trumpet to the child's ear and Mr. Abbott held the other end to his own ear. He soon heard sounds or voices. I then gave immediate and close attention to the child's throat to see if I could detect any laryngeal and other action of the throat. Mr. Abbott remarked the voices sounded like breathing. I could notice the steady breathing of the child, but I soon both heard and saw evidences of laryngeal action. The larynx acted as if articulating sounds or attempting such articulation and I could hear slight pulses of this action which could well produce the appearance of sounds in the trumpet.

I could not detect articulate sounds in what I heard, but I was clear on the point that the action of the throat was connected with what Mr. Abbott reported as sounds. I said nothing whatever of my discovery until after we left the house, as I did not wish to reveal anything that might suggest fraud on the child's part in the presence of her grandmother and grandfather. I have no evidence that the child did this consciously. We could suppose that she had been taught the art by her friends acquainted with Mrs. Blake's powers and methods, but as she did not want to try the experiment and was even shy about coming into the house, and as both grandfather and grandmother were reluctant to have her try, there is no reason but the suspicion of their shrewdness to cast any doubt on the child's complete innocence. All that I could do to discover conscious effort on her part was futile. It had all the appearance of being purely automatic and unconscious. Assuming this, it illustrated my suspicion that such phenomena as apparent independent voices might be produced by conscious or unconscious laryngeal action communicated through the Eustachian tubes to the ears and through the tympanum to a trumpet. In this manner we might suppose that supernormal information could be acquired and communicated in this natural way without supposing independent voices. But whether any such a view be correct or not, it was clear to me beyond a doubt that the phenomena observed by Mr. Abbott in the trumpet were associated with articulate muscular action of the vocal organs in

the child's throat. We may leave open the question of their conscious or unconscious production, but the facts are there to establish a connection and explanation in her case quite natural. I will say that all the appearances and evidence go to show that the child is honest and makes no conscious effort to produce the sounds. Whether that evidence is satisfactory or not would be an open question on which I would not care at present to decide one way or the other. I am only sure of the existence of this muscular action and its connection with Mr. Abbott's perceptions. We must remember that all this was in daylight and everything was clear to our observation.

After this we tried an experiment with Mrs. Blake. Mr. Abbott and Mr. Clawson were the percipients. Soon the voices were heard in the trumpet. Mrs. Blake sat near the window. Her mouth could easily be seen to be shut and apparently motionless. The trumpet was held, at first when the sounds were heard, in her hand at one end and the other end at the ear of the percipient. Soon the voices became clearer and louder, and when any name was to be gotten Mrs. Blake held her end to her ear for a short time. Soon I was called as one to whom a communication was to come. I went forward to take the trumpet and held it to my ear, the other end at Mrs. Blake's ear. I heard distinctly articulate sounds and in some cases the words and sentences, such as "I am here", "Don't you know me". Attempts were made to give me the name, but none were successful and the trumpet was given back to the other parties who continued the experiment. Apparently the communicator trying to send me a message was really not a friend of mine at all, but some friend of the others, as the same apparent name was given them. I thought I got Albert several times and this would have been the correct Christian name of some one I wanted to hear from, but I could not get the surname.

Soon in the experiment it was found that Mr. Clawson was the best sitter. He was then allowed to be the chief listener. I had no means of taking notes and so cannot report more than my impressions of the results. These were entirely favorable to their being beyond chance. Among the first communicators was one that had given her name before, grandmother Daily. Soon Mr. Clawson's daughter purported to communicate and gave her

name as Georgia which was correct. She gave also the name of her fiancé, spelling it out, as Arc, Archie, and Archimedes. This was correct, and said he was now in the "Professor's city" and later indicated it was New York. This was correct. Asked where her mother was now, Mrs. Blake not yet knowing who Mr. Clawson was or where he was from, she said Kansas City. This also was correct. She also said her fiancé was going to be married to another lady and described the lady as of dark complexion with some other features which Mr. Clawson recognized as correct afterward, tho he gave no hint of it at the time. Some other relatives were mentioned, but without clearly giving the full name. The reports of Mr. Abbott and Mr. Clawson will have to indicate this.

Dr. Guthrie ascertained this afternoon that Mrs. Blake had found my name. Mr. Clawson says that Mrs. Blake this afternoon on the way here intimated that she thought she had either heard of me or had seen my picture somewhere. She seems also to have told that her son, the control, had told her I was Prof. Hyslop and that it was all right for me to be here.

A few minutes ago I resolved to try the experiment myself of producing articulate sounds in the trumpet in the same manner as observed at the experiments. I asked Mr. Abbott to hold one end to his ear and placed my mouth at the other end and simply used the vocal muscles in the throat without using the lips and Mr. Abbott distinctly heard sounds but did not perceive the words. He then did the same with his own vocal organs, tho holding the trumpet to his ear and I the other end to my ear. I heard definite articulated sounds, but could not distinguish the words. Dr. Guthrie then placed one end of the trumpet to his ear while I held the other to my ear. He used the vocal organs in the throat with the lips closed and I distinctly got the two sentences "How do you do?" and "I am glad you are here." This came without much effort. Thus the general theory regarding the method of delivering the messages is made most probable.

Huntington, W. Va., July 25th, 1906.

As far as my inquiries go, the friends and acquaintances of Mrs. Blake have perfect confidence in her honesty. I have seen

no traces of dishonesty or trickery as yet, but I am too familiar with the resources of fraud to attach any conclusive weight to negative evidence of the kind. Some things that I have witnessed among frauds take place here and arouse one's suspicions. For instance, the séance in the dark the other night was accompanied at the outset and at one or two intervals during it by the Lord's Prayer and the singing of hymns. I have seen this sort of thing before as a cloak to cover trickery or to throw the spectators, or rather auditors, off their guard. I detected no evidences, however, that this was a means for this end. In my conversation with her I noticed that she was apparently a religious woman. Dr. Guthrie and she herself told me that she had been put out of the church, Methodist, for her mediumistic work. She intimated in her talk that she was still a believer in the orthodox doctrines about Christ, and this intimation was apparently sincere and came in connections which would not suggest any purpose to deceive by it. It came in the expression of her views about Christ and meeting him after death. She said that all persons meet the Savior after death. I may have misunderstood her remark at the time, but it struck me as throwing light on the character of her mediumship and the influence of her own mind upon some things that she claims are messages. She talks innocently about the whole subject and has perfectly definite ideas of it. They are evidently the result of her own work, as the life of her husband and herself in a small village across the Ohio River, and in a mere cottage, is such as not to favor any intellectual inquiries into the subject. He does no work and seems to live on a pension of a small amount. They take money for her work, but she turns many people away from her doors and seems not to make her work a mercenary one. I saw no traces of an intellectual interest in her work beyond what has come from her own observations. Apparently she is quite honest, and as ignorant of the tricks which characterize similar performances as any rural person could be.

When I went with the persons named in my account of the first sitting I was introduced as 'Professor' but without mention of my name. I was sitting in the other room until called and was called as Professor, and my name has not been mentioned in her presence while I was there. What may have been said to her

yesterday by Mr. Clawson on the way to Dr. Guthrie's, where she was brought to have a photograph taken, I do not know. It was on this trip that she said she thought she had seen my picture or heard of me, and while I should assume that I was known the moment I was seen, it is important to remark the evidence that I was not at once recognized. The fact too that I got nothing at the experiments also indicates that I was not recognized, on the supposition of the professional medium.

July 25th (Afternoon).

I called on Mrs. Blake with Dr. Guthrie and Mrs. Guthrie this morning for an experiment and she, having caught cold from her trip yesterday, was too ill with neuralgia this morning to give me the sitting. The result was that I merely questioned her regarding her experiences and listened to some of her statements about herself. The most important spontaneous remarks by her pertained to her religious position. She is evidently a firm believer in the Bible and its fundamental doctrines, especially as pertaining to the divinity of Christ. She branched out on this subject of her own volition and expressed herself emphatically on the matter in favor of his divine character. She also expressed her inability to understand the atheistic and sceptical interpretation of things and went so far as to hint some curiosity regarding my beliefs, especially regarding Christ. I was quite frank with her about this matter tho careful not to offend her naïve orthodoxy. Her whole conversation on the matter impressed me as that of a perfectly naïve and sincere person, and I think no one whatever after hearing her and seeing her in such a conversation would for one moment doubt her honesty, even tho he found reason to reserve his judgment or to admit at some later time that he was mistaken. All the indications are overwhelmingly in favor of her perfect sincerity and honesty.

I found also by inquiry from her that it was some time before she began the use of the trumpet in her communications. It was suggested to her by a spiritualist who said he thought she would have better results if she used a trumpet. In response to this suggestion she got one and has used it for thirty years or more. Inquiry brought out the statement that she has been in trances

and she says that she could never remember what she said in them, but she says that friends reported what she had said and done, so that she evidently spoke under some sort of control or obsession. She has remembered visions, however, that have occurred in the trance, even tho she had no memory of spoken statements. At one time she tried automatic writing and did a little of it, but it never involved much more than movements of the hands. Automatic writing was never developed to any extent and has not been tried for a long time.

I questioned her also regarding what she could see or hear during her sittings with others. She says she has never seen her control, who, as said above, was her son, except once and she asked him not to appear to her again until she passed over. She seems to have been deeply attached to him, much more than to any of her other children. She says her reason for this was that he was a young man who was not running about at night and was regular in his church duties. She considered him a specially good and religious boy. I found also that she never sees him when he is controlling and also that she has never seen any spirit when it was controlling. Only when spirits do not control can she see them. She often hears conversation going on, on the other side, while the communications are in progress through the trumpet. She can hear persons say: "I want to try", or "I want to speak", etc., and this often occurs simultaneously with the statements of communicators. No trace of this is apparent in the trumpet. She has not found that they express any difficulty in communicating and finds no great difference between different spirits in the power to communicate.

In order to ascertain whether she is aware of laryngeal action when communications are going on, I questioned her carefully about her sensations at the time. She says she has often experienced sensations when the communications are in progress. She said especially that she often "takes on the conditions" of those who died in a particular way. For instance, if a person has died with consumption, she has a sensation in her breast and throat and often coughs so in such cases that she has to stop the communications. It is the same with other diseases. The part affected in the person who is deceased transmits its effect to her. Then she often has prickly or trembling feelings where such as

I have just described do not occur. I finally asked if she ever had any sensation in her throat and vocal organs and she said she did not. I was curious to know if there was any local anæsthesia in the vocal organs when communicating and this was the reason for putting my questions. She did not know what my object was in them and so I came to this crucial point without any previous knowledge of my object. Her answer was spontaneous and without suspicion of what I was after. Of course, it is not proof of anæsthesia or perhaps even evidence of it. But the answer coincides with the possibility of the anæsthesia and it is fundamental to the interpretation of the phenomena that we know this, if we are going to exclude conscious reservation of any of the facts.

On the whole my impression at present is that we are dealing with a woman who is consciously honest. I say this in spite of the very dubious character of her dark séances. They have a most damning suggestiveness as they are precisely like the fraudulent performance of the same type. It is in fact hard to reconcile them with any judgment of honesty whatever. But we must remember that we can no more prove dishonesty in the dark than we can genuineness, or we can equally prove one as the other. I have no positive proof that tricks were performed and I have no evidence that they were not. We have only the fact that the phenomena look so much like the common fraud as to make it almost impossible to remove legitimate scepticism from the whole mass of incidents that occur and have occurred. If we could suppose anæsthesia and morbid mental states where they seem normal we might suppose that frauds were unconsciously simulated in such ways. This would be to apologize for the case after proving its genuineness and honesty, but it would never do to assume it at the outset. I merely mention it here to consider it as the only possible way of making the facts consistent with the appearances. There can be no doubt that the woman's complete sincerity and honesty are the most apparent facts one can observe. The subordination of mercenary motives in the case, the simplicity of the husband, and the apparent ladylike character of the woman, who seems never to have sought but often evaded notoriety, are all facts that point definitely to honesty, and we should have to assume much more shrewdness than ever betrays

itself to vindicate a suspicion of crooked ways in the production of her phenomena. Yet one cannot observe the dark séances without entertaining views much stronger than suspicion and whatever opinion he may have of the woman's sincerity he will not easily yield the belief that her own organism is the medium for the production of the lights and other phenomena. That once granted he will not easily believe that they have any other origin.*

Huntington, W. Va., July 26th, 1906.

According to previous arrangement, Dr. Guthrie and I went out to have an experiment with Mrs. Blake this morning, arriving at 10 A. M. She was suffering considerably from neuralgia which she seems to have contracted from coming over to Huntington day before yesterday to stay for a day or two. She was somewhat unwilling to give the sitting, but was persuaded to try for a short time. This agreed to, we placed the trumpet to our ears as described in other experiments. At no time was it placed to her mouth.

I had placed an article of Dr. Hodgson's on her lap without telling her what it was or what it was for. No indication was given whose it was. As we took the trumpet, Dr. Guthrie remarked that he heard the voice before the trumpet was raised to the ears. We had been holding it in the hands a short time. I did not hear any voice until after the trumpet was at my ear. In a very few moments articulate sounds were distinctly audible and I got the clear greeting: "How do you do?" and "I am all

* Since making this investigation and writing this report I have had at least two excellent cases for proving that many actions may be performed unconsciously which the conjurer and most laymen would ascribe to fraud and which are nothing of the kind. These two instances are those of Miss Burton (*Proceedings Am. S. P. R.*, Vol. V) and of the clergyman's son (*Journal Am. S. P. R.*, Vol. VII, pp. 1-56). Both these subjects were normally conscious in a part of the organism, but partially unconscious or subject to partial anesthesia, especially in the organs used for performing the automatic act. I had not more than suspected such a phenomenon with Mrs. Blake, and did not try to test it. It is quite possible that she had zonal and merely momentary anesthetics. On this hypothesis the suspicion of fraudulent conduct at the night séances would fall to the ground.

right." "I want to talk to you." "Don't you hear me?" I asked who it was and after many requests to make the answer clear got the name "Annie" clearly. I recognized this several times before I would admit it, and when I did I asked for the rest of the name and got "Annie Hyslop" in full. I could attach no weight to this, tho it was correct, because it has been mentioned in my report and articles too frequently to treat it as evidence of the supernormal. She then said an aunt was with her and I asked who it was. But I could not distinguish the answer. An interruption occurred from the interference of Mr. Blake to stop our sitting because people were coming to have sittings whom he had to turn away and he could not do this with good grace when they could easily hear a sitting going on. So we stopped a few minutes and waited. When the experiment was resumed the reference was made to "Aunt and Grandmother." I asked for the name and not distinguishing it asked "which grandmother" and could not then clearly distinguish the reply. I then asked for my mother's mother or grandmother's name on my mother's side, and a number of times I recognized a perfectly clear resemblance to it, but I was not able to press the matter until I was absolutely assured of it. I had not thought of her at the outset when I asked which grandmother, and noticed in the first attempts that there was no resemblance to the grandmother's name on my father's side, but that the resemblance was to the other and it was this that suggested to me the asking for it. At this point and before I could clear up the name of my grandmother the communicator, presumably my sister Annie, referred to my father as present and as wanting to talk. But the mode of address indicated that it was some one else that was communicating than Annie. Mrs. Blake thought she understood it as my mother, but the answer "No" came, and the word "Father" came. I asked if it was father that wanted to communicate and answer was "Yes." I replied: "Let him talk." Then came the message: "I want to talk with my father." I asked who it was and could not get the name. Something like "Ada" was conjectured and then "Effie". This was denied and I asked if it was "Isabel" and the answer again was "No." I then said let my father talk.

A pause followed for a rest to Mrs. Blake. When we began

again taps appeared in the trumpet and Mrs. Blake seemed alarmed and did not want to proceed. I persuaded her to continue and the voice became quite distinct, so much so that Dr. Guthrie, sitting three or four feet away, could distinctly hear the sounds, but could not apperceive the words. The voice this time was not only louder, but represented another personality in its characteristics. It at once claimed to be my father and for a little time I could distinguish every word it said. I could not write all his sentences down as my attention had to be given to understanding the message. He said: "I want to talk to you. It is all right here. Do you hear me? It is hard to get right conditions." I asked if there was any difficulty in communicating and the answer was "Yes." I asked if he had ever communicated with me before, and he replied "Yes." I asked "Where?" and the clear answer several times was "At Mrs. Piper's". Dr. Guthrie heard this three or four feet off. Of course the fact was known to him and may possibly have been known to Mrs. Blake, as she knew that I had seen Mrs. Piper. Another pause followed this to rest Mrs. Blake.

When we began again the communicator claimed at once to be my mother. I welcomed her and asked if she had ever communicated with me and the answer was: "Yes, several times."

This was true, at least so far as attempts are concerned. As soon as she said she was my mother I got the statement "Do you hear what I say?" and added: "Annie is with me". Mrs. Blake said, "She says your wife is here." She interpreted it: "Your wife is with me." I expressed surprise in my voice and asked if my wife was there and the answer was in the affirmative. I then asked for the name. After some struggle I got what I purposely recognized as "Addie" and the answer was "No" emphatically. Then I seemed to hear "Annie" again. I asked if it was Annie and received the reply: "No." I then asked that it be spelled. A m a appeared to be given two or three times and then "M a . . . M a . ." and finally "M a m i a" (or "ie"). As soon as it was clear after many attempts that Mamie was the intended name I asked for her maiden name, her name before we were married, and after as many difficult efforts and attempts to spell it the name "Hall" was spelled out. I recognized these as correct and asked for her middle name. I then got "Mamie

Hyslop" clearly with indistinguishable sounds for the middle name which was finally gotten clearly enough for me to recognize what was meant. I recognized it as right without uttering it and apparently Mrs. Blake did not discover what it was. I do not think I would have recognized it had I not known what it was. It is a very unusual name, especially for a lady, and because I was not sure of it for some time I refused to admit or recognize it until the resemblance was fairly well assured. The Mamie Hyslop was perfectly clear and the middle name finally clear enough to make further efforts at making it clearer wholly unnecessary. This middle name was Fry.

I then asked her if she had seen her father and she replied that she had and that he was all right. I asked if she had seen her mother and the reply was: "Yes, she is here, and she is all right." Her father is still living, but her mother is dead. I then asked what her mother's name was and after several efforts I got what I supposed was "Isabel," which is correct, and then asked if this was it. The answer was: "Yes." I then said, "You have an aunt there, who is that?" and the reply was very prompt and clear: "Aunt Lizzie". This was correct. I asked then for the name of another aunt, and Mrs. Blake thought she got "Aunt Mary" which would have been correct, but the answer "No" was very emphatic and what seemed to me at first to be "Aunt Fannie" was corrected to "Aunt Frances." There was some difficulty in communicating, tho the communicator said she could talk all day. Before stopping I asked if there was not another friend of mine there who wanted to communicate with me and my statement indicated the masculine gender, tho I do not now recall the exact form of the question. The answer came: "Yes. Mr. Hodgson", tho I got the sounds very indistinctly. They seemed more "Hdn" and I recognized it without uttering what I took it to be. The communicator spontaneously added that he had tried to talk before and that he would not now talk again. She said he would try some other time. I then suggested that we should stop and bade the communicator goodbye. I received the reply "Goodbye" and "God bless you", the usual farewell in the Piper case, or one that is at least very frequent there.

Dr. Guthrie told me afterward that he had watched Mrs. Blake's actions and features while I was listening to the voices.

and he remarked that at the time that the most distinct voices were heard her face had a far-away look and that she was looking out the window, paying no attention to what was going on. He could detect no evidence of muscular action about the throat in the region of the vocal organs.

Huntington, W. Va., Sept. 18th, 1906.

I arrived in this place this morning in accordance with a previous arrangement to have some experiments with Mrs. Blake. Dr. Guthrie went out to see her with reference to having a sitting at the time and also for arranging to have some others later. It seems that she had been quite well last week, but fell and injured her ankle again so that she is again on crutches. This incident is vouched for by Dr. Guthrie and does not require or depend upon the testimony of Mrs. Blake alone. This was given as a reason for not holding a sitting this afternoon, but persuasion at last succeeded and I also obtained a short sitting for myself at the time. I had at most about twenty minutes' time. Soon after we sat down the trumpet was placed at my ear and against Mrs. Blake's hand, not her ear or mouth. As soon as a voice was apparent in it she placed her end of it to her ear and the first communicator claimed to be my sister Anna. It was given Anna, not Annie, this time. The relationship was given. After a few statements to the effect that she was happy and glad to see me, she was followed by my wife, who claimed to be Mamie. I asked for no further identity but inquired who was with her and got the answer Aunt Lizzie, at one shot. I asked for others and got the names Ella and Ada. The name Ada, if I remember rightly, was given at the previous experiment in July. To test her identity I asked where I had met her and the answer was not clear enough for me even to conjecture the place. Once it sounded correct, but I shall not be sure of it as more than my pre-perception until it becomes more definite. I asked to whom she had taught music, thinking of a certain young lady, but did not get the name I was thinking of. At first she said she had taught me, but this was false, and I stated that she had played for me, and this was recognized. I then asked again for the person she had taught, carefully refraining from suggestion as to sex, and the

answer, which I could not make clear, referred to the person as "her", but at no time gave anything resembling the name I had in mind. I also asked who it was that had introduced me to her and this name also was not clear enough for me to venture on even a guess. When I asked if she had ever communicated with me before she replied in the affirmative, and then I asked where it was and the reply was "Mrs. Piper's." This was correct, but not evidential. I asked if she had ever tried in any other case and I received the answer in the affirmative again and, asking for the person, received the name "Ellis". It is curious that Dr. Hodgson gave this name at two sittings of Mrs. Piper's to me as that of a medium whom he tried. I recall no one of that name except two ladies, sisters, whom I met in the mountains. They are not psychics of any kind and were not known to either Dr. Hodgson or Mrs. Hyslop. In fact the name has no meaning in either connection more than that which I have explained. I do not know of any psychic by that name.

I inquired for a Mr. Mapes whom I met abroad and asked about his wife, but got no replies that involved any supernormal knowledge. Mr. Mapes is dead and Mrs. Mapes is living, or was at last accounts. I should have gotten clear statements about them from my wife, as she knew them well. But nothing was said beyond what the medium, Mrs. Blake, could have guessed.

On the whole the sitting contained no results of importance. The three correct names were mentioned at a previous sitting and those which were apparently such as I asked for were either not decipherable or not correct.

A Mr. Walker purported to communicate. He was known to Dr. Guthrie and the Blakes, so that no importance attaches to his communications. He alluded to me as "Professor," which Mrs. Blake might do, but not this Rev. Walker whom I never knew.

The most important observations, however, which I made on the occasion were made while Dr. Guthrie was having some communications. After I abandoned further attempts, Dr. Guthrie wanted to ask some questions and took the trumpet. This gave me an opportunity to watch Mrs. Blake's throat which I could not do while I was having communications. I was within two

feet of her person and could see the action of the vocal muscles very distinctly when the communications were going on with Dr. Guthrie. I noticed particularly the coincidence between this action and the acknowledgment of messages by Dr. Guthrie and also coincidences between this vocal action and the muffled sounds which I could hear but could not interpret. Other experiments had convinced me that the metallic medium would articulate sounds more distinctly than the air. But the evidence was unmistakable that Mrs. Blake's vocal muscles were used in producing the sounds. The only question that remains open is whether she consciously so uses them or whether the action is automatic. I have no means of answering this question, and for scientific purposes it is not necessary to answer it until there is evidence of the supernormal in the messages, which there is not in this experiment.

September 18th, 1906.

Another experiment was made this evening with a stranger whom I had brought with me from Philadelphia. He came under the name of Paul Smith. He registered so at the hotel and was introduced to Dr. Guthrie and all others whom he met under that name. The sitting was an entire failure. The voices were too weak to be distinguishable in any case where the words were important or promised to be evidential. We tried something like an hour. We were interrupted by telephone calls several times and had to suspend the experiment as often. Mr. Smith had a communicator who claimed to be a grandmother at first. Nothing came of this. For some time nothing was distinguishable until the name Aunt Maggie was given, but this meant nothing to the gentleman. The message purported to come from a sister. At last I took the trumpet and my sister Anna claimed to communicate and mentioned father and an aunt Maggie. I have no aunt Maggie, but my step-mother's name was always so called by father, and I have a cousin, deceased, by this name.

Mr. Smith once got a name which he thought was Annie, but Mrs. Blake thought it was Allie. Mr. Smith did not recognize it, and as I thought it might have reference to me I took the trumpet and the messages came which I have just recounted.

After the close of this experiment at communications with

the trumpet, Dr. Guthrie suggested a dark séance for "independent" voices and this was accepted. A number of us sat around a table and the light was put out. It was pitch dark. Hardly had the light been extinguished when a strange sudden light appeared for a moment at the corner of the mantel behind and to the right of Mrs. Blake. It appeared to be as much as four feet from her. There was no telling, however, what the distance really was. I remark its appearance because of its calculation to deceive all who are not aware of the illusions of perception under such conditions. Soon another light appeared in front of us and then the table shook rather violently for a few moments. Some one remarked that this had never occurred before. It ceased and was repeated a few minutes afterward and then was not repeated again during the séance. At times lights were remarked by some present when others could not see them at all. Dr. Guthrie remarked a light which I did not see, and two or three times Mrs. Blake remarked them when I could see none. Her statements, however, are not to be accepted unchallenged. One light should be especially noticed. Dr. Guthrie and Mr. Smith remarked it first over at my right and close to my arm. It seemed to be quite large and clear. Mrs. Blake soon noticed it and said she saw the form of a child about four years old there. I saw nothing whatever and my every effort to see even the slightest trace of a light was a total failure. Finally it disappeared.

I asked that a light appear in my hand. I then so held my right hand that, if Mrs. Blake attempted to put a light into the left, she would inevitably touch my right. No light appeared in my hand. But a few minutes afterward a light appeared near my right hand on the table, perhaps about four inches from my hand. I suddenly put my hand on it to catch Mrs. Blake's and found nothing but air and the table. In a few minutes another, I should say two, lights close to each other appeared in the air about six inches from my right hand, above it and away from me. I quickly put out my hand to touch them and touched nothing, finding only the air. I had expected to touch some apparatus used by Mrs. Blake. I noticed that no radiation appeared from any of the lights, and as this is a characteristic of dim lights and especially of phosphorus it is a phenomenon suggesting its own explanation.

Just before we closed, the Lord's prayer was said and after it an independent voice occurred. Then in a minute a hymn was sung and Mrs. Blake joined in it for a moment and then ceased, whereupon I heard the deep voice of the Rev. Walker, deceased, singing with us. It was evident that she was using her own vocal organs for this as she was not singing the hymn in her own voice. After the singing a voice spoke to me and claimed to be my father's. It was not clear and followed sister Annie's. I recognized my father and to test him, after encouraging him and expressing my pleasure at thus meeting him, I asked what he passed out with and the reply was throat trouble. I did not recognize this distinctly and pressed for it more clearly, and Mrs. Blake, after repeating it, remarked "Throat trouble." This was correct, but its previous publication prevents my treating the fact as evidential. But nothing further was obtained and the control, Mrs. Blake's son, spoke up in a deep clear voice, and said we should have to close the sitting, owing to not "getting conditions." The hope was expressed by the control that the sitting the next day would be more favorable and it was explained that the conditions had not been good for the evening.

Absolutely nothing occurred during the whole evening to suggest the supernormal except the reference to my father's throat trouble, and this lacks evidential color.

6

September 19th, 1906.

We had another experiment this morning, Mr. Smith and I being the only two sitters present, as before. The result was the same. Nothing evidential was distinguishable for Mr. Smith. Early in the communications it was thought that the claim was made for the presence of his mother. When the name was asked for, it came as Mary, and then the statement that she wanted to talk with her father. Mr. Smith did not recognize this as pertinent and I spoke in the midst of my notes that it might be my wife, as she had before asked to see her father. We then paused in the experiment, Mrs. Blake and Mr. Smith holding the trumpet. In a few minutes Mrs. Blake remarked that it was trembling as if some one had passed out with paralysis, and Mr. Smith recognized the correctness of her description of the con-

duct of the trumpet. I at once suspected its relevance to me, as I have before had reference to paralysis when I would expect my wife to be present. Hence when Mr. Smith and Mrs. Blake resumed the communications Mrs. Blake asked that the name be given. It was given as Mary Hyslop and I could recognize the fitness of the sounds to this interpretation, tho I said absolutely nothing and Mr. Smith remarked: "Yes, that's Mary Hyslop clear enough."

At this point I suggested my taking the trumpet. It was handed to me and I recognized my wife, to use this phrase, and taking an envelope out of my pocket, which contained the wedding ring of my wife, wrapped up in rubber cloth so that it was not detectible even out of the envelope, I held it up in my hand and asked what was in it. Mrs. Blake was four feet distant and her face turned sidewise so that she had no opportunity for clear observations. The apparent reply to my query was that the article was a handkerchief. I gave this as my interpretation of the answer and it was not received as correct, tho I had remarked that it was an envelope with something in it. The shape of the envelope might suggest to a guessing medium that it contained a handkerchief. But when I intimated that handkerchief was not correct the answer came that it was a ring. I so interpreted the reply and asked for repetition, as I wished to make sure. "Ring" was said several times and I refused to utter it, but asked that it be spelled. It was spelled several times and was to me distinctly the word "ring". I said I thought it was right, without uttering it, and then asked what use she put it to and the answer was: "I wore it on my finger." Mrs. Blake got only the words: "I wore it," and did not recognize the rest, if her silence on that matter is to be so interpreted, and apparently she did not get the word "ring" at all. So I did not utter it, but went on with the communications.

Immediately there was a call for her father again and I explained that I wanted him to come also, but that he was not able to come. I further remarked that I would try to have him talk with her at another place. This seemed to satisfy her on that point. I then asked how he was and she said he was all right and that he was well. He is in fact in a critical condition of health and has been so for several years, tho looking apparently

healthy to most people. I then asked how her mother was and the reply was that she was well also, but that she might have to have an operation. I asked what for and the reply was for inflammation of the stomach. This was tolerably clear. Now my step-mother-in-law is in fairly good health, tho she thinks she is an ill woman. There is nothing the matter with her organically tho she suffers from occasional attacks of nervous indigestion brought on by fits of anger at domestic matters and often suffers much from flatulency and stomach trouble which she thinks is going to kill her. But a little fasting and refraining from too much eating soon relieves her. She is probably exposed to inflammation of the stomach.

I then asked where we (my wife and I) had met and the reply was, at Mrs. Piper's. This was not what I had in mind and I replied that I meant where we had met the first time we saw each other. The reply was not decipherable. It was a Mrs. — (something), I could not tell. I could not discover any resemblance to the real name of the person whom I had in mind, tho it was a place that I most distinctly had in mind. To indirectly suggest what I wanted I asked again if she could tell who introduced me to her and the reply to this I could not make out, tho it did not sound like the name I had in mind. I then stopped the communications and turned the trumpet over to Mr. Smith for his experiment, after a little rest.

Apparently an uncle William began to communicate with him and soon the claim made that an aunt Maggie and a grandmother were trying. Some confusion arose then as to whether the mother was trying to communicate and finally it was said that the mother was living. But nothing clear was discovered and finally when he asked that his own name be given he got what resembled it, but he could not feel sure about it and at one time he thought he detected his middle name by which he is always called. I thought I could hear the middle name when it was spelled out several times. But I would say nothing as I did not wish to help out by suggestions and admitted that I was exposed to illusion in the matter. I did not know that Mr. Smith was called by his middle name and would naturally have looked for either his surname or first Christian name. He himself was not sure of the interpretation. When he asked also for the com-

municator to tell where he, Mr. Smith, lived the answer to me, four feet away, seemed to be correct, but Mr. Smith did not recognize it at all, so that my own interpretation is exposed to suspicion. It was repeated several times and the number of syllables in the answer was correct and the sound of the last three particularly clear to me. The first syllable was less so.

Nothing further occurred and the sitting was brought to an end because neither Mr. Smith nor Mrs. Blake could make out a word of the communications at any specific point at which a clear message would have had important significance.

The most important thing to remark by way of note regarding this experiment is the fact that this is the third time that I have had an allusion to paralysis in connection with my wife in mediumistic experiments and in connection with the presence of this ring. In two of the instances the psychic did not know that it was a ring. Much less did she know anything about the facts which made the incident pertinent. There has been no publication of them and I have mentioned them to but one or two private friends. The incident is at least apparently supernormal.

September 20th, 1906.

We had another experiment this morning. The only persons present were Mrs. B., Mr. Smith and myself. The results for Mr. Smith were again wholly unsatisfactory. No clear message was obtained. The effort was made to have his own name and that of the alleged communicator given. This effort occupied most of the sitting for an hour. But no process sufficed to get the correct name.

The first communicator was apparently his mother, but this again was changed or corrected to grandmother. When asked for her name it appeared that she gave that of Mary Albert or Alberts. The Albert part of this, however, was given some time after the Mary and only after much prodding. Once Mr. Smith thought he got the name Peggy, but this was denied clearly. This was apparently followed by Allie. Both Mr. Smith and Mrs. Blake understood this to be the name. Then came Maggie. The attempt had just previously been made to have the name spelled out and only the letter M was obtained. The same letter

was gotten at a second attempt to spell it. It was the correct initial for the gentleman's surname. After this Mr. Smith thought he detected the name of Mary Humphrey, but this was apparently altered to Mary Albert and when asked if it was correct the communicator replied that it was. Asked if she was a married woman the reply was No. The response to the query how long ago she had died was ten years ago. Inquiry for the relation to Mr. Smith brought an answer something like mother, but there was something else attached to it that, in one case, suggested god-mother. There was then a pause and change of communicator.

The next communicator claimed to be a baby that said it had no name and had been born in the spirit world and had not lived in this. The language was that she had passed out "before you were born (Mr. Smith), never lived in the body, born in the spirit." Apparently the claim was that it was a sister or brother of the sitter. Mr. Smith had no knowledge of such a fact and questioned its possible truth.

Mr. Smith then proceeded to have the communicator who took the place of the child tell her name, as the change indicated apparently some new communicator. This new personality claimed that the sitter's name was not Albert. When asked to tell what the sitter's name was the voice had that character about it which suggested to Mrs. Blake the remark that, whoever it was "must have died all choked up." Then the communicator was asked to spell out the sitter's name and I thought I could detect resemblances to the middle name as before. Mr. Smith asked that he be permitted to say over the alphabet and the communicator was to indicate the letter when he came to it. In this way the letters L E I E were gotten. But there was so much confusion associated with it that, tho there was some approximation to the right name, the first two letters being correct, the attempt was abandoned. The experiment was continued some time longer, but it resulted only in repetition of the name Albert, and the denial that this was correct as applied to the sitter, and that some letter had been written by the grandmother. Then came a change of communicator and the indication was that the message was for me.

I took the trumpet and recognizing the communicator in the

same way as usual in a friendly greeting I asked who it was and received as answer what I interpreted as *brother*. So also did Mrs. Blake. I accepted the relationship, thinking of my brother Charles of the Piper record, and asked which brother. The answer came after several efforts to make it clear to me that it was Robert. So I understood it and asked if it was this and the reply was in the affirmative, completing the message by a clear utterance of the name Hyslop. I recognized this and asked where he had passed out and the reply was not clear enough to be certain about it, tho it contained one or two letter sounds of the correct name. I was on the point of continuing the inquiry for this when another name was mentioned and I let this come. It appeared to be Margaret and after two or three attempts I got it quite distinctly and asked if it was Margaret. I at once thought of my sister Margaret who died about 1858 at two years of age, and asked if it was this sister. I received the answer yes apparently and then it was denied and a relationship stated which was interpreted by both Mrs. Blake and myself as being my wife. When I asked if it was, the answer was a very clear and emphatic No, followed by a clear "my wife." I at once thought of my father whose name was Robert Hyslop and whose living second wife's name is Margaret. I asked if he meant his wife and the answer was in the affirmative. He then expressed a desire to talk with her and I explained that he could not do it now and the reply to this was a request that I tell her I had talked with him. I then asked where he passed out and could not distinguish the reply, tho I was thinking of his sister Eliza [Carruthers] he having died in her home. Presently I distinguished something like the name Carruthers and this was repeated sufficiently to make it clearer, tho still not distinct as I desired it. So to check it off I asked what relation he [Carruthers] was to me and received for answer that he was my uncle. This was correct. I then asked for the first letter of his name, but the voice became so weak that we stopped the sitting.

When the voice claimed to be my brother and had attempted to tell where he had passed out Mrs. Blake asked how long ago, and thought she detected the reply twenty years ago. But the answer to this was a most emphatic and distinct No. My father died just ten years ago, my brother only two or three years ago.

The death of my father and the place of it are published in my Report on the Piper Case, so that I cannot give the incident the evidential value that I would like to give it. The mistake in regard to my brother is in favor of its genuineness, as Mrs. Blake would not know I had a deceased brother by that name, and would not confuse it with my father if she had read my Report, which I think she most probably never even heard of. Personally I am inclined to think the message supernormal, but it has no scientific importance.

September 20th, (Evening) 1906.

We had a dark séance this evening and there were present Dr. and Mrs. Guthrie, Mr. and Mrs. English, and Mr. Blake and myself with Mrs. Blake. A guitar was placed on the table before we began and as soon as the light was put out I placed my hand on the handle of it near me and held it most of the time it was there. The table was about two feet square and no hands were placed on it. The room was pitch dark and only the very dim reflection on the mirror opposite me of light through a window in the next room was noticeable to me. This was not noticed by any one until near the close of the sitting Dr. Guthrie remarked it, and he was convinced that it was thus caused by our closing the door through which the light came. It was nothing but the dim effect of the sky or night light as explained.

Soon after the extinction of the lamp the usual phosphorescent lights began to appear here and there, once in front over the table, once behind Mrs. Blake, and she turned around to see it, as inferrible from her movements and voice, and several times in her lap. But these lights soon ceased and we began to hear voices. The first voice was that of Mrs. Blake's son which was as clear as any living voice we can listen to. There was no confusion. He began with a number of compliments to me on my wisdom, and I seized the opportunity to question him on some matters. The conversation with him was carried on without the least difficulty or confusion.

I asked some question about the difficulty of communicating, with a view to seeing whether any reply would be given confirmatory of what is said through other mediums. The reply

admitted the difficulty, but spoke of it in terms that were too general and too much like what I might suppose Mrs. Blake would think, to be remembered. I then turned to the method of communicating and the reply was that it was just as in life. They talked just as they did when in the body. I then asked if he could tell what we were thinking without our talking, and this was answered in the affirmative. When I asked how they communicated with each other he also answered this query with the statement that they talked with each other as they did when in the body. When I asked if they could tell what each person thought on the other side without the use of speech, the reply was that they could do so whenever it was necessary. The same answer was made again to the question whether they could read the minds of the living. In this way I led up to the query whether he would try to read my mind in this way, and the answer was that he could do it if necessary, but that the conditions this evening were not suitable to this.

After a few more communications with the control, all of a general character, the other voices began. One claimed to be my wife again and without anything evidential occurring; she was followed by my father who gave his name and claimed relationship and answered my question as to what he had talked to me about in the experiments of last spring, saying it was about business, with some statements that I could not decipher. We had not talked about business in my sittings with Mrs. Smead, the case that I had in mind in my query. When I asked him if he had seen brother Robert a voice spoke up on the other side of Mrs. Blake and claimed to be this brother, saying that he was there, had communicated with me before, and asked if I did not recognize him. I explained briefly that I had recognized him, but that something had been said to make me think father had spoken also. I then asked my brother where he had passed out and the first two or three attempts to answer could not be understood. But finally he appeared to say that he had died in his office. This was not correct. He had no office. He died in a hospital.

Presently a voice appeared in Mrs. Blake's lap and after some effort got the name Robert clear. But I could not understand the rest. I suspected it was McClellan after several attempts. So I asked that it be spelled and I got clearly the letters "Mac" and

"lan", the intervening letters not being decipherable with certainty. It was the wrong spelling to say "Mac", but the error is favorable to the genuineness of the message. As soon as I got the name, because I knew it had been mentioned in my Piper Report, I asked the question: "Do you remember the speech I made?" The answer was: "Yes, I helped you." This was true. He had gotten up the meeting at which I spoke. I do not recall at this writing whether I mentioned this fact in my Report or not. I may have done so. It will be easy to determine this.* I then asked what we had for supper that evening and two of us detected the reply "Berries," with some undecipherable words. I do not recall berries, tho this is possible, but doubtful. I ate a very light supper and was laughed at for it by him. What I had in mind I shall not mention here. It may be the subject of consideration later. He then disappeared and communications began from friends of those present with me. I leave the account of these to others in so far as details are concerned.

Something should be said of the voices and their apparent localization. They varied in a peculiar way with the communicator. Sometimes they were very low whispers and sometimes they were distinctly sonorous, and this was noticeable at times even in the same communicator. I think too that it is safe to say that female voices were generally the weaker and male voices stronger, the latter generally partaking of a bass character, tho not always resembling each other in any other particular. A Dr. Walker's voice was fairly clear and deep, and so was Robert McClellan's a few times. But my father's did not resemble either of the two mentioned except in the fact that it was deeper than the female voices.

The localization of them was also various. Sometimes it seemed in her lap, sometimes on her right and sometimes on her left, and sometimes in the region of her head or throat. Once I thought I heard two voices simultaneously, one on each side of her head. The same thing was remarked by several present and

* Careful investigation results in the failure to discover any allusion in my Report to any such incident as the political speech or statement that this cousin had helped me. It was through Mrs. Chenoweth long after this time that the incident was discussed.

we thought that one of them was Mrs. English's. But when asked if she had been speaking she said she had not been. Dr. Guthrie, Mrs. Guthrie, and Mr. English said that they heard a voice at their end of the table, about four feet from Mrs. Blake, simultaneously with a voice to which I was listening with Mrs. English at our end. The next day Mr. and Mrs. Blake remarked to me that they heard it at that time, Mr. Blake being next to Mrs. Guthrie. Both said it was an attempt of the spirits to use Mrs. Guthrie as a medium. Mrs. Guthrie has had interesting psychic experiences, and felt worn out last night after her return home. Dr. Guthrie told me this fact in answer to a question, without knowing why I asked it. Mrs. Guthrie as she was about to retire came into his room and complained that she felt completely exhausted, (an unusual thing with her) and did not suspect in any way why it could be. She had not done any hard work during the day and the sitting had no strenuous exertion associated with it. Apparently, therefore, there is some reason to believe that an unusual phenomenon occurred in connection with this apparent voice when Mrs. Blake could not produce it by ordinary means and especially when two of us next to her were listening to another voice. We should have to assume that it was either an illusion or a voice produced by Mr. Blake himself. There is no reason or evidence to suppose that he did, but the darkness and the association of similar phenomena artificially produced in such circumstances makes such an interpretation easier than anything more mysterious. There was no illusion about the voices generally, so that we should have to make an exception of this one with three persons simultaneously, if we exempt Mr. Blake from suspicion. The alternative to these suppositions is the supernormal, unless we assume that Mrs. Blake had some apparatus to simulate dual voices. No absolute judgment can be pronounced on this matter, as the darkness prevented the necessary observations. The supposition, however, is contrary to all the evidence of perfect sincerity and honesty, not only in regard to the genuineness of the phenomena, but also their belief in spirits.

I tried to watch carefully for evidence that Mrs. Blake was producing the voices but I did not discover a single trace of this as I have done in one other case of a similar character. I

did notice at times the evidence that whispers began in the locality of her throat, but I as often noticed that distinct voices and sounds proceeded from points at some distance from the vocal organs and from the point from which her own normal voice issued whenever she interrupted in any way. She did not seem to move her head. I could not detect any noise like the movement of her body or clothes, as is common in such cases. She might have been especially skillful in this, tho one would not suspect her capable of skill. The fact, however, that part of the sounds had undoubtedly the same explanation as those in the trumpet associates her organism in some way with the results, even tho we may not be able to assign an intelligible explanation to the fact.

Near the close an interesting phenomenon occurred. The guitar, which was lying on the table and one end of which I was holding in my hand, was suddenly pulled into Mrs. Blake's lap. Soon the strings were picked. In a few moments Mrs. Blake asked Mrs. English and me to hold her hands. I at once took Mrs. Blake's right hand in my left, and Mrs. English the left in her right. Presently the strings were picked two or three times. I imagined that it was done by her chin or some such means. But, if my memory serves me rightly, the same thing occurred while Mrs. Blake was singing and while we were holding her hands. I did certainly notice that it occurred when I had reason to believe that her head was perfectly upright. I do not know what means could have been employed in this case.

At a point in the séance Mrs. Blake asked us to form a circle holding hands. This we did, I holding Mrs. Blake's right in my left, and Dr. Guthrie's in my right and so on around, Mrs. English holding Mrs. Blake's left. Mrs. Blake asked this, saying that perhaps we could get the voices better. The voices came as usual, but were not any better than before. The conditions precluded, apparently at least, the employment of a trumpet. I do not know what means can be used under such circumstances to produce what occurred. Betrayal would have been easy. But there was one circumstance that aroused a suspicion regarding the whole séance, or at least the production of lights. As soon as we made a circle with our hands I was quick to seize the opportunity to ask that the lights be produced

while we were thus holding hands. I watched very carefully for them, and so did Dr. Guthrie, but none were observed by any one as long as the hands were thus held, and none occurred afterward. The failure, of course, is not conclusive against Mrs. Blake, but it is a fact to be recorded and its negative character carefully remarked.

On the whole, things occurred that require explanation, even tho we do not go beyond the methods of juggling to account for them. They are certainly such as would interest any one who has to deal with persons as apparently illiterate as are Mr. and Mrs. Blake and as apparently sincere. One can hardly conceive persons so apparently religious and free from mercenary motives engaged in performances as calculated to deceive themselves as others, and this apparently has to be supposed to fully account for the phenomena if we think them tricks. I present no theory of explanation. I record the facts, whether they be illusions or tricks. They have all the seeming that is calculated to influence untrained minds, and perhaps some trained minds, in favor of the unusual, if not the supernormal.

September 21st, 1906.

I had a sitting alone this morning. The voices were more clear, or perhaps I should say more loud than on previous occasions. One fact I noticed particularly. When we rested a moment the trumpet soon pressed very strongly against my hand, as if indicating that they were ready to communicate. This was apparent in other sittings, but I never remarked it so distinctly as today, and it appeared as if Mrs. Blake had nothing to do with it. She had expected apparently that they would rest longer than they did.

The first voice was that of my wife. She gave her name and expressed a kindly greeting and soon said she wanted her grandfather to talk. At once he appeared and greeted me in a rather deep clear voice. His utterance was quite clear. He said he was my wife's grandfather, and I asked him to give his name. I thought he said John and asked if this was the case, and he replied in the affirmative and went on to say that it was Raymond Hall. After several attempts at it I got this

very clearly and asked if it was correct, and the reply was in the affirmative. He then said that his son was my father-in-law. On asking what he had been in life he said he had been a preacher. I think this last statement is false. I do not know what his Christian name was. I doubt if it was Raymond. But I know that his grandson's name is Raymond.

September 21st, (Evening), 1906.

During the séance a hymn was sung, and Mrs. Blake, as usual, joined in. While she was singing, apparently simultaneously a heavy deep voice, that of her son and recognizable as what is claimed to be his, spoke up and said: "Ma, stop your singing." She immediately ceased and took no further part in it. No other phenomena occurred until after the singing. Dr. Guthrie remarked the facts as I have told them, and so confirms my statements. It was a most interesting interruption, and had the verisimilitude of reality.

At times also, it should be remarked, there seemed to be voices talking to each other on the "other side". That is to say there was apparent dramatic play of personality as remarked in the Piper case. This was remarked by several of the circle.

Also for some moments, perhaps two minutes, after the son had said the sitting would be closed and after he had definitely departed, voices could be heard apparently talking without purpose unless it was in conversation on the "other side." I noticed, too, some sounds like the oft remarked throat noises, muffled attempts at speech when Mrs. Blake was supposed to have wholly ceased communicating and when the circle had dissolved.

Soon after we had joined hands Mrs. Blake remarked that perhaps we could get a "materialization". After some time she claimed to see a form behind Mr. English which she said soon moved nearer her and by Mrs. English, but she was not able to describe it as she said it was a mere outline.

The next communicator claimed to be my grandmother and when asked for the name said it was Emily Jane Hyslop. This was not correct. She said, too, so far as the voice could be interpreted, that she lived in New Jersey, this too being false.

But it was Mrs. Blake that first gave this interpretation to the voice and as I could detect some resemblance to this I accepted it as the intended name. She was followed by Dr. Walker, a former minister in Huntington, who addressed me regarding his interest in the work and his wish to help me in it. I never knew him. Mrs. Blake knew of him quite well.

Then came my wife again giving her name and I asked her if a certain friend we knew could come. I thought of Dr. Hodgson, but did not hint the name. She said he was not present, but that she would go and get him. We stopped for a moment and as soon as the trumpet showed the usual pressure indicating readiness to communicate, some one appeared who called himself Albert Campbell, so far as we could interpret the voice. He said in rather clear language: "I would like to talk with my wife. Tell her to do the work. I want to help you, to help the cause. Tell her I said so." I asked for her name and place of living and received the answer rather clearly given that it was Ella L. Campbell and New York named as her home. Then it was added: "I want her to help the work."

The communicator then changed to some one whose name I could not get. I asked for its spelling and got what seemed to be a part of it. The first attempt resulted only in the letters "A S A" as a part of the name and the second "L A S A I". Then came Albert Howard, but whether it was the same person as the immediately previous one I could not tell. Apparently it was not. But some allusion to his father was made and the voice became too weak to continue. No one recognized him.

Then the communicator changed again and, on asking who it was, I got Emma and after much effort seemed to get the word Hardy, but this was doubtful. Pressing for the name I got McClellan and it was acknowledged that it was Emma McClellan and I was asked to tell her uncle Charles McClellan something which was not distinguished. Then Robert McClellan communicated again in a rather clear voice but could not remain long. The name Ella was given again and the words "uncle McClellan" mentioned. Asking what he did, I was told that he worked in a store and that she wanted him to believe right.

Then came one who claimed to be Emma Hyslop and said she was father's sister. The word "father", too, came and "uncle

Aura " followed by " uncle Robert not him " and presently " uncle Harvey ", this last being quite clear.

There is a great deal of confusion here. My father had no sister Emma. He had a deceased sister Amanda, the other two being still alive at the time. I do not know any Emma McClellan, tho this Amanda Hyslop married my uncle McClellan, and Harvey McClellan was the brother of this uncle and the uncle of the Robert McClellan named. This Harvey McClellan had a son Charles, but he was not the uncle of any Emma McClellan that I know.

I know nothing of any Albert Howard or an Albert Campbell. I once knew of an Ella Campbell, if I remember the name rightly, but there is no known relevance in the mention of her, except that she was a most intimate friend of the McClellans, and possibly some relative.

My wife then followed with the statement that a great aunt Mary Hyslop was present and that she was not my direct aunt, and that I never saw her, as she passed out before I was born. I have no great aunt whatever by the name of Hyslop. My grandfather was an only child, at least so far as my father and aunts know. This Amanda, my father's sister, died before I was born. My wife stated that she wanted to talk all day and went on to say that she wanted her papa to be careful, and when I asked what the matter was I did not receive an intelligible reply.

Then came a name which I thought was Richard and on asking if it was so received the reply that it was not. Then it was given more distinctly as Bishop Cavanagh who expressed the same interest in the work as Dr. Walker. The sitting then came to a close with communications perfectly clear and distinct from the control, Mrs. Blake's son. He expressed an appreciation for my work and volunteered to watch me and to communicate with me at other places.

September 22d, 1906.

I went again to Mrs. Blake's this morning with a view of having a sitting, if possible, and especially to see her granddaughter who can also speak through the trumpet and whom we tried on my previous visit. I was especially anxious to see if I

could get automatic writing in her case. As soon as I arrived I sent for her and she was brought in. In the meantime I was told that Mrs. Blake was not very well and as she remarked on my arrival that she had not been well during the night I concluded that I would not try for a sitting with her. We agreed to this and when the little granddaughter came I gave my attention to her.

I made first some inquiries about her school and of herself whether she could read and write. The affirmative answer led me to take her into my lap and place a pencil in her fingers, with a pad lying on my knees. She is but five years of age and so I told her not to try to write but just to hold the pencil in her fingers and let them do what they wanted to do. She seemed to comprehend and so remained quiet, and in a few minutes she began to scribble, but the signs showed that it was not automatic. The figures made were exactly like those which she had made in conscious illustration of her capacity to write. But after a while I noticed actions of her hands and fingers which were more rapid and less difficult than had been shown in her normal writing. Some lines were drawn which seemed to be scrawls. She finally wrote the following in capitals, except that the second symbol was like the number 12 or a line with the figure 2 after it as if an attempt at the fraction for one-half. I reproduce what was written. "A /2 BER" followed by symbols like "O" and scrawls. Nothing more occurred. I then suggested that we try the trumpet with her. This was done with the following results.

For some time, perhaps five minutes, there was no trace of articulate sounds. At first I seemed to hear a breath in the trumpet and gradually I began to hear very slight whispers which soon developed into articulated sounds, and several times a clear sound as if the little girl was trying to speak with her lips closed. Presently the voices became clear enough for me to recognize what appeared to be the name of my wife. I allowed it to be repeated two or three times, and as the resemblance was to what had passed for that with Mrs. Blake I asked if it was my wife's, uttering the name, and I got what appeared to be an affirmative reply. Other sounds were like what usually occurs at the beginning of communications through Mrs. Blake,

but not distinct enough to assert the fact beyond question. I continued the experiment long enough to assure myself that I was dealing with clear attempts to articulate words, and then closed it.

I then intended to leave, but Mrs. Blake asked me to wait until the vehicle which was standing outside had left and we would try the trumpet. I accepted the invitation and we sat down.

The first voice claimed to be that of my wife, giving the name Mamie Hyslop, and said at once clearly: "I did talk through the little girl." I asked what she said and the reply was: "I said I was going to help her to be a medium. We are going to help her." I then asked if they would develop automatic writing with her and the reply was: "We will try to. We want you to help also."

Immediately following my wife came a deep voice which clearly gave the name of John A. Cox who said "I hear that you met my son." I had met Mr. Albert Cox the day before. Mrs. Blake knew the fact and knew the man's father. He promised to influence his son to write out his experiences in accordance with the promise made to me. Then came one who gave the name of R. M. Cox and said she was his mother (Albert Cox's mother), and remarked that she was glad to meet me and that she had never met me in life, which was true enough. She was followed by a deep voice claiming to be that of Ephraim Massey, a man known to Mrs. Blake, and expressed his pleasure in talking to me. Both John A. Cox and this Mr. Massey spoke with interest about the greatness of this cause and wanted to help me in the work.

Then came a communicator who claimed to be Mary Stockdale, as we interpreted it. She said she had played music when living and taught it where she is now. In response to a question she said she had met my wife and some things said with reference to her were not decipherable. She was followed by one Brother Waddell who spoke encouragingly to me about the work and his pleasure in talking to me. As one or two others did, he said, "God bless you" at the close of his messages.

Then came a communicator who could not make his name clear. At last it seemed like William Emory and I asked if this

was correct. Before I could decipher the reply Mrs. Blake asked if it was Avery, and the reply was an emphatic No, two or three times. Then it sounded as if it were "Every" and on inquiry it was pronounced more clearly as Emory and on my pronouncing it so it was recognized as correct. He asserted clearly and emphatically that he knew me and on Mrs. Blake's asking him if he knew me in life he said No several times and added: "I never met you in life." This was certainly correct as I never knew any one by that name.

He was followed by a John A. Alberts, as deciphered, who claimed he tried to talk with his friend the other day. The reference being so manifestly to the stranger that I had had with me, I asked what his relation to him was. But the reply was not distinguishable. Then came with a little difficulty at first the name of uncle Ralph. The Ralph was not clear at first, but when it was made clear we asked who and the answer was Lect. Mrs. Blake then asked if it was Ralph Lect of Ironton, Ohio, and the reply was "Yes, I help over here. I am a lawyer," with some allusion to his understanding evidence. He said the work was a grand one and addressed me as Professor.

Then came an attempt in a less clear voice to give a name which I could not understand. I asked for the spelling and got A L * * *. It was repeated and I got what seemed to be A L M A * *, and then it was spelled more clearly as Emily and the name McClellan was given distinctly enough after it. Then a statement was made that it was my grandmother and I could not be sure whether it was meant that this Emily McClellan was my grandmother or that my grandmother had taken her place. But I was told that it was my mother's mother. She said that she had never spoken to me before and this was the first time. I asked where she lived and the reply was not clear. Mrs. Blake asked if it was in Ohio, and the reply was a clear "No" several times. I asked where she came from and apparently the answer was England. I do not know whether this is true or false. I think it false in application to either grandmother. I asked where she got married, hoping to get the name Virginia, thinking of my father's mother whom I knew, but I could not decipher the reply.

Then came a clear deep voice claiming to be Grandpa. I

asked which grandpa and I got Grandpa * * * and in a moment McClellan came clearly. My grandfather's name was not McClellan, but the word uncle followed my getting the name McClellan and then Uncle McClellan James. I greeted him and asked if he had ever communicated with me before and he replied emphatically that he had. I asked for the name of his son, thinking of my cousin Robert McClellan who had communicated before, and the answer was in a clear tone "Harvey. He is here now." I asked when he came and thought I got the answer "a week ago", but this was denied and "three weeks ago" was given and assented to when asked if that was correct. His deceased son's name was Robert Harvey. I did not know, or did not recall, at the time that the middle name was Harvey. He had a brother Harvey whom I knew well and who is near eighty, or would be near eighty at this time. I do not know whether he is living or not.

Immediately after this came a voice which claimed to be an aunt. Mrs. Blake thought it was Lizzie, and I asked if it was. The answer was in the negative and I caught Eliza and she said she was "uncle * * wife". I asked that it be repeated as I thought I detected an attempt at the correct name. It was repeated clearly enough for me to conjecture who was meant and I asked if it was Uncle Dave omitting the surname, and the answer was clearly in the affirmative. I asked for her sister and got the name Emily McClellan. This was not the name I was thinking of and besides is not correct. Amanda McClellan would have been her sister-in-law by marriage. But the name aunt Eliza was correct and so was the reference to uncle David. This aunt died last spring some time. Her death had apparently been predicted to my uncle through another medium about two years ago.

Immediately following this apparent communication from my aunt, Mrs. Blake's son appeared in a clear voice and said the sitting would have to be closed. I explained that I had not intended to have any and he replied that it was all right, but that she did not have much strength.

September 22d, (evening), 1906.

We resolved to have another séance this evening for the purpose of trying for more than one voice at the same time. We

intended to have present only the same group as before, but a stranger was already present when we arrived. The same conditions prevailed as before. We sat around a small table which had a guitar upon it. The arrangement of persons around the table was different, this course having been adopted with reference to the possibility that the voice heard near Mrs. Guthrie the last time was caused by Mr. Blake, and we wished to test this on the present occasion. The stranger sat next to Mrs. Blake on her left, Mr. Blake next to him, then in order Mr. English, Mrs. English, Mrs. Guthrie, Dr. Guthrie and myself immediately on Mrs. Blake's right. No hands were placed on the table. Hardly had the lamp been put out before I saw a light begin above and to the left of Mrs. Blake in front of the stranger and sweeping in an arc move down apparently under her legs below her lap. I remarked it but no one else saw it.

Presently Mrs. Blake placed her hands on the table and I put my left so that I could touch her right and in a few minutes I placed it over hers. Presently the table began to shake and to tip. In a few moments it turned over to my side and Mrs. Blake remarked that her left hand was not touching it. I investigated and found this true. I could not perceive any muscular action in her right hand and had no means of telling what she might be doing or have done with her foot. She might have given the table its impetus with the left hand and removed it before I investigated for its presence. In a moment the table was turned completely over.

Then Mrs. Blake placed her hand on my knee and I placed mine over hers. I held it there during the rest of the séance. Five times I saw lights in various positions which could not have been produced by the hand which I was holding. I heard no noises accompanying their production, but they occurred in positions which may possibly have been attainable with her left hand.

While we were in this position a dish was suddenly placed in her lap against my hand. Mrs. Blake seemed to be surprised and not to know certainly where it had been, as she seemed not to know what dish it was. A piece of paper was lying in it. Mr. Blake thought it must have been taken from the mantel. I picked it up and put it on the floor at my right next to Mr. Guthrie and requested that it be taken from that position and placed in my

lap or hand. I was still holding Mrs. Blake's right and it was absolutely impossible for her to reach the dish where it was by any normal means, even with the help of apparatus, without betraying herself. The dish remained there the rest of the séance. At its close when she saw the dish she said it had been on the corner of the table directly behind her. No one else knows whether this is true or not.

After this voices began to be heard, but they were whispers. I first noticed them when they seemed, as often before, to begin in Mrs. Blake's throat as far as I could judge locality in the dark. The first communicator claimed to be the daughter of the stranger present, and then his wife. Mrs. Blake knew the man and his losses. As nothing more seemed to occur Mr. Blake suddenly brought the séance to a close by lighting a match. I discovered nothing suspicious about Mrs. Blake who did not know that the match was to be lighted. She was a little surprised, but did not attempt to hide anything.

It was our intention to leave, but as soon as Mr. Blake got rid of the stranger he told us to have another séance. We arranged ourselves about the table with the guitar upon it in the following order, beginning with Mrs. English on Mrs. Blake's immediate left, followed by Mr. Blake, Mr. English, Mrs. Guthrie, Dr. Guthrie, and myself as before. I held both of Mrs. Blake's hands for some time. No lights occurred while I held them or afterward during the evening. But voices and considerable communication took place while I held the hands. The first communicator was the grandmother of Mrs. English. There was great difficulty in getting the name. Several were tried as guesses at the identity meant by the voice and all were rejected by the communicator. When the name Lavissee was tried it was at first rejected and then acknowledged. Asked when she was married the reply was at fifteen years of age which was said to be correct. Also she correctly stated that she lived five miles from Petersburg, a town in West Virginia. At one time Mrs. English thought the attempt at the name was Hyslop. Asked if this was true the answer was in the negative. A negative reply was given to a second inquiry to know if it was Hyslop. There was nothing, however, which might not easily have been known by Mrs. Blake.

Then a communicator claiming to be Robert Hyslop followed and said he had been drowned. Asked where, he replied "In the river." Asked what river he answered "The Miami." I got this sound clearly twice before I asked if it was right and assent was given. Mrs. English thought it something else and a "No" was given in reply to her inquiry. I asked where in the Miami river he had been drowned and the answer came quite clearly "opposite", but the rest could not be distinguished for several attempts when it became "opposite my home". I asked for the next neighbor, but could not interpret the sounds.

Now neither my father nor my brother by that name were drowned and there was no excuse on the part of Mrs. Blake to say this fraudulently, as she knew from my admission twice before that my father had died from throat trouble and the communication from my brother had said that he died in the office and I had not denied it. Besides I noticed distinctly that the voice said "drowned" while Mrs. Blake in saying the word as a query to the communicator and afterward speaking of it said "drownded". Apparently the communication was not consciously fraudulent.

Practically nothing more occurred in the way of communications. The guitar was pulled off the table upon Mrs. Blake's lap and pushed toward me. I pulled it into my lap so that I could watch its behavior, and placed my left hand on the end next to Mrs. Blake. After a bit it was suddenly turned over on its side in my lap and I quickly ran my hand and arm upward on its back to see if I could touch Mrs. Blake's hand and I found nothing there. I did this very quickly and it seemed as if she had not had time to remove her hand if she used it. But it might have been quickly pushed with the left hand and the hand withdrawn too quickly for my discovery.

Nothing occurred, however, to make the sitting a success in the way of evidence. Mrs. Blake's son appeared at the end with a clear voice to say that he had tried hard to "get conditions" but could not do so.

New York, October 5th, 1906.

In response to inquiries I have just ascertained from a friend

that Dr. Harvey McClellan is still living. The reply to my inquiry is as follows:—

"Dr. McClellan is still living and in good health, a very active man for his years."

This makes the statement about him through Mrs. Blake erroneous.

JAMES H. HYSLOP.

October 17th, 1906.

Readers of this record will remember that in the communications on September 21st, messages purported to come from my wife's grandfather who seemed to give his name as John. Of this the record shows I was not certain. I find that it was George. I find also that he was not a minister. The grandson, Raymond, whose name was clearly given was named after Prof. George L. Raymond who was the family pastor when they lived in a suburb of Philadelphia. The confusion and mistake here is precisely like that which occurs in the case of Mrs. Piper. It is decidedly against the suspicion of detective fraud.

From what occurred at my house in connection with Mrs. Smead when she was introduced to this Raymond Hall and its pertinence to his bad domestic affairs there appears to be good reason for this mention of his name. I cannot at present tell the facts. I learned the most important of them since I was at the sitting with Mrs. Blake. The conditions which those facts portray were existent at that time and for sometime before.

JAMES H. HYSLOP.

October 29th, 1906.

I learned a few days ago from Mrs. Hall that Mr. Hall's uncle, brother of his father, was named John. This is possibly the person referred to in the communications. It at least gives pertinence to the name and if the communications are fragmentary we can well understand the form which they have taken.

IV.

REPORT BY MR. AND MRS. CLAWSON.

The following record was dictated by Mrs. Clawson to Dr. Guthrie's stenographer immediately after the sitting. It makes the record almost one of Dr. Guthrie's own as it has his corroboration of what was said.—Editor.

Dictated by Mrs. G. W. Clawson.

Aug. 21, 1906.

Sitting with Mrs. Blake at her residence Aug. 21, 1906. Present Mr. Van Buren, Dr. Guthrie and wife, and myself.

A voice came and when I asked who it was, it replied "This is Georgia. I am glad you came, mama. I want to visit with you and I want to talk to Arc." I asked her to give me my pet name and also Arc's pet name but we were unable to understand and the trumpet seemed to pull or push towards Mr. Van Buren (Arc.).

He placed the end of it to his ear and a voice greeted him and expressed pleasure that he had come to talk to her but was unable to give him any name which would have been sufficient to have identified herself, but stated that when after he had married the girl to whom he was at present engaged that she wanted to live in the house with them and be with them constantly and asked if he had any objections to her being there constantly. He replied that he had not but would be delighted to have her. She told Mr. Van Buren that a baby would come to them and asked that he name it for her. Then Georgia stated that she wanted to talk to a name that sounded like "Muddy", which we took to be myself but no definite information was given by her and I asked if her grandmother was with her. She replied "Yes," and at once a very much stronger voice came with an almost hysterical scream and said "Don't you know me?" I

said "Who is this?" She said "Your mother." I said "Is this you, ma?" Then came that hysterical scream and she said "Yes, this is your mother." Then I asked if there was any one she wanted to send word to and she said "Yes." I asked who it was but I could not understand any name and then I asked if it was sister Ida, and she said "Inez." She said "Tell her to be a good woman and meet me in heaven," then I asked "What was the matter with her?" and she said "inflammation of the ovaries." I said "Inflammation of the ovaries?" She says "No, of the ovary." We always called my sister Ida but her middle name was Inez but it was seldom if ever used by any of us. She said "Your sister won't be here long." I said "Will I take the boy?" and she said, Yes, I would have the boy and raise him. Then I asked her some questions but she did not answer them and then the voice changed back to Georgia and I asked her if there was any one with her that I knew. She replied "Yes, Will is here." I said "Will who?" She said "Will, Arc's brother." I knew Mr. Van Buren had a brother dead but I always supposed his name was Edward but Mr. Van Buren tells me he had a brother dead and his name was Will. Then the trumpet raised out of my hand and went towards Mr. Van Buren. Arc asked him if this was Will. He said it was. He said "Is there any one you want to talk to?" and he said "Father." He said "What shall I tell father for you?" He said "I would like to have him come here and talk to me." "Will, is there any person else you would like to talk to?" "Yes, a great many," and then Arc asked the question, "Are you satisfied with the way the boys are being raised?" He said "The boy is all right." Arc asked if he had anything else to say but the voice had disappeared and Georgia spoke again, whereupon Mrs. Blake complained of being greatly fatigued and the experiment was discontinued.

Night Séance. Aug. 21, 1906.

Same persons present in addition to Mr. L. S. English and wife.

The usual exhibition of lights, rappings, etc., took place

and Abe, her control's voice requested that "Nearer, My God, to Thee" should be sung and his voice led the singing, after which "Father Guthrie", grandfather of Dr. Guthrie spoke in a loud and distinct voice and said, "I am here in close between the two Lews." (Meaning Lew English and Dr. Guthrie.) Dr. Guthrie spoke and said "Is there anything you want us to do?" He says, "Yes, pray and be good for it is not long until you will all have to say goodbye." He then addressed some remarks to Mrs. Guthrie calling her by her first name. The Doctor then asked if his Aunt Lucy Saunders had passed out of the flesh. He replied, No, that she had not but that she soon would and stated that she was prepared to go. (The Doctor's aunt living in a distant town in Ohio is very ill and expected to die at almost any moment.) He then addressed me and said "I am glad to meet you here although I did not know you in the flesh." Then he also greeted Mr. Van Buren with some casual remark. A woman's voice greeted Mr. Van Buren and said "This is Aunt Nettie." Mr. Van Buren said "Aunt Nettie?" Mrs. Blake spoke then and said "It sounds like Aunt Bettie," but the voice said "No, no, I am your Aunt Nettie. Arc, tell your father that I would like to talk with him," and also talked on general subjects for a few minutes, no definite information of any kind being furnished. Mr. Van Buren had an Aunt Nettie who died about two months ago. Georgia then spoke but the voice was very indistinct and Mrs. Blake explained that there was some one present who was in partial darkness and was trying to talk and was holding back some of the other spirits. Previous to this Mrs. Blake had remarked that there was some spirit who was trying to crowd out the others and was interfering with the success of the meeting. At this time there was a choking, struggling noise heard in the room and Mrs. Blake remarked that whoever it was had *passed out suddenly* and she said "Please do not touch me." but the individual was very persistent and the voice seemed close to me. There was a rattling noise in the horn or trumpet which up to this time had not been used but was leaning against the wall in the corner of the room some three

or four feet to the rear of Mrs. Blake. Mrs. Blake said that whoever it was, wanted to talk through the trumpet and the trumpet apparently of its own accord went round through the room and touched nearly every one in the circle and finally came to me. The struggling noise commenced again and I asked who it was. The voice was very indistinct but after a little rest on the part of the medium and everybody joining in a religious song the voice came back and I again asked who it was, but neither the medium nor myself were able to understand the name. Then the trumpet was given to Mrs. Guthrie and her sister Eunice, who had been dead about two years, spoke and Mrs. Guthrie asked if she could give the name. She replied "Yes" and said "*William*," and repeatedly tried to give the last name but the only thing that Mrs. Guthrie could get out of it was William and Ire, which sounded more like Iar. Then the horn came back to me and I asked what caused his death and a voice loud enough for every one in the room to understand said "I was shot." I said "Where?" He says "Through the heart about two inches below the nipple." and said "Pray for me. Oh! pray for me." I asked if he did it intentionally or was it an accident but the answer to this was not distinct but a voice said "I was in a room and my head hurt." Then I said "No, you were not." A voice then said "I was sitting in a chair," and then again the voice changed and said "I didn't do it." I asked William what caused the shooting and he said "There was a robbery." And then another voice said again "I didn't do it." There seemed much confusion in the voices at this point and the voices seemed to alternate. I said "Who did you leave behind when you passed over?" He said "My darling wife." I said "Who else?" and he said "My brother, my father and my sister."

I will here explain that I had two acquaintances who died mysteriously, one at three o'clock in the morning, who when last seen living was sitting in a chair and in about a half an hour afterwards was found lying across the bed dead. The other died about three o'clock in the afternoon of the same day and it was found that a bullet from a pistol had been fired through his heart just two inches below his left nipple.

The first name of this last friend was William and his last name Hyers. One of the voices in this connection persisted in saying "Ralph" but I do not know whether this has any connection with either one of the individuals or not.

An Indian who claims to be "Tecumseh" talked in a broken Indian dialect for several minutes and finally at the request of Mrs. Blake left the meeting. This is about all of note that took place at the night séance.

Day Séance with Mrs. Blake. Aug. 22, 1906. Present, Mr. Van Buren and Myself.

Mrs. Blake complained of feeling very badly and refused to give us a sitting but after some considerable persuasion she finally took the trumpet and a voice said "This is me, mama," and also said "The medium is feeling too bad to-day to give you a sitting but don't go away." Then the trumpet passed over to Mr. Van Buren and he asked her if she would just give him her pet name for him, would be all he would ask, but we were unable to understand the word although there was repeated effort made to pronounce it and also to spell it. Georgia said "Goodbye," and there was a sound came through the trumpet that sounded exactly like one person kissing another.

Receiving so little encouragement from the medium Mr. Van Buren returned to New York and I remained over for another sitting if possible.

Sitting Aug. 23, 1906. Present, Dr. Guthrie and Wife and Myself.

Mrs. Blake still complained of being very much indisposed and it was only after much persuasion on the part of the doctor that she consented to even make an effort. I took up the trumpet and a voice said "This is me, mama." I said "Who is it?" She said "Georgia." I asked her if she could give her pet name for me and after some little effort I was

able to understand it as "Muddy." However the Doctor and Mrs. Guthrie had heard the name "Muz" before I did and after repetition the answer came "Muzzie." Then another voice came and said "Yes, this is your mother." I asked her if she could give me her pet name for me. She said "Arist." I was christened Arista Amelia but was never called by that. A distinct and strong voice then came and said "This is Grandpa Clawson." It was understood by the Doctor and Mrs. Guthrie to be Clawson but I thought it was "Culver" but when asked if it was Culver he replied "No, Clawson," and he said "Tell George I talked to you," but did not give any definite information and soon disappeared. The horn then seemed to direct itself towards Mrs. Guthrie and a voice claiming to be that of Eunice, Mrs. Guthrie's deceased sister, spoke. Mrs. Guthrie said, "Eunice, can you tell me that name that we were trying to get right before last?" She said "Yes, William Haiyer" or "William Haier," and possibly she meant the "ai" for "y", which would partly have spelt Hyers, which name would have been correct.

Mrs. Blake then said she was so fatigued that it was impossible to proceed with the subject.

Mr. Clawson's letter to me regarding Mrs. Clawson's record is as follows and it sheds new light upon the phenomena, since it reveals incidents about which Mrs. Clawson seems not to have known anything.—Editor.

Kansas City, Mo., Sept. 11th, 1906.

My dear Prof. Hyslop:

In looking over the copy of Mrs. Clawson's notes made recently in Huntington, on the Blake case, I will say that I consider the William Hyers instance one of the best tests we have yet received from Mrs. Blake. Mrs. Clawson tells me that she did not mention, up to the time the incident occurred, the fact of Mr. Hyers's death to any one in Huntington. In order to properly understand this incident, it is necessary that you should understand the facts leading to the death of Mr. Hyers. Mr.

Hyers was the Secretary of the National Board of Trade, of which I am a director. They lived a few doors from us, and we were very intimate. He was unfortunate in some of his speculations in the wheat market, and lost \$10,000 of the money of the Board of Trade. Mr. Hyers was very much interested in psychic matters, and attended one or two meetings with me. He was also interested in knowing the result of my trip to Huntington in July. After my return from Huntington, four weeks ago last Saturday, Mr. Hyers called me up over the telephone, and notified me that he had embezzled \$10,000. About 2 o'clock that afternoon he committed suicide by shooting himself through the heart, just as described in Mrs. Clawson's notes. At least he was found dead under a tree in the woods that afternoon. The facts in the case pointed to suicide.

The very day of Mr. Hyers's death, another dear friend of mine, John Rudolph Bain, was found dead in his room in a New York Hotel. The remains were shipped back to St. Louis, where his wife resided, and the funeral of my two friends occurred the same day. In a certain way I was obliged to look after both funeral arrangements.

You will notice by the notes that, in the confusion, they were both trying to talk at once. One said that he died by shooting, and the other claimed that he was sitting in a chair and his head hurt, which was true. He was sitting in front of the New York Hotel complaining of his head, and in a few minutes he was found dead in his room. He insisted that it was not suicide, which was probably true. Both had wives of whom they thought a great deal.

In Hyers's case he mentioned a father, sister, and brother, as described in Mrs. Clawson's notes. Mrs. Clawson knew of the father and brother, but up to that time she did not know that he had a sister, which she afterwards found to be true. Mrs. Clawson had both of these friends in mind on the road and intended to make them both appear, if it were possible to do so. Of course, they told her nothing that she did not know except in the matter of Mr. Hyers's sister.

Very truly yours,

GEORGE W. CLAWSON.

V. MISCELLANEOUS RECORDS.

By James H. Hyslop.

I include in this record some reports with varying value. The one by Dr. Price is excellent and I think can be accepted as striking enough at least to arouse attention. Some of the others are not so good, but in regard to the distinctive points of interest I think can be accepted as justifying the investigation of the case, but nothing more. I incorporate them as examples of the kind of thing which we constantly hear regarding mediums and which investigation proves either to have been exaggerated or to have omitted the facts which would have made the phenomena as a whole less impressive. But they nevertheless show that science cannot afford to neglect the alleged facts and that when it does it is likely to meet with discomfiture in the end. At this stage of our work we have done enough to convince all sensible people that where there is so much smoke there must be some fire, even tho it is little. Hence the instances are noticed. They do not prove anything for the scientific man, but they do prove, when evidential incidents are presented in such cases, that science cannot afford to simply sit in the manger and snarl. It must investigate.

Mr. Kilgore's statement I regard as a good one. I found him an intelligent witness, tho not an educated man. He had appreciated the nature of evidence in his incident and realized the nature of the situation very well. The giving of the combination of the safe was almost as good as a posthumous letter. The only feature of it that reduces it below that level is the fact that Mr. Kilgore once knew the combination and the credulous man would accept telepathy as the explanation.—Editor.

1. Statement of J. A. Kilgore, Catlettsburg, Ky.

In one of my visits to see Mrs. Blake, during the sitting, or after I had had a talk through Mrs. Blake with my wife, before I got ready to leave she says to me, "Paw, did you

ever notice how my grave was dug on my lot?" and I says to her, "Maw, no I have not." I had visited the grave twice or three times a week for three months. Well, she says, well, "I think you had better have my coffin moved," and she says "I wish you would look and see what you think about it." I says, "Maw, you have been passed away for something like three months, has your body decayed so that I can't open the grave—or open the coffin?" She says, "No, my body is just as natural as it was the day I died." I says to her "When I get home, I will go and see." I went home and told my brother and asked him if he would go with me to the cemetery the next day. We did go and he was of the same opinion that the grave should be changed and dug in the proper place and I went and had the grave opened and changed to where I thought it should be placed on the lot. I asked my brother to open the coffin and he insisted that it should not be opened, that she would be unrecognizable and I told my brother what she had told me, that she was just as natural as she was when she was buried and he told me that he knew it couldn't be so. I remarked to him that if he did not open the grave that I would open the grave and then we would know who was right and I still insisted that we should open the grave, but when I told him if he didn't open it I would myself and when he opened the coffin and had taken the covering off of the glass, she was natural down to below the waist—the flowers and lace that was around her neck—and her face, and in front was just as natural as when she was buried and her face was natural too. If I could tell any difference the eyes looked like it might be a little more watery and sunk, but that was the only change that I could discover and she had been buried three months and six days from the day that she was buried until the coffin was opened and she told me before the coffin was opened that she was perfect and I found it that way.

(Where was she buried?)

Catlettsburg, Boyd County, Kentucky.

(How far is that from here?)

Ten miles.

(And you were here when she told you that?)

I was at Mrs. Blake's house in this locality, when she told me. The idea that my wife had was to get the grave dug so I could have one by the side of it and it was dug across if you—— and so the monument would be in the center——

(She expressed a desire to have the monument placed in the center of the lot at the sitting?)

It was situated at the corner of the lot but she thought it ought to be moved into the center of the lot. She was not embalmed at the time of her death at all.

(What time of the year did she die?)

December.

(And it was cold weather?)

Yes, sir.

(You say that was the first time you had gone to Mrs. Blake?)

No, sir.

(Did you have any belief or idea before you came to have it done?)

No, sir.

(How long ago did this occur, this circumstance you speak of?)

Little over four years ago—five years in November.

(How long after the sitting when she told you to take up the coffin, until you did so?)

It was a few days—three or four, I went and had a stone box made to receive the coffin. When my wife died it was very cold and didn't have time to prepare the vault——

(The room she was laid out in—what do you suppose the temperature of that room was? Pretty cold in the room was it?)

Yes sir, pretty cold.

(Cold enough to have frozen water in the room?)

I never had any water to freeze in my house, it is a brick, but the weather was cold.

(How far is it from your house to the cemetery?)

Nearly a mile.

(Took you quite a little while to travel it with the body?)

Yes, and the weather was very cold—down to zero nearly—

During the life time of my wife, Harry, my son, gave his

mother what money he would get each week and she would deposit in a safe that I had. It was an iron safe that I had some time previous to that kept my money in the safe, but after a few years I deposited most of my money in the bank. If you gentlemen would give me a check I would deposit it in the bank, if you would give me currency I would give it to my wife and she would put it in the safe to pay out at the end of each week. If I wanted to get \$25.00 or \$50.00 I would get it out of the safe. I never carried over \$150.00 in the safe.—After my wife died Harry says to me I have got some money in the safe I wish you would get out for me and I will put it in the bank and not bother you, I says I wish you would I don't like to be bothered when you want it. Well I sat down before the safe, confident in my own mind that I knew the combination and so I sat down in front of the safe to get his money out and so I worked for half an hour and couldn't open it and I went on to work and I told Harry I will open it tonight and at night I took the lamp and sat down in front of the safe where I could see the dial and the figures, I worked at it for over an hour and still I couldn't open it and the next day at noon I worked at it for half an hour and I couldn't open it—and I made a little note of what I wanted to ask Mrs. Blake and I went up and asked her what I wanted to ask her. I says, maw do you know where the directions for opening the safe is, she says—paw, no, I don't. She says it is some place about the house in an old pocket book, and I says maw can you give me the combination on the safe, she says paw I can, so I got my pencil and little book and as she called over the numbers I put them down in my book and that evening after I went home why I took the book and sat down and turned the combination just to the number she gave me and I wasn't I don't reckon a minute in opening the safe—

(Have you got the record of what you took down yet?)

Yes, sir.

(Have it in that little book?)

Yes, sir.

(Got the safe still?)

Yes, sir.

(Did you ever look for the written directions in that pocket-book?)

No, sir.

(How long after her death was this?)

Why it was something over two months. Might not have been that long.

(Was the combination a difficult one?)

No, sir, only had to make four turns.

My son is 18 years old I guess—or 19—last Fall he went down to visit his brother-in-law who was at Savannah, Ga. He married a daughter of mine and my son-in-law he run a mill down there and Rob, my son, he went to Savannah to help run the mill down there. Son Rob wrote me, says, paw I believe the best thing to do is to sell the mill and I wrote him and told him and Joe to consult with each other and do what was best to do and probably he was correct about selling the mill and so I was at Mrs. Fultz's, the medium's—to have a talk—Rob had written home about it—I didn't feel all together satisfied, when I asked how Rob was and what about it—She says he is right—He was talking about selling the mill. I says will they sell it and she says yes, I think they will sell, she says Joe is in Boston now—that was on Sunday and was talking up the trade. She says Joe wants \$14,000.00 for the mill, but she says he won't get quite that much. She says he is going to sell and the next letter I got from Rob he said that they had sold and didn't get quite \$14,000.00. He was in Boston, got a letter saying that he was there. Joe was up in New York near Canada and she told me that he had gone down to Boston to make the trade—

2. Statement of Mrs. Henry Wood, Huntington, W. Va.

This is a case of us being in a séance one night and my brother coming and saying to us—says Henry, I want you to buy this piece of land back of you, and Henry says why I aint able to buy that land. He says I will help you, he says I want you to get it. I want you to have it and he says well,

will it be valuable to me. At that time it looked like it was worthless, didn't look like it was worth anything at all. He says some day it will be valuable to you. It will be something you can make a living out of and it was a very poor piece of ground and we didn't think it could ever be worth very much and finally we decided we would investigate and see at what figures we could buy it and we did and bought it and it wasn't long until now it has developed to be a very valuable piece of gravel land, worth thousands of dollars to us. He would say every now and then buy it and it is all right and you will find something in it that is valuable and you can make a living out of it and it wasn't long after he told us until the gravel craze came and commenced to sell the gravel. He had been gone quite awhile—He never knew about this place in his life time. He died out in Wisconsin. He didn't know anything about this place.

(What relation was he to you?)

He was my brother. He never had been to visit us——

(How long ago did this occur?)

This has been four years ago—He has been gone about five years—

(And how long after that until the gravel craze came on?)

Just within the last year we had the gravel craze—

(What did you do with the land before that?)

Before we just used it as a pasture, a place to turn out stock—four or five acres of it—

(Digging up the gravel and taking it out now?)

Yes, sir.

(Who does it?)

My husband.

(Whom does he furnish gravel to?)

People in town, every body that he can furnish it to—A contractor wants to put in several teams, but he don't want to do that as long as he can haul it himself——

(Had they used gravel in this town before you got the piece of land?)

No, only a very little, about the time we got this piece of land it came into use—

3. Report by Rev. R. N. Price.

The following experience came without request from me, comparatively recently. It is an especially good one for its evidential character. Inquiries were necessary to clear up doubts at certain points, but the answers were satisfactory. I had to be sure that Mrs. Blake had no opportunity to have casually learned about the main incident. As she lived far from the scene of the principal parties it seemed to be an excellent test, but one of the informants casually remarked in his letter, and the other specifically, that she had been in Morristown when the relative of the communicator lived. Hence I had to be assured that even under these conditions she had no chance casually or otherwise to get the facts. The answer to inquiries shows that she could not have obtained the facts from either the relative or any one else.—Editor.

Morristown, Tenn., Aug. 12th, 1912.

Professor J. H. Hyslop,

Dear Sir:—Mrs. Elizabeth Blake visited Morristown, Tennessee, in the month of June, 1910, while here she gave several sésances. Passing along the street one day while she was here, I met Mr. William A. Orr, Esquire, a lawyer of the place who said to me: "Dr. Price, if you will go to see Mrs. Blake and she can and will call up my grandfather, Rev. Robert W. Wynn of Lee County of Virginia, and he will tell you correctly where his son Robert died during the Civil War, I will believe that there is something in it; for I am sure that no one but myself in this vicinity knows where he died." Mr. Orr did not tell me where Mr. Wynn died; neither did I know that he ever lived or died. I went to Mrs. Blake and secured a sitting with her. Mrs. Blake used a double trumpet about three feet long, composed of two trumpets each about eighteen inches long, telescoping at the larger ends, with the mouth pieces at the extremes. She put one end in my hand and the trumpet seemed to possess life, pulling my arm around and around with a good deal of force. She remarked: "You have a good deal of mag-

netism," and said, "Put it to your ear." I did so and the trumpet became quiet. She then put the other end to her ear.

I then said: "If it is possible I would like to have a conversation with the Rev. Robert W. Wynn, of Lee County, Virginia." A masculine voice within the trumpet responded: "I am here." I then said: "Father Wynn, where did your son die during the Civil war?" The voice replied: "Anderson"—, and I interrupted it by repeating the question in a different form. "Where did your son Robert die during the Civil War? Do you know?" The voice replied: "Yes, he was my namesake." "Where," said I again, "did he die?" The voice replied: "He died in the Confederate Hospital in Richmond, Virginia. The word *Richmond* was not heard distinctly and I said: "Father Wynn, the place I did not hear distinctly, please repeat your answer." The voice replied: "He died in the Confederate Hospital in Richmond, Virginia." The word *Richmond* was pronounced distinctly this time. I then said: "Father Wynn, I understand you to say that your son Robert died in the Confederate Hospital in Richmond, Virginia." The voice replied: "You have it right." I then said: "Father Wynn, I do not wish you to consider me impertinent; your grandson, Wm. A. Orr, requested me to ask you this question." The voice replied: "I know that, and Orr knows where he died." I then inquired: "Father Wynn, did you know that I paid a visit to Lee County, Virginia, a few days ago, and that while there I dined with a man by the name of Wynn, a relative of yours as I suppose?" The voice replied: "Yes, I was there, and tried to talk with you but I could not." I again inquired: "Father Wynn, did you know that on that trip I lectured in Jeffersonville?" "Yes," replied the voice, "you lectured on psychics." I was not certain whether the word used was "psychics" or "psychology." The fact is, I delivered a paid for lecture in the Methodist Church on "Choosing a Husband," a short black-board talk in the Academy on "Casting out the Nines"; and at the close of that a talk on Hypnotism with demonstrations. I had told no one in Morristown, not even my family of this talk on Hypnotism.

I then inquired: "I come to the original question. Where did your son Robert die?" The voice said: "In the Confederate Hospital in Richmond, Virginia." I finally inquired: "Did

you know me when you were in the flesh?" The voice replied: "Yes." This was true, for I met Father Wynn a short time after the War.

From this séance I went to the home of Mr. Orr, and said to him, "I am afraid we have busted on it," using a slang term, "It is too good to be true," or words to that effect. Orr smiled and said: "That is where Robert Wynn died. He was an exchanged prisoner on his way home from Camp Douglass. When he reached Richmond he was taken very sick, sent to the hospital and died there. I will explain grandfather's first answer to your question— 'Anderson.' Grandfather was married twice; by his first wife he had a son whom he named Anderson; I suppose he intended to tell you something about him. Now I do not doubt that you conversed with my grandfather Robert W. Wynn."

Father Wynn has been dead thirty-nine years. Mrs. Blake lives at Proctorsville, Ohio. She is a plain country woman, is about sixty years old, sensible but comparatively illiterate, and is withal a prudent Christian woman. She had no opportunity to learn the facts I elicited through her. She sat, as I believe, with her mouth shut and did not participate in the dialogue. I had no evidence that her organs of speech were used in the séance. It is very certain that the answers could not have come from her primary consciousness, and that she was not reading my mind; for I had no idea where Robert Wynn died, indeed knew nothing about him except from the question put into my mouth by Mr. Orr. I simply give the facts and pronounce no theory.

R. N. PRICE.

The statement of Mr. Orr is as follows. He is a lawyer and drew up his statement in that phraseology which defines an affidavit.

Morristown, Tenn., Hamblen County, State of Tennessee.

I William A. Orr do hereby certify: (1) That I am 62 years old and that I have practised law since April 1874. (2) That I have resided since that time either in Jonesville, Lee County, Virginia,

If the message had been given in Ohio, the question of Mrs. Blake's possible knowledge of the events would not be so easy of answer. But as she was visiting in Morristown, the home of both Mr. Orr and Dr. Price, it was necessary to have further information on the point in addition to the explicit statement made by both men. Hence I wrote making the proper inquiries and the following are the replies.

Morristown, Tenn., September 18th, 1912.

Prof. James H. Hyslop,

My dear Sir:

Yours 16th hereto attached. I answer as follows. (1) It is not possible that any sort of conversation brought knowledge of the place of my uncle Robert Wynn's death to Dr. Price. He had been dead so long and it had been so long since I saw him, that it had almost escaped my own mind. I saw him last about the 1st of September, 1863. He was captured a few days after that. I knew that Dr. Price had had no chance to know anything about him when I put the question. I did not believe as he did that it was possible to communicate with disembodied men and women. So I put a question that I knew he did not know the answer to. I also knew that Mrs. Blake did not know the answer. *I did not think that he could bring me a correct answer.* I adopted this method of agreement with Dr. Price and he and Mrs. Blake turned me down. This is all that there is to it.

(2) Yes, I knew the year in which my uncle died. He died at Richmond, Virginia, in a Confederate Hospital, April 7th, 1863.

I state further that, while I have known Dr. Price for a long time, my acquaintance has been of the casual or non-intimate sort, never spent time with him in long conversation. Of course Mrs. Blake was the talk of the town when she was here. Dr. Price believed in her as he said on meeting me on the street. I thought to settle him with a *test*. Did not care to dispute with him. He is an old man, very intelligent and I had for him great respect and got rid of him, as I thought, with "*a nut to crack.*"

Respectfully,

Wm. A. Orr.

or at Morristown, Tennessee. (3) That I have been acquainted with the reputation of the above named R. N. Price, D. D., since my earliest recollection, and have known him personally many, many years. (4) His character for truth and veracity is far above suspicion. (5) In science, general learning and Theology, he is 100 years ahead of his generation. (6) The foregoing statement made by Dr. Price, in so far as the same pertains to me, is absolutely correct, except that the Doctor is under a mistake about my adding the words, "*in time of the late Civil War.*" The question I gave him to ask my grandfather, the late Robert Whitley Wynn, who died one mile south of Dryden, Lee County, Virginia, on his own farm, on December 6th, 1873 (I saw him die) was: "Where did my uncle Robert Wynn die?" I was very cautious about the form and substance of my question, and gave no clue to him of time or place of death. (7) At the time I put the question no one but myself knew where he died. (8) The answer obtained to my question by Dr. Price through the medium, Mrs. Blake, is absolutely true. (9) I did agree with Dr. Price that if he brought me a correct answer that I would then believe that men whose bodies had long since gone back to mother earth—not the exact language used, but the meaning of it—could communicate with men and women yet in the flesh. His answer was true. I accept it as Divine Truth. *I do so believe.*

(10) Mrs. Blake was never in the country where I, my grandfather, and my uncle Robert lived. My uncle was not known to the public, went into the army a young man, was soon made a prisoner of war and was kept in prison at Camp Douglass near Chicago, Ill., until about the first of March, 1865, when he was exchanged more dead than alive and died in a Confederate Hospital at Richmond, Va. without having reached his home, on March 7th, 1865. So he had no chance to be known to the public. All history will be searched in vain to find his name. Mrs. Blake never heard of him before the day and hour mentioned. She could not have read my mind, for she has never laid eyes on me nor I upon her. I repeat; *The answer is Divine.*

(11) Out of justice to Truth generally and in justice to Mrs. Blake, Dr. Price and the Creator of us all I make this certificate.
September 12th, 1912. Wm. A. Orr.

Morristown, Tenn., Sept. 18th, 1912.

Prof. James H. Hyslop,

Dear Sir:

In regard to my sitting with Mrs. Blake you ask:

"Let me ask if you think it possible that you might have casually learned of Robert Wynn's place of death and forgotten it? It is only a question of being as well assured as possible that you did not. You seem to have known Mr. Orr a long time and what is there to show that you probably never conversed with the Wynns?"

Mr. Orr has known me much longer than I have known him. I have been attending camp-meetings and other religious meetings in Lee County, Va., for over forty years; and have often occupied the pulpit at those meetings. Mr. Orr, who is of a Methodist family, and is much younger than I am, has had an opportunity to see, hear, and know of me for many years, for I am a Methodist preacher. Personally I did not know him till a few years since, when he removed from Lee County, Va., to Morristown, Tenn.

I never knew that there was such a man as Robert Wynn till Mr. Orr requested me to ask where he died. At that time he did not tell me where he died. Up to that time I had never had a conversation with Mr. Orr about the Wynns. In asking the question, Richmond, Va., did not once come into my mind. *It was impossible for Mrs. Blake to get the place of Robert Wynn's death out of my mind.*

R. N. Price.

P. S. Since the above was written I have seen Mr. Orr and he informs me that he has received a letter from you asking him if he had ever talked to me about the place of the death of Robert Wynn, and that he has answered in the negative. He requests me to say that, if he stated that Robert Wynn died April 7, 1865 that that was a *lapsus mentis*; that it should have been March 7th, 1865 as the date of his death.

I still felt that there might have been some casual knowledge of the incident which might have come to Mrs. Blake and was revived by the name which was mentioned to her by

Dr. Price and so I wrote further to Mr. Orr for information on that point and the following is his reply.

Morristown, Tenn., Sept. 23rd, 1912.

Prof. J. H. Hyslop,

My dear Sir:

Replying to yours of the 20th inst. hereto affixed, I say:—

(1) Mrs. Blake had never been here before the time I put my test through Dr. Price with the view of crushing what I then thought fraudulent practice. She was only a few days there. (2) None but myself in Morristown knew that such a man as my uncle Robert Wynn had ever lived or died. He had been dead so long that I had almost forgotten about him, and only brought him to memory when I was searching my mind for a test question. (3) My grandfather was not known to any one here except that Dr. Price met him once soon after the Civil War.

Respectfully,

Wm. A. Orr.

In reply to similar inquiries of Dr. Price I also received the following final letter.

Morristown, Tenn., Sept. 23rd, 1912.

Prof. James H. Hyslop,

My dear Sir:

Your letters of the 20th both reached me today. I answer the letter of inquiry. Mrs. Blake came to Morristown about June 15th, 1910 and, I think, remained only five or six days, much to the disappointment of the community.

When Mr. Orr requested me to ask where Mr. Wynn died he said it would be a good test as he was sure no one in the community knew where he died, except himself. It was not over fifteen minutes after he suggested the question to me when I put it to her: and I spoke to no one of it before I had the sitting with her. I am satisfied that no one in town but Orr knew where Wynn died. *Fraud in the case was impossible.* If there was

any mind-reading in the case, she read the mind of Orr tho she never saw him in her life, or she dipped up the information out of the sea of the subliminal. This latter is the explanation of some sceptics, who do not pretend to deny the phenomena reported by Orr and myself. My opinion is that *the spirit theory is unavoidable in the case*. The only rational question in regard to it is, whether the spirit of Rev. R. W. Wynn was speaking or a demon personating him.

A minister at the head of a school published an article some time since taking the ground that all such communications are from the devil and warning me of the danger of seeking or receiving such communications.

Mrs. Blake sat with her mouth shut, and evidently listened with curiosity to the conversation between myself and the voice in the trumpet. I had several sittings with her and will try to detail them to you later. I was also present at the sittings of others, and I may find it convenient to detail to you some of them.

Yours sincerely,

R. N. Price.

4. Report by Rev. Zephaniah Meek.

The following narrative is from a clergyman recording his experience with Mrs. Blake.—J. H. Hyslop.

Catlettsburg, Ky., Aug. 9th, 1906.

Prof. James H. Hyslop,

My dear Sir:

Being somewhat rigid as a church man and bound by a most solemn obligation to maintain and defend the doctrines of the church, I was, as I now see it, very bitter in my opposition to Spiritualism, even after Mrs. Blake became famous as a medium. I honestly believed it to be humbug, if not worse. This by way of explanation.

Sitting in my office one day, engaged in editorial work, looking out at a window I saw my youngest brother approaching the office. He was a stalwart man, of large and varied business, and

in a high sense a man of the world. He has since crossed over the river which we call death. He seemed very serious and I could hardly engage him in conversation. I invited him to my residence, only about fifty feet away, and after he was seated in the parlor I stepped into another part of the house and informed my wife of his presence. In a few moments she came in, and after a little time he turned to me and said: "Have you ever been to see Mrs. Blake?" I responded that I had not, and immediately said; "Have you been to see her?" He replied that he had, and turning to a life sized picture of my oldest son, said; "I talked with him yesterday." Then he broke down and wept. I offered to accompany him to see her at once, and he was compelled to leave for his home in a short time. This is the merest outline.

After he had left I said to my wife, "Anything that has impressed my brother as this has impressed him is worth looking into, and I will go to-morrow morning and see what there is in it." But I was so thoroughly convinced it was a humbug that on my way I laid plans to detect the deception and expose it.

On reaching the humble home, which was then a rickety old shack, I said to Mr. and Mrs. Blake, "I am a stranger and do not wish to tell you who I am nor where I am from. I came to interview Mrs. Blake."

I was cordially received, invited to a seat and in a few moments she came in and handed me her trumpet. I took it apart and examined it thoroughly.

Presently she took a seat near me and took one end of the trumpet, laying it on her open hand, saying to me; "When you feel the trumpet pressing on your hand some one wants to speak to you." In a few moments the trumpet pressed heavily upon my hand and she did not do it. Then I lifted the trumpet to my ear and heard and recognized the voice of my father. That somewhat upset me, and Mrs. Blake proceeded to question the spirits who told her my name, where I lived and my profession. When she had reached this point I asked: "Where did I preach last Sunday forenoon?" The answer came, "At Ashland", and I asked why I went there? The reply was, "The preacher is sick." Thus I began. I have talked with spirit friends about matters of which no human being now living but myself had

knowledge. I have been told things of which I had no knowledge, which on investigation I found to be true.

At a dark séance I heard a Welsh lady converse with her father in the Welsh language, and they sang together his favorite song.

A young German at a dark séance in this place conversed with his father in the German language.

I will give you this incident. A ministerial friend of mine, at the head of a great female school, died. Some ten days afterward I received a letter from another ministerial friend, who seemed greatly troubled about the school, stating that when the proprietor died the school was twelve thousand dollars in debt. I visited Mrs. Blake soon thereafter, and during the séance a voice spoke to me, and it was that of my college friend. I said: "Do you know what Bro. Taylor wrote me?" He answered: "Yes, and it is not true." I then said: "How much is the school in debt?" He answered, "Eight thousand dollars."

On my way home I wrote to the widow to know how much of a debt was on that school and she promptly replied, "Eight thousand dollars." I did not tell her why I asked the question.

These will suffice, tho I might multiply them several times over. I have no more doubt of our ability, under proper conditions, to converse with our spirit friends than I have of our ability to converse with our friends who are yet in the flesh.

Very truly,
Zephaniah Meek.

The incident is not particularly evidential, but the letter indicates the effect upon a man who started in with the true sceptical spirit and endeavored to discover fraud. It is but one of many hundreds of similar experiences, many of them much superior to this one, that can be told of Mrs. Blake. Under other circumstances they might not even excite curiosity, but the record shows that they should have done so for those who had the opportunity to learn what the facts are.

5. Report by A. C. Hickel.

The following is a still better record from a gentleman who was State agent for the Phoenix Mutual Life Ins. Co.

Charleston, West Va., Nov. 21st, 1906.

Mr. James H. Hyslop,

Dear Sir:

Replying to your request of October 4th, I beg to say with reference to my experience with Mrs. Blake, who is a medium living opposite the city of Huntington, W. Va., in the State of Ohio, it was some time in September 1903. At this time I was living in the city of Huntington and had a gentleman, Rev. J. L. Carter, in my employ. Mr. Carter had been telling me at different times of his experience with the medium Mrs. Blake, and he requested that I should go with him over the river to Mrs. Blake's and investigate it for myself. I would laugh at him and tell him I did not believe in it, that I was really sceptical in regard to any such power possessed by any human creature. Mr. Carter then said: "Will you go with me, if I make arrangements for a meeting with Mrs. Blake?" I consented to go. This was in the forepart of the week. We went on Thursday afternoon and I went through curiosity and full of doubt, and was expecting to meet a lady with a hard face, similar to that of witches our grandmothers used to tell us about, but to my surprise, when we arrived there, and I was introduced to Mrs. Blake, I met one of the most serene, pleasant and sainted Christian like countenance and motherly old lady that I had ever met in my life. Mrs. Blake had never seen me and I had never met her before; she, therefore, knew nothing of me or my family history, and as I was there on investigation, it was natural for me to keep my eyes open and to watch every movement. After we had conversed a while on different matters and especially on the Scriptures, Mrs. Blake handed me a trumpet, which I examined thoroughly, and I was ready to take my first sitting. I was sitting near her side and the trumpet was lying in our open hands. It began to get heavy and all at once it started up toward our faces. I supposed that Mrs. Blake was lifting it, and upon investigation I found she was not. We placed the trumpet to our ears and then came what almost astounded me beyond my senses.

My own dear departed mother spoke to me. There was my mother's voice as plain and as natural as ever I heard it in her life time. But to make sure I asked her, "Who is this?" and she

said: "I am Barbara Hickel, your mother, don't you know Abel?" I said, "Oh yes, mother, I know you, but you know mother, I have doubted this power and I want to know if it is truth. Can I depend upon it being absolutely Christ-like?" And she said "Yes, this is finally to be the means of bringing the world to Christ." And I said: "Mother tell me all that you would have me do." She importuned me to pray more and to seek first the Kingdom of God and his righteousness, and to quit fretting and worrying about my business matters and the old world, and I would live longer and be much happier and I would most assuredly prosper.

Then next my father spoke to me. There was his voice as natural as ever I heard it in his life time, and he made himself known to me so completely that I could not doubt. He told me a great many things that I have not space here to reiterate.

Then the next that spoke to me was my grandmother. I knew the voice, but I wanted to be sure and I asked: "Who is this?" The answer was: "This is your grandmother Chrislip, don't you know me Abel?" I said: "Oh yes, I knew your voice, but can you tell me about the last time you saw me on earth?" "Oh yes", she said, "I can tell you. It was when you and your wife came to my house when Gracie, your little daughter, was about three months old." "Yes", I said, "grandmother, that is the truth," and with this statement all my scepticism went into oblivion, for I knew that Mrs. Blake knew nothing of my grandparents.

Very respectfully yours,
A. C. Hickel.

There was more of this letter, but it was non-evidential even in appearance and I omit it as irrelevant. It contained purported communications from certain ancients that would seem incredible and which certainly have no credentials at present. Indeed the confidence of the writer in them would suggest that even the more striking incidents would have to be received with caution. But as I quote the facts more for the purpose of showing how a stubborn mind has its scepticisms easily dispelled in the presence of personal facts and for the purpose of showing what should be investigated

when the good people of any community throw overboard their doubts the moment that personal investigation removes their prejudices, I need not go further.

-6. Report by E. G. Williams.

The next report has more interest. It is fuller and contains a type of incident that largely protects itself.

Huntington, W. Va., October 2nd, 1908.

Mr. James H. Hyslop,

Dear Sir:

Yours of Sept. 21st, received. The only interest I had in going to Mrs. Blake was curiosity. I had known Mrs. Blake personally, as she is my Aunt. I had known Mrs. M—— several years, but had not seen her for some time. Mrs. Blake could not have known Mrs. M—— or Mrs. R——, because they had never met before. There was no introduction.

The canary bird had been stolen from Mrs. R—— by her son. He gave it to a woman. No one had any suspicion that her son had taken the bird. His mother did not know he was keeping company with this woman. On returning home [from the sitting] Mrs. R—— dispatched her nephew to the house referred to by the supposed spirit. The bird was found at the stated place. An officer had to be called to recover the bird.

I don't know of any opportunity that Mrs. Blake had to find out any of the names mentioned during the séance. The notion of visiting her was spasmodic and we were all together at the time. Three hours later the séance was taking place. During the three hours no communication could have been sent to the medium.

I know in a scientific investigation everybody should be suspected. While I am not an investigator, I have been watching this medium very closely. It could not have been prearranged; 1st, Because we did not know Mrs. M—— was in town until she came to our house on this day, she having been away on a visit. 2nd, It could not have been prearranged by Mrs. R——, or Mrs. M——, for they were strangers to Mrs. Blake at the time. 3rd, I was the one who broached the subject. 4th, My

mother could not have sent a message because there is no telephone connection with Mrs. Blake, and the time was too short for the mail service to render any assistance. It was not likely a messenger had been sent as no one left the house, and I was watching this point.

As to the case about the canary bird, it is possible but not probable that the woman to whom the R—— boy gave the bird could have found from the boy about his mother and sister, and she acting as a confederate could have conveyed the news to Mrs. Blake.

Yours truly,
E. G. Williams.

The following is the report of details with affidavit attached and after the above frank and critical letter will have its value.

In the spring of 1904 Mrs. M——, Mrs. R——, my mother and myself went to Mrs. Blake, the medium, for a séance. Upon reaching the house we found the medium at home, but very much fatigued from giving a previous séance. My mother and I being [her] relatives, she consented to give us a sitting.

It was about 1.30 P. M., the windows and doors were open, the weather being very warm, and the window blinds were raised admitting plenty of light. In the center of the room was a square topped table on which lay a tin trumpet. On one side of the table, Mrs. M—— and Mrs. R—— were seated, my mother and I being seated on the other side, and the medium was sitting at the side nearest the window. We were conversing on current events, when suddenly I heard a faint noise like the drumming of fingers coming from the trumpet; the trumpet began a vibrating motion and rolled in Mrs. M——'s direction. The medium said to Mrs. M——: "Some one wants to speak to you", at the same time picking up the instrument by one end and placing it at her ear, telling Mrs. M—— to do the same. Instantly there was a sound of deep breathing, occasionally clear, loud and distinct voices audible to all in the room, and then followed a conversation as given below.

Nell, I am so glad you are here.

[Mrs. M——'s first name is Nellie and her father always called her Nell. The medium could not have known her first name, as we did not know it ourselves.]

(Oh, is this father?)

[Mrs. M—— recognized the voice as that of her father, as he died with asthma and for many years suffered with deep breathing.]

Yes and you know me.

(Are you happy?)

Yes, I am happy.

(What sphere are you in?)

I am in the 11th sphere.

(How long has your body been dead?)

Twenty-one years. [Correct.] Well, you must come often and talk to me. I must leave you now.

(Goodbye.)

There is no "Goodbye" here.

[The trumpet then lay on the table for a few minutes. The medium then picked it up and handed one end of it to Mrs. R——. Before she could get the trumpet to her ear a soft girlish voice was heard all over the room: the words were indistinct.]

(Who is it?)

It is me, Mama, don't you know your little girl?

(Can you tell me your full name?)

Grace Elizabeth R——. [Correct: full surname being given.]

(Mrs. Blake: How old were you when you died?)

Twelve years. [Correct.]

(Are you happy?)

Yes, but you are not.

(No, I am not, but how do you know this?)

I am always with you.

(Can you tell me who took my canary bird?)

Yes, brother. He gave it to a woman. [Then there was a girlish laugh.]

(Can you tell me who this woman is?)

She is a bad woman, lives at 715 Second Avenue.

[Mrs. R—— asked other questions, but no answers would come. As soon as Mrs. R—— came home she sent her nephew

to 715 Second Avenue and found the bird. The landlady made the statement that a young man, Clay R—, gave her the bird.]

[We talked of nothing but psychics for about five minutes. Suddenly I heard a buzzing sound behind my head. I turned around but could not see anything. I know that no one in the room heard it but me, for they kept on talking, and I did not say anything about it until after we had left.

I was next to take the trumpet. As soon as I touched it it began to get heavy. I placed it to my ear instantly: then a voice called:—]

Ernest, do you know me?

(No.)

I am your grandmother Williams. I am so glad you came. Tell your father I want to talk to him.

(I will, can you tell me if he is well?)

No, he is not well. [This was correct.]

(Where is he?)

In Hinton. [Correct.]

[Then another voice came. It was a loud male voice.]

Ernest, do you know me?

(No.)

Dean Thomas.

(Are you contented with your spirit existence?)

Yes, I am happy.

(Can you tell me something no one but you and I know?)

We used to hide [Then the words became indistinct, and then again came clear and loud.] between the houses. When we were boys we used to hide things there that we could take away from the other boys.

[A voice called "Emma". This was my mother's name.]

(Who is it?)

I want to talk to Emma.

[I then gave her the end of the trumpet. The medium changed the trumpet to the other ear.]

Emma, don't you let Jim work.

(Why?) [No answer came. Several times she asked why, but could get no answer.]

(Where is he?)

In Hinton. He will come home sick. [In Hinton was correct, and he came home sick the next evening.]

(Is his health good or bad?)

Poor. [Correct.]

(Can you tell me what is the matter with him?)

Bright's disease. He will not be with you long.

[Three days later the doctor told us he had Bright's disease, that he had known it two years but had not told any of us, and on the morning of July 14th, he died. This closed the séance.]

State of West Virginia, County of Cabell.

I hereby make affidavit as to the truth of the foregoing statements which happened —— day of March, 1904.

Ernest G. Williams.

Sworn to before me this 29th day of June, 1908.

A. L. Gregory, Notary Public.

A friend and I went to Mrs. Blake's for a séance. We started about 8 A. M., but when we reached the house we found several people waiting for a sitting. We saw her husband and made arrangements for 1 P. M.

At the appointed hour we were on hand. I did not introduce my friend, and therefore she could not have known his name. The trumpet was standing against the wall. She picked it up and handed one end to me, saying: "We will see if we can do anything this evening." We did not have to wait long, for instantly the trumpet got heavy and began to push against my hand. I raised it to my ear and heard a female voice.

Ernest, do you know me?

(No.)

Don't you know your Aunt Nettie?

(Yes, is that you?)

Yes, I am so glad to speak to you. Ernest, I want your

mother to have my children, and I want you to see that they are treated right.

(Are they treated well at present?)

No.

(Are they in good health?)

No, they are not. [Which was correct.]

[There were a few indistinct words, then I understood these words: "Will you promise me?" Then a strong masculine voice appeared and said:—]

Ernest, Ernest, I am glad you are here. Do you know me?

(No.)

I am your father.

(Are you happy?)

Yes, I am happy. You must be good and pray so you can be happy.

(Can you tell me where James is?)

Yes, he is in the West.

(What part of the West?)

Texas. [Correct.]

(Is he prospering?)

Yes, he will come home soon to stay. Ernest, will you tell

Ed. I want to talk to him?

(I will.)

Tell your mother I want to talk to her, too.

[Then the medium turned around and placed the trumpet to the other ear and a female voice appeared. It said:—]

Ernest, do you know me?

(No, who is it?)

Your grandmother.

(Grandmother who?)

Williams.

(Are you with my father?)

Yes.

(How long did you wait for him?)

Thirty-five years, but it is all right now.

[Then the medium laid the trumpet on her lap. We had been talking about two minutes, when a clear whistle sounded in the trumpet. "There is some one wants to talk." I picked up the trumpet and said:—]

(Who is it?)

Ed Woods. Ernest, we used to have some good times, didn't we?

(Yes, Ed.)

Ernest, if you will write Fred. Miller it will be profitable to you.

(Where is he?)

In Seattle, Washington. [Fred. Miller is a friend of mine. The last time I heard from him he was in Tacoma, Washington. That was four years ago.]

State of West Virginia, County of Cabell.

I hereby make affidavit as to the truth of the foregoing statements, which happened the 6th of June, 1908.

Ernest Williams.

Sworn to before me this 29th day of June, 1908.

A. L. Gregory, Notary Public.

7. Report by Blake Waldron.

The following account bears the same date as the previous record, but is by another person.—Editor.

I left Huntington, W. Va., on the morning of June 6th, 1908, to visit Mrs. E. Blake, of Bradrick, Ohio, just across the river from Huntington. I arrived at her home about 8 A. M., saw her husband and asked him if there was any chance for a sitting. He said his wife was very busy, but to come back about 1 P. M. I drove out through the country, had my dinner at a farmhouse and at 1 P. M. was again at Mrs. Blake's. Upon entering the house I found Mrs. Blake sitting in her living room, and I asked her if she could give me a sitting. My companion, Mr. Ernest G. Williams, who was with me, wanted a sitting also with the medium. Mrs. Blake said she would see what she could do and then started with my friend to converse with the spirits. As his conversation was nearing an end, a voice called through the trumpet for me. I took hold of the trumpet which Mrs. Blake held in her hand and in an instant the trumpet got heavy and [began

to] rise in the air. I was told to place the end of it to my ear. I did so and then a rumbling noise came through, speaking my name. At first I could not understand, but later it spoke my name plainly and distinctly.

(Who is this?) Grandma. (Grandma who?)

Grandma Thomas, don't you know me?

(Where did you use to live?)

Spring Hill, W. Va., [Correct. She died there in 1897.]

(Is my father there?) Yes.

[I told the voice I wanted to talk with him. In a second another voice come through the trumpet.]

Hello, Blake.

(Who is this?)

Aunt Laura.

[I remember having an aunt by that name who died when I was very young. I asked her if she was happy in that world and she said she was. I asked again if my father was there and she said he was. I told her I wanted to speak with him. This voice then disappeared and the voice of a man came through the trumpet.]

(Who is this?)

This is your father, don't you know me?

(Father who?) Father Waldron.

[I asked him if he was happy and he said he was. He told me to tell Mama to come and talk with him. I asked him if sister was there and he said she was. I told him I wanted to speak to her. Instantly a female voice came through the trumpet.]

(Who is this?)

Sister Clara. [This was correct. She died in 1902 while I was abroad.]

(Were you treated right before you died?) No.

[I then asked if her little baby was with her and she said he was. She asked me if I wanted to speak to him, and I replied that I did, but a deep voice came through the trumpet.]

(Who is this?)

Grandpa. (Grandpa who?) Grandpa Waldron.

[I then said good-bye, but the voice said there is no good-bye. I said "I hope to meet all you in heaven." The voice said: "Be

a good man and you will meet us here." The sitting then ended. Mrs. Blake and I were perfect strangers.]

BLAKE WALDRON.

State of West Virginia, County of Cabell.

I hereby make affidavit as to the truth of the foregoing statement which happened the 6th day of June, 1908.

Blake Waldron.

Sworn to before me this 29th day of June, 1908.

A. L. Gregory, Notary Public.

Readers will note a naïve interest in being happy in the other world and a total disregard of the necessary method of experiment for obtaining evidence. But for better experiments, they would not be worth notice and I use them now for another than the evidential object. What I wish to call attention to is the evident limitation of the communications when it comes to moral and spiritual advice. "Be good and you will go to heaven" is just what the naïve mind of Mrs. Blake would give. Her knowledge does not extend beyond such maxims. She and her husband are too illiterate to understand any other depths. I suspect, too, that, if we had the detailed record of what went on in this sitting we should find a good deal of chaff, such as I found in my own.

8. An Anonymous Report.

I have the original of the following letter which was given to a friend of this work and represents an experience with Mrs. Blake in 1897 by a lady who was the daughter of one of the Justices of the United States Supreme Court. I am obliged to withhold names, tho it is probable that at this date no harm would be done by mentioning them. The circumstances of the experiment and more particularly the incidents, tho, of course, reported from memory, but written down just after the sitting, make an interesting record. The letter by the sitter to her friend was a private one, but she long since gave consent to the use of it and it was reported to a member by the receiver of it. The following is the letter.

New Haven, Conn., February 22nd, 1897.

My dear Patty:

My letter of Saturday I think was not mailed until just as yours was received. So glad you are getting about, dear woman. It is the best thing in the world for you. I am always glad to know that you are doing yourself proud socially.

But I am not printing a proper letter to-day, and after telling that Ma is a little better, I will proceed to my Huntington experience. I haven't told you about it because I simply couldn't take the time and can't do so now only in a hurried and unsatisfactory way. Well, just listen.

There is a woman named Blake, living with her husband, across the river from Huntington, who has made fame for herself in all the country round about by certain wonderful manifestations from the spirit world (?), especially through a trumpet.

My friends are all Presbyterians and have never believed in anything of the sort. Nor did they know the woman or she them, except that Elizabeth B—— (the daughter) had been there some time ago with some friends, but this cuts no figure whatever. The woman sees so many, and had quite forgotten her, and never knew her name any way, nor where she belonged.

Well, I went one afternoon *about two o'clock*, with Mrs. B—— and Elizabeth. She was sick and refused to give us a sitting. I grew more anxious, for I saw a sweet faced woman, not like the mediums I had often investigated and always found to be frauds. She cared nothing about us. Asked no questions whatever. Said she was too sick. Her husband came in, a good sensible man about 60, and after hearing us beg a while, warmed towards me a little and after showing us the wonderful trumpet finally said to her, "I believe I would let her hear just a little," and the woman reluctantly but courteously yielded.

To my surprise she said that nobody need leave the room and she did not care where we sat so we could rest our elbows on something in order to hold the trumpet. The trumpet was a plain tin affair, like two big dinner horns pushed together at the big ends, one lapped over the other. At the ends were two flat disks to be pressed against the ear, no place, mind you, for any human being or inhuman being, to speak into it. I pulled it apart and scrutinized it.

[Then follows a representation of the trumpet drawn after its shape.]

There was a table that we chose, standing in the tidy little kitchen *right against* the window, with the shade up to the top and bright light streaming in on us. All this rather staggered me. Such things are always done at night or in the darkened rooms or cabinets or under draped tables.

Here was something interesting and unique. We sat down so that the woman and I could hold the opposite ends of the trumpet. I saw her face and mouth all the time, but that makes no difference. That is the queer part of this: nothing makes any difference after you hear the whole story.

She said: "Just let the trumpet lie across your hand, no don't grasp it, and pretty soon you will feel a motion and then we will take it up." I held it on my hand, just as she did, and waited. Before I could have counted ten, it rolled partly over: then we put it to our ears.

[Then follows a representation of the table and where the sitters sat with the manner of holding the trumpet.]

She put one end of the trumpet to her right ear and I put the other to my right ear. *Immediately*, when I took up the trumpet and held it to my ear I heard unmistakable *sound* that grew and grew and formed *words*, at first unintelligible to my ear, but just as I was beginning to catch it the woman said, "It is saying 'Praise the Lord', and sure enough the voice, in a whisper that grew stronger, said over and over, Praise the Lord". I was astonished and grew more and more eager. The woman said: (Here let me say what followed I wrote down directly afterwards while everything was fresh in my mind. I never wish to forget the smallest detail of it.)

(Mrs. Blake: Kind spirit, will you give your name? Speak distinctly, a little louder, please.) [As the voice made an effort to make us hear, exactly as you would if you were trying to make me hear.]

[The writer then explains the symbols used in her letter "I" for herself, "W" for "woman," Mrs. Blake, and "V" for voice. I substitute for these the usual symbols for sitter and communicator, round brackets or parentheses for what sitter or

medium says normally, square brackets for later comments, and unenclosed matter by communicator.]

Your brother, your brother, your brother. [A little stronger and as if surprised that I didn't hear, and hesitating to give any information by replying. But at last it was too wonderful: for it was to me *Tom's* voice, and I said:]

(Do you say, Your brother?)

Your brother *Tom*.

(Is it you *Tom*?)

Yes it is. Praise the Lord.

(Do you know who this is, *Tom*?)

Yes I do. I am *so glad* you've come. I want to talk to you a long time.

(Have you any message for me?)

Yes, I have. I love you. Be good. [Isn't that *Tom*?]

(Are you happy *Tom*?)

Yes, I am, Praise the Lord.

(Did you suffer when you died?)

Yes, I did. [This sadly.]

(How long?)

[And the voice went to reply, but the woman thinking to help out began asking:]

(Mrs. Blake: Will you tell us of what disease you died? What was the nature of your last illness?)

[But I shook my hand at her, saying, 'I understand, I understand,' for I could not bear the interruption then, and the voice kept saying, "No, no, no," as if not liking the interruption, *as we two* understood, and time was precious. I want you to notice this and the fact that I and the voice and Mrs. Blake were all at variance. There could have been no mind reading here, as she thought he died of an illness and he resented her interference, and I was trying to catch his answer. It came.]

Minutes [but not distinct]

(Two minutes?)

Minutes. [Great effort to make [me] catch the number]

(How many, *five*?)

No, eight minutes. About eight minutes. [Exactly as *Tom* would have said it.]

(Who did you think of, *Tom*, at the last?)

Of my mother.

(And who else?)

Of my wife.

(Of your wife?)

Of my wife, Leda.

(And who else?)

I thought of you all.

(You wouldn't come back, would you, Tom?)

No I wouldn't, positively.

(Because you are so happy?)

Yes, I am. I'm all right. [Can you think of anything more like Tom?]

(Who is with you Tom?)

I am with Leda. [Very plainly.]

(And who else?)

Your *baby*. [As if it would surprise and please me.]

(Is there any one else?)

Yes, my grandmother.

(Grandmother Benton [pseudonym]?)

Yes, grandmother Benton and grandma Bell [pseudonym].

(Is Patience a baby?)

No, she is quite a big girl.

(Have you any message for Pa?)

Yes, tell him I wish I could have a talk with him. [Again, isn't that like Tom.]

Have you any message for Ma?)

Yes I have. Tell her, God bless her.

[All this so strong and plain that much of it, all along, was heard outside the trumpet by Mrs. B— and Elizabeth, who were leaning over the table right by us.]

(What shall I say to Leda?)

Tell her to be good. Tell her I love her. *Tell her I'm waiting.*

(Shall I say anything to Elizabeth for you?)

Yes, tell her I love her. Tell her I want to have a long talk with her. Tell her I want her to be a good girl.

Yes I do. I want her to be a *good little girl*. [This so earnestly.]

[By this time Patty, it was as real to me as it is real that I sit here and write. They say that I was deathly white, and the

tears ran down my face in spite of me, but I was frantic not to lose a word or a chance to ask a question. Remember the answers came instantly and without hesitation, and the woman never once interrupted me except for that first 'Praise the Lord.'

Remember that I am not easily fooled and as you well know not credulous in such matters. I was overcome. It was like—it was, an epoch in my life. It was something I could never account for, I do believe, if I lived a century. It was certainly the most extraordinary phenomenon I ever witnessed in my life.]

(Mrs. Blake: Kind spirit, will you tell us what sphere you are in?)

The fifth.

(Mrs. Blake: Have you been in that same sphere ever since you left the earth?)

No.

(Mrs. Blake: In which first?)

In the first.

(Mrs. Blake: How many spheres are there?)

Twelve.

(Mrs. Blake: And do you wait, then for the judgment day?)

Yes, we do. [All the answers in a whisper and in Tom's voice.]

[Here I began again, remembering suddenly that Mrs. B— was a dear old friend of Tom's, besides being his second cousin.]

(Oh, Tom. Do you know who is with us here today?)

Yes, I do. Our cousin Jenny B— [Full name given.] [With Tom's cordiality and stately courtesy of manner.]

(And who else?)

And Lizzie. [Our old name for the child.]

(Would you like to speak to Jenny?)

Yes, I would. [So courteously and kindly.]

[Here Mrs. B— took the trumpet and said, as if Tom were right there, for it was so real to us all.]

(J: Oh, Tom, I am so glad you are happy. I want to talk to you, but this ear is so deaf I am afraid I can't hear you.)

Yes you can, yes you can. [This very loud, so that I heard every word outside the trumpet, as did Lizzie.]

(J.: You know me, don't you?)

Yes, I do, Jenny.

(J.: And who is with me?)

Elizabeth. [This was so loud, as if trying to make her hear easily, that the voice almost broke into a tone. It just touched it and the woman said: "How loud he talks."]

[Here I saw that the woman was tired and I had already trespassed upon her good nature. Jenny wouldn't take up the time and handed the trumpet back to me. I resumed my voice and said:]

(Tom, I'm sorry, but I'm afraid I must go.)

No, no. No, no.

(But this woman is sick and we can't stay longer. I am so sorry.)

Then I'll go with you.

(Will you go all the way home with them?)

Yes, I will.

(If there were any danger, would you warn them?)

Yes, I would.

(Just crazy to talk more. Do you want to send any other word, Tom?)

Tell them I am with them all every day.

(Tom, we will all come where you are, won't we?)

Yes you will. It won't be long. One by one.

(You think I try to be good, don't you Tom?)

Yes, I do. Praise the Lord. [Before I could finish my question this answer came warmly and kindly. It comforts me now and always will.]

(Now I must go.)

No, no. [But only with regret to leave me.]

(Will you show this lady a spirit light when she goes home?)

Yes, I will.

(When will you?)

[Something not quite plain.]

(Thursday? Speak more plainly, please.)

At ten o'clock.

(At ten o'clock tonight?)

Yes, at ten o'clock tonight.

(Where?)

In your bedroom.

(Mrs. Blake: Now say goodbye, kind spirit. We are sorry,

but I am too sick to go on. It isn't really goodbye, of course you understand that, but we want to hear your voice again.)

Goodbye. I love you. [Very plainly.]

(Goodbye, Tom.) [And I dropped the trumpet, but the woman caught it up again and said: "Wait, he is saying something now." I put it to my ear and he said: "I love you. I love you all."]

Dear Patty. This was my Waterloo, as it were. I went home in a daze. I had to believe it. I couldn't help it. No mind reader would have done it, for there were times when I hadn't a conception of what the replies would be. No ventriloquism could do it, for how could ventriloquism know our family history? And there was not a trace of hesitation or uncertainty or juggling from first to last. And to me it was *Tom's voice*. Tom's manner of speech, Tom himself.

We went home and told the men to their utter consternation. At 15 minutes before ten o'clock, Jenny, George (her husband) and I went up into my bedroom and made everything pitch dark. It seemed a foolish thing to do, a ridiculous thing, but I couldn't think of not doing it. At 7 minutes before 10, we turned out the gas and sat talking of Tom. (All three knew him.) Presently a green yellowish light as big as my hand came on my lap and moved slowly, slowly back and forth. I was too petrified to speak. I looked at it and tried to find some reason for it. Just as it had moved once or twice back and forth, Jenny, who was a little way from me in the blackness, exclaimed: "There's a gleam in my eyes." George said, "What do you mean?" But before he could get it out, she cried out, "There it is again."

I then found my voice and said: "I guess it is this same light that has been in my lap." George said, "Where?" And it faded out and returned no more.

George said, "Why didn't you tell us?" I said, "I was too frightened to speak. It is a fearful thing." He said, "Shall I light the gas?" But I was afraid it was too early, that it was hardly ten. He said he thought it was and we exchanged a few remarks with bated breath, and then there was a *feeling* in the atmosphere of a strange presence, something I can't express, and there were at least ten *distinct*, heavy muffled raps on the wall, and utter silence.

George laughed, and I exclaimed, "What's that?" And he and Jenny said "It is the boys."

We were all *sure* that it was Mr. Sam B— or Charley W— (Elizabeth's husband).

George lighted the gas, and it was exactly 7 minutes past ten. The light was seen (or imagined, if you want to, but I shall always know I saw it) at precisely 10 o'clock, as nearly as we could estimate it.

We went down stairs and the boys had positively not made the raps. Now you have the whole story. You can account, perhaps, for the night's performance. You can say our nerves were over-wrought or that a rat made the raps, which to my mind is simply impossible. You can say lots of things. I would if it had been told to me, or might even now be slow to accept it if told by most people.

But the trumpet experience cannot be explained away. I came home and told it. Ma believed it implicitly and finds real comfort in it. (Wasn't it a beautiful comforting thing from first to last.) But when Pa and John with all their scepticism and shrewdness of criticism were utterly routed, when John with his voice full of emotion, exclaimed before I was two thirds through, "Dear girl, why try to excuse yourself, or explain it. It was *Tom himself*. You talked with *Tom*."

When these men fell in with me and never doubted, I felt that I had indeed been through a wonderful experience.

I am no more of a Spiritualist than I ever was. I believe that most mediums are arrant frauds. But I believe in Mrs. Blake and her trumpet completely, and shall be more willing to believe some people, when they declare that they have seen and heard strange things, than I was that morning of our discussion.

The woman is unspotted from the world. Huntington is her London. People pay her what they please, the most of them 10 cents. She has lived there for years and is known to be thoroughly honest.

It is evident that the writer was more impressed with the physical side of the phenomena than the mental. She took no pains to get clear evidence and such as she obtained was spontaneous and casual. The conversation with the "spirit"

was the despair of the scientific man, and that people are so anxious to know about whether "spirits" are happy or not rather reflects on what they expect or deserve. It would have been much better to have displayed less credulity and to have pressed for evidence. I am sure that the fact that she was a daughter of a Supreme Court Justice has not increased the value of the record, whatever it may do regarding its respectability. Evidently there was not the slightest suspicion of the unconscious agencies at work in the process of getting the result. It was assumed that the voice was actually produced by the "spirit". It may have been so, but all analogies are in favor of complicity of the medium's vocal organs on any theory whatsoever. As previous discussion shows, there is not sufficient proof either of purely independent voices or of Mrs. Blake's unconscious production of them. But the importance should have rested on the contents of messages, not upon the independence of the voice. There is nothing evidential in the whole conversation except the names. Nor would any amount of independent voices make such conversation supernormal, even if it happened to be this in fact. It is not the physical miracle that will decide this momentous issue, but the mental one, and the sooner that is recognized the better.

ERRATA

Page 6, line 15.	For <i>were</i> read <i>are</i> .
Page 8, line 4.	After <i>mind</i> read <i>the thought</i> .
Page 8, line 33.	For <i>Anaximenes</i> read <i>Anaximenes</i> .
Page 16, line 4.	For <i>at all to</i> read <i>at all in</i> .
Page 35, line 13.	For <i>without</i> read <i>without</i> .
Page 39, line 9.	For <i>connected</i> read <i>be connected</i> .
Page 52, line 36.	For <i>unmistakable</i> read <i>unmistakeable</i> .
Page 73, line 5.	For <i>acts or functions as conscious or subconscious action</i> read <i>act or function consciously or subconsciously</i> .
Page 73, line 13.	For <i>is the relation</i> read <i>is in the relation</i> .
Page 75, line 24.	For <i>state</i> read <i>states</i> .
Page 76, line 4.	After <i>mind</i> read <i>the impression</i> .
Page 80, line 38.	For <i>sometime</i> read <i>some time</i> .
Page 81, line 1.	For <i>where</i> read <i>when</i> .
Page 81, line 4.	For <i>where</i> read <i>in which</i> .
Page 83, line 24.	For <i>and before</i> read <i>before</i> .
Page 84, line 12.	Omit <i>several</i> .
Page 86, line 11.	For <i>semi-infinite</i> read <i>almost unlimited</i> .
Page 96, line 8.	For <i>to appeal</i> read <i>in appealing</i> .
Page 102, line 19.	For <i>playground</i> read <i>plaything</i> .
Page 116, line 4.	Before <i>supernormal</i> insert <i>the</i> .
Page 127, line 28.	For <i>than living mind</i> read <i>than that of living mind</i> .
Page 131, line 9.	For <i>as supposed</i> read <i>as is supposed</i> .
Page 149, line 6.	Omit <i>and</i> .
Page 150, line 26.	For <i>the</i> read <i>no</i> .
Page 152, line 37.	For <i>establishment</i> read <i>establishment</i> .
Page 153, line 13.	For <i>those</i> read <i>some</i> .
Page 155, line 22.	For <i>a story</i> read <i>to a story</i> .
Page 160, line 8.	Before <i>certain</i> read <i>and</i> .
Page 160, line 36.	For <i>also the form</i> read <i>also is the form</i> .
Page 169, line 13.	Omit <i>this</i> .
Page 182, line 33.	For <i>body</i> read <i>bodies</i> .
Page 182, line 38.	After <i>escaping</i> read <i>from</i> .
Page 183, line 11.	For <i>be</i> read <i>being</i> .
Page 188, line 15.	For <i>name to</i> read <i>name for</i> .
Page 189, line 19.	For <i>and my father's own</i> read <i>of my father</i> .
Page 191, line 31.	For <i>where</i> read <i>when</i> .
Page 191, line 34.	Before <i>his sympathy</i> read <i>because of</i> .
Page 202, line 1.	For <i>not consider it</i> read <i>consider it not</i> .
Page 202, line 15.	Omit <i>something</i> .
Page 202, line 19.	For <i>later</i> read <i>recent</i> .
Page 202, line 23.	For <i>where</i> read <i>when</i> .
Page 204, line 29.	After <i>last</i> read <i>part</i> .
Page 208, line 9.	For <i>liabilities</i> read <i>liability</i> .
Page 208, line 29.	For <i>where</i> read <i>in which</i> .
Page 209, line 31.	For <i>of others</i> read <i>of the others</i> .
Page 213, line 17.	For <i>in</i> read <i>on</i> .
Page 228, line 21.	For <i>melée</i> read <i>mêlée</i> .

- Page 229, line 30. Omit *both*.
 Page 229, line 39. Before *to stop* read *for one*.
 Page 232, line 12. For *where* read *when*.
 Page 232, line 21. After *too* read *much*.
 Page 232, line 26. After *implying* read *that*.
 Page 233, line 8. For *night* read *nights*.
 Page 234, line 21. For *Bailey* read *Bayley*.
 Page 237, line 14. For *door* read *doorway*.
 Page 241, line 27. For *kind*. And read *kind, and*.
 Page 247, line 3. For *in* read *on*.
 Page 249, line 18, 22. For *baluster* read *balustrade*.
 Page 249, line 39. For *banister* read *balustrade*.
 Page 250, line 4. For *baluster* read *balustrade*.
 Page 302, line 31. For *door* read *doorway*.
 Page 307, line 27. For *door* read *doorway*.
 Page 318, line 26. For *practiced* read *practised*.
 Page 333, line 12. For *Suppose* read *(Suppose*.
 Page 334, line 2. For *with* read *with*.
 Page 384, line 6. For *What* read *That*.
 Page 387, line 29. For *Mr. Howard Benton* read *Messrs. Howard, Benton*.
 Page 387, line 35. For *Mr.* read *Messrs.*
 Page 388, line 20. For *Mr. Howard Benton* read *Messrs. Howard, Benton*.
 Page 388, line 26. For *John B. Watson* read *Joseph A. Watson*.
 Page 400, line 25. For *unmistakable* read *unmistakeable*.
 Page 413, line 39. For *roised* read *rose*.
 Page 418, line 14. For *noise!* read *noise!*).
 Page 423, line 35. For *McLain* read *McLane*.

INDEX

A; 489.

Abbott; David P.: 652.

Fannie Abbott; 671, 676. George Alexander Abbott; 680, 684. Grandma Abbott; 683. Grandpa David Abbott; 677. Abe; 670, 673, 680. Ada (Humphrey); 671. Adie; 671. Archimedes; 678. Arista; 688. Ark; 678. Artie; 666. Arthur; 666. Asa; 668.

Melissa Benight; 675. Spirit tells contents of box; 687. Bradrick, Ohio; 656. Brother; 666. Brother Davie; 666.

Edward Clawson; 666. George W. Clawson; 662. "You are George Clawson"; 679. Georgia Chastine Clawson; 678.

Fannie Daily; 671. Grandma Daily; 667, 671, 675. Grandpa Daily; 679. Sarah Frances Daily; 671, 676. Dave; 702. Davie; 671. Brother Davie; 666. Dody; 685.

Edna; 667, 670.

Fannie; 685. Dr. I. K. Funk; 695.

George; 675. Georgia; 678. Grandma Abbott; 683. Guitar played; 654. Voices from guitar; 654. Dr. L. V. Guthrie; 657. Father of Dr. Guthrie; 670. Grandfather of Dr. Guthrie; 670.

Henry Hardin; 656. Harvey; 673. Dave Harvey; 668. Richard Harvey; 673. Cora Holt; 675. Ada Humphrey; 671. Hyer; 688.

J. A.; 668. Edna Jackson; 670.

Mr. & Mrs. Kilgore; 686.

Levitation of trumpet; 670, 692. Lights; 670. Lissie; 675. Lizzie; 675. Lody; 685.

Melissa; 675. Hannah Miller; 684. Mr. Miller; 684.

Parker; 673. Letter from E. A. Parsons; 653. Pass; 687. David Patterson; 673. Perplexity over the Blake Case; 693, 694. Considered Mrs. Blake's case better than that of Mrs. Piper; 595.

Abbott; David P.—*Continued.*

Pocket-book; 687. "*The Psychic Riddle*"; 695.

Safe combination; 686. Sarah; 672, 676. Unwillingness to believe in spirit communication; 693.

Description of trumpet; 653. Levitation of trumpet; 670, 692. Manner of using trumpet; 654, 668.

Ventriloquism; 654. Voices in the air; 670. Voices produced in chest of medium; 692. Voices came out of medium's ear; 689. Voices in guitar; 654. C. E. Wilson; 663, 702.

Abbott; David P.: "*The History of a Strange Case*"; 652.

Abbott; Emma: 431, 437, 438, 450, 460, 463, 466, 469, 472, 477, 493, 497, 505, 509, 511, 519, 521, 522, 528, 536, 538, 541, 545, 565.

Carrie; 450, 526. Concert tour; 545. Concert work in Spirit World; 545. Cross; 507, 525. E. A.; 539. Edna; 521, 523, 524. Elizabeth; 477. Elsie; 538. "Exposure killed her"; 509. "Home Sweet Home"; 440. "Lost your husband"; 523. "Watched by more than one Hyslop"; 526. Ida; 450. J. P.; 523. Kiss; 515, 516, 524. "The Last Rose of Summer"; 440. Madam Lil—; 524. Jennie Lind; 486. Lizzie; 477. Madam; 522, 523. Marguerite costume; 537, 538. Mary; 526. Mathilde; 545. Mathilde Marchesi; 446. Had tried other mediums; 544. Mignon; 511. Mother Emma Abbott; 519. Christine Nilsson; 484. Madame Nordica; 522. Pine and honey; 524. Emma Roland; 521. Jacqueminot rose; 511. Spanish lace scarf; 509. Soul not *soule*; 525. Tears; 515. Concert tour; 545. Voice not that of Miss Abbott; 566.

See also *Emma*.

Abbott; Fannie; 671, 676.

Abbott; George Alexander; 680, 684.

- Abbott; Grandma: 683.
 Abbott; Grandpa David: 677.
 Abbreviations used in the Records: 534.
 Abe; 586, 670, 673, 680, 706, 729, 735, 737, 741, 744, 748.
 Abel; 769.
 Action; Cerebral: 32. Neural: 32. Reflex: 25, 32.
 See also *Consciousness*.
 Ada (Humphrey); 671.
 Ada (Hyslop); 704, 716, 719.
 Addie; 489.
 Adelaide; 490.
 Adie; 671.
 Adjustment to environment; 110.
 See also *Communication*.
 Æsthesia; Subliminal: 67.
 See also *Communication, Consciousness, Difficulties*.
 Age and amnesia; 119. and anæsthesia; 115, 119.
 AL; 740.
 Albert; 709.
 Mary Albert; 726, 727.
 Alberts; John A.; 740.
 Alberts; Mary; 726.
 Alexander; Mary; 639.
 Allie; 726.
 ALMA; 740.
 Alternating; anæsthesia; 66. personality; 59, 176.
 See also *Consciousness*.
 "Alternating Personalities"; 6.
 Amblyopia of some hysterics; 69.
 See also *Consciousness, Difficulties*.
 Amiel's "Journal"; 92.
 Amnesia; 59, 65. and anæsthesia; 59, 63, 65. and mediumship; 60. Retrograde and antegrade; 64. and subliminal States; 62.
 See also *Communication, Consciousness, Difficulties*.
 Anæsthesia; 58, 59, 63, 64, 94, 114, 115, 142, 167, 170. Age and; 115. Alternating; 66. and amnesia; 59, 63. Cases of; 67. and dissociation; 149. and fatigue; 70. and personality; 68, 98. Possession and; 151. and somatic feelings; 70. affected by sound and vision; 69. in sleep; 427.
 See also *Communication, Consciousness*.
 Anaximander; 8.
 Anaximenes; 8.
 Anderson; 760.
 Andy; 632.
 Anna; 547.
 Anna (Hyslop); 719, 721.
 Anne; 489.
 "Annex; Spirit;" 556.
 Annie; 473, 475, 489.
 Annie Hyslop; 716, 717.
 Ansel Bourne Case; 20.
 "Anteroom"; 556.
 Apparition; seen by Mrs. Blake; 703. seen by Mrs. and Elizabeth Guthrie; 642. seen by a minister's wife; 438. seen by Sylvan Ritchie; 436. of Christ seen by Mrs. Smead; 151.
 See also *Communication, Spirit*.
 Apparitions of the dying; 130.
 See also *Apparition*.
 Arc; 678, 746.
 Archimedes; 678, 710.
 Arist; 751.
 Arista; 688.
 Arista Amelia; 751.
 Ark; 678.
 "Art of Creation" by Edward Carpenter; 91.
 Arthur; 620, 666.
 Arthur; Mr.; 289, 290, 404, 415.
 Arthur; Mrs.; 313.
 Artie; 666.
 ASA; 736.
 Asa; 668.
 Ashland; 767.
 Association; Law of; 186.
 See also *Consciousness*.
 "Astral" organism; Theory of destructibility of the; 11.
 See also *Spirit, Survival*.
 Atkinson; Charles F.; Letter from; in Case of Musical Control; 434.
 Atom; Consciousness and the; 10.
 "Indestructibility" of the; 12.
 See also *Materialism*.
 Atomic theory; 9.
 Aunt Frances; 718.
 Aunt Lizzie; 718, 719.
 Aura; Uncle; 736.
 Automatic action; 134, 148. Failure to inhibit; 148.
 See also *Consciousness, Materialism, Sceptic*.
 B; 558.
 B; Mrs.; Sitting of; with Mrs. Chenoweth; 153.
 B—; E—; Letter from; in Case of Musical Control; 434.

B——; Elizabeth: 780.

B——; Mrs.: 780.

Baby born in the Spirit World; 727.

Bain; John Rudolph: 752.

Balmar; Mrs.: 81.

Bancroft; Mr.: 86.

Band-boxes; Levitation of two: 247, 266, 367, 379, 393, 396, 405, 412, 422.

See also *Hat-box, Levitation*.

Basket of silver; Description of: 197.

Throwing of the: 211, 236, 379, 412.

See also *Levitation, Silverware*.

Battery; Communication like connecting a: 556.

See also *Medium, Suggestion*.

Bayley; George B.: 196, 198, 244, 247, 249, 250, 255, 256, 261, 264, 265, 266, 267, 269, 277, 290, 291, 298, 299, 302, 303, 304, 307, 317, 319, 343, 356, 359, 370, 392, 397, 406, 410, 413.

Band boxes thrown down-stairs; 422. Ringing of bells; 210, 214, 215, 217, 234, 274, 315, 321, 339, 378, 404. Blower thrown into middle of room; 211, 236, 276, 280, 296, 322, 324, 329, 330. Bureau thrown against banisters; 343, 372, 383, 384, 388, 392, 406, 424.

Chair moved in Mr. Oxland's room; 218, 337. Chair rising with Mr. Oxland in it; 219. Chair struck Mr. Bayley; 213, 235, 238, 257, 283, 284, 291, 315, 322, 325, 329. Chair thrown down on landing; 242, 244, 258, 266, 267, 340, 347, 351, 354, 363, 371, 382, 391, 403, 412, 416, 421, 422, 423. Chair thrown into Mr. Oxland's room; 248, 380, 383, 406. Levitation of chairs; 210, 211, 212, 213, 214, 215, 217, 218, 222, 239, 240, 246, 248, 275, 279, 291, 293, 294, 306, 327, 329, 332, 337, 350, 352, 353, 363, 372, 380, 392, 394, 410, 413, 414, 422. Chairs thrown down-stairs; 243, 334, 348, 352, 354, 366, 373, 386, 391, 392, 396, 408, 423. Coal box thrown down-stairs; 211, 215, 237, 277, 314, 324. Refuses interview to Professor Coues; 231. Crash in parlor and dining-room; 275, 322, 330.

Exonerated; 210, 212, 213, 219.

Bayley; George B.—*Continued*.

404, 408, 409, 410, 415, 418, 421, 422.

Front door thrown down; 213, 282, 309, 331, 420.

House shaken; 329.

Injustice done to: 198.

Letter to Miss Clarke; 220.

Noise in Mr. Oxland's room; 213, 325.

Phenomena in absence of: 209, 210, 212, 213, 219, 221, 222, 404, 405, 408, 409, 410, 415. Piano shaken; 275, 321. Felt a sort of "presence"; 321, 328.

Rumbling noises; 295, 297, 330.

Woman's Scream; 219, 346, 361, 375, 384, 401. Basket of silverware thrown down-stairs; 211, 215, 236, 276, 295, 323, 415. Sofa overturned; 214. Struck on the back; 210, 256, 275. Suspected of playing tricks; 209, 212, 213, 219, 404, 405, 408, 409, 410, 415. Suspected of playing tricks; consideration of the evidence; 210, 219.

Testimony of: 216, 320, 353, 382.

Trunk thrown down-stairs; 218, 344, 360, 366, 374, 383, 394, 396, 402.

Levitation of the watch; 213, 326.

Beale; Charley: 614.

Beauchamp; Miss: 68, 165.

Beauchamp; Sally: 94.

Bee; Clara Mathers: 586, 660.

Bee; Stinson: 587, 660.

Belden; E. S.: 197.

'Bell'; Grandma: 783.

Bell; Ringing of: 210, 214, 215, 217, 234, 245, 246, 255, 266, 273, 287, 290, 315, 321, 338, 340, 358, 378, 382, 386, 395, 410, 418.

See also *Physical Phenomena*.

Bemis; Miss A. B.: 196, 215, 243, 244, 245, 247, 255, 267, 277, 295, 308, 311, 314, 326, 327, 332, 342, 343, 358, 363, 386, 396, 418.

Band boxes thrown down-stairs;

422. Ringing of bell; 274, 419.

Bureau thrown against banisters;

423, 424. Chair thrown over on

landing; 382, 422. Levitation of

chairs; 246, 338, 353. chairs thrown

down-stairs; 348, 354, 408, 420, 421,

423. Coal box thrown down-stairs;

211, 215, 295, 314. Door thrown

- Bemis; Miss A. B.—*Continued*.
down; 286, 295, 297, 314, 419.
Exonerated; 198. Left the house
after hearing the scream; 346,
424. Sofa overturned; 289. Tes-
timony of; 419.
- Benight; Melissa: 675.
Bennie; 543.
'Benson'; Grandmother: 783.
- Benton; J. E.: 196, 243, 244, 335,
348, 356, 370, 390, 392.
Chair thrown over on landing;
369. Levitation of chairs; 244, 349,
350, 363. Chairs thrown down-
stairs; 363, 369, 386, 387, 391, 393.
Testimony of; 363.
- Berlin; 480.
Bert; 558.
Bertha; 464, 558.
Bess; 554.
Bessie; 627.
Bettie; Cousin: 630.
- Bewilderment of newly discarnate
spirits; 180.
See also *Spirit World*.
- Biggs; Nellie: 682.
- Birth and money; Mistakes made on
account of; 540.
- Blacksburg, Va.; 589, 610, 658.
- Blake; Abe: 586, 670, 673, 680, 706,
729, 735, 737, 741, 744, 748.
promises to communicate elsewhere
with Dr. Hyslop; 737.
- Blake; Mrs.: 570.
- Fannie Abbott; 671, 676. George
Alexander Abbott; 680, 684.
Grandma Abbott; 683. Grandpa
David Abbott; 677. Abe; 586, 660,
670, 673, 680, 706, 729, 735, 737,
741, 744, 748. Abel; 769. Ada
(Humphrey); 671. Ada (Hyslop);
704, 716, 719. Adie; 671. AL; 740.
Albert; 709. Mary Albert; 726.
727. John A. Alberts; 740. Mary
Alberts; 726. Mary Alexander; 639.
Allie; 726. ALMA; 740. Ander-
son; 760. Andy; 632. Anna (Hys-
lop); 719, 721. Annie (Hyslop);
717. Apparition of Grandfather;
703. Archimedes; 678, 710. Arist;
751. Arista; 688. Arista Amelia;
751. Ark; 678. Artie; 666. Ar-
thur; 620, 666. ASA; 736. Asa;
668. Ashland; 767. Uncle Aura;
736.
Elizabeth B——; 780. Mrs. B——;
780. Baby born in the spirit
- Blake; Mrs.—*Continued*.
world; 727. John Rudolph Bain;
752. Charley Beale; 614. Clara
Mathers Bee; 586, 660. Stinson
Bee; 587, 660. Grandma 'Bell';
783. Grandmother 'Benton';
783. Bessie; 627. Bettie; 630.
Nellie Biggs; 682. J. R. Bloss; 640.
Little boats; 611, 660. Spirit tells
contents of box; 615, 617, 687.
Bradrick, Ohio; 594, 656, 664.
Bright's disease; 775. Aunt Bur-
gess; 682.
- Albert Campbell; 736. Ella L.
Campbell; 736. Stolen canary;
771, 773. White Can; 706. Eliza
Carruthers; 728. Rev. J. L. Carter;
769. Bishop Cavanagh; 737. Char-
acter of; 594, 655, 711, 712, 744,
782. Charley; 625, 627, 630.
Cheque for \$25; 628. Child seen
in light; 722. Mrs. Chrislip; 770.
Mediumship the means of bringing
the world to Christ; 770. Expelled
from the church on account of me-
diumship; 594. Clara; 623, 627,
778. Aunt Clara; 586, 660. Ed-
ward Clawson; 666. George W.
Clawson; 662. Daughter of Geo.
W. Clawson who had no name; 684.
"You are George Clawson"; 679.
Mrs. George W. Clawson; 746.
Mother of Mrs. George W. Claw-
son; 746, 751. Georgia Chastine
Clawson; 662, 678, 701, 702, 710,
746, 750. Grandma Clawson; 751.
Communicators not seen by; 713.
"Taking on conditions"; 713. Al-
bert Cox; 739. John A. Cox; 739.
R. M. Cox; 739. Dr. A. E. Craig;
636, 637. Cross reference with Mrs.
Stevens; 701. Currence; 612.
Governor D.; 634. Daddie; 667.
Fannie Daily; 671. Grandma
Daily; 667, 671, 675, 709. Grandpa
Daily; 679. Sarah Frances Daily;
671, 676. Dave Harvey; 668, 673.
Uncle Dave; 673, 741. Davie; 671.
Lutie Dawson; 634. Mrs. Hum-
phrey Devereaux; 616, 617, 619.
Diagnosis; 615, 623, 634. Levita-
tion of dish; 742. Dody; 685.
Talking through one's ear; 577.
599. Eastham's; 614. Ed; 776. Ed-
die; 666. Edna; 667, 670, 704.
Effe; 716. Elinor; 620. Eliza (Car-
ruthers); 728. Aunt Eliza; 741.

Blake; Mrs.—*Continued.*

Ella; 619, 620, 719, 736. Ellis; 720. Emma; 736, 774. Emily; 740. William Emory; 739. Eunice English; 579, 613, 622, 624, 751. Gus English; 622. Mrs. J. W. English; 620. Grandmother of Mrs. English; 743. Lew English; 612, 616, 624. L. S. English; 624, 626. Ernest; 620, 772, 775. Ernie; 619, 620. Eunice; 749.

Fannie; 621, 622, 624, 685. Fannie Wass; 644. Fanny; 614. Aunt Frances; 718. Mamie Fry Hyslop; 718.

Gallipolis, Ohio; 588, 610, 659. Gee; 622. George; 675. Uncle George; 609. Georgia; 678. German language through trumpet; 768. Miss Grace Gibbons; 620. Grandfather Gibbons; 621. "Discharge the hired girl"; 592. Grammatical errors in communications; 576, 625, 626. Granddaughter; 674, 708, 737. Apparition of Grandfather; 703. Grandfather of Dr. Guthrie; 588, 611, 634, 670, 748. Grandmother of Dr. Guthrie; 629. Grandmother of Paul Smith; 725. Grandpa (McClellan?); 741. Gravel land; 758. Guitar floating round room; 577, 660. Guitar moved; 733, 744. Guitar played; 654. Voices in guitar; 578, 654. Gus; 622. F. A. Guthrie; 575, 607, 622, 623, 635, 642, 645, 650, 651, 670. Mrs. F. A. Guthrie; 635, 645. Kathleen Guthrie; 646. Judge Guthrie; 623. Lynn Guthrie; 646. Dr. Guthrie's mother; 635, 645. Mrs. L. V. Guthrie; 646.

George Hall; 745. John Hall; 734, 745. Mamie Hall; 717. Mrs. Hall; 725. Raymond Hall; 734, 745. Handkerchief; 629. Henry Hardin; 656. Emma Hardy; 736. Harvey; 673, 741. Dave Harvey; 668, 673. Richard Harvey; 673. Uncle Harvey; 737. Rev. Henderson; 618. Barbara Hickel; 769. A. C. Hickel; 769, 770. Gracie Hickel; 770. Hickory log; 589, 659. Hinton; 774. Dr. R. Hodgson; 718. Cora Holt; 675. Annie Hoover; 625. Eva Hoover; 625. Jake Hoover; 625. John Hoover; 625, 630. Albert Howard; 736.

Blake; Mrs.—*Continued.*

Ada Humphrey; 671. Mary Humphrey; 727. Hyer; 688. William Hyers; 749, 751. Anna Hyslop; 719, 721. Annie Hyslop; 716, 717. Emily Jane Hyslop; 735. Emma Hyslop; 736. Grandmother of James H. Hyslop; 735. Mrs. James H. Hyslop; 717, 719, 723, 724, 726, 730, 736, 737, 739. Grandfather of Mrs. James H. Hyslop; 734, 745. Mamie Hyslop; 739. Mary Hyslop; 737. Robert Hyslop; 716, 717, 728, 730, 744. Robert Hyslop, Jr.; 728, 730. Mrs. Robert Hyslop; 717, 723.

Iar; 749. Ida; 747. Impersonation; 766. Inez; 747. Ire; 749. Isabel; 716, 718.

J. A.; 668. James; 776. Jennie; 625, 630. Believes in the deity of Jesus; 594. Jim; 774. Uncle John; 630. Judgment day; 784. Julia; 614, 624.

Kathleen; 646. J. A. Kilgore; 686, 753. Mrs. Kilgore; 686.

LASAI; 736. Aunt Laura; 778. Mrs. Lavisie; 743. Lawsuit; 609, 626. Leda; 783. Ralph Leet; 740. Letter written by Mrs. F. A. Guthrie; 645, 646, 647.

Levitation: of dish; 742. of guitar; 577, 660. of trumpet; 670, 692, 707, 748.

Lew; 625. John S. Lewis; 612. Mary Lewis; 613. Aunt Lida; 621. Lights; 577, 586, 624, 627, 660, 670, 705, 722, 729, 742, 747, 786. Aunt Lizzie; 718, 719. Locates missing man; 574. Lody; 685. Aunt Lucy; 615, 625, 627. Lynn; 646.

Mrs. M——; 771. Father of Mrs. M——; 772. Charles McClellan; 736. Emily McClellan; 740, 741. Emma McClellan; 736. Grandpa McClellan; 741. Harvey McClellan; 745. Robert McClellan; 730, 736, 741. Robert Harvey McClellan; 741. Maggie; 726. Aunt Maggie; 721, 725. Mamie; 717, 719, 739. Mr. Mapes; 720. Grandma Marcus; 682. Marion; 619. Mrs. Marquis; 682. Mary; 682, 723. Aunt Mary; 638, 639. Ephraim Massey; 739. Manurie Massey; 706. Always mediumistic; 665. Mediumship the means of

Mrs. Blake—Continued.

bringing the world to Christ; 770.
Rev. Zephaniah Meek; 766.
Father of Rev. Zephaniah Meek;
767. Miami; 744. Mr. Miller; 684.
Fred Miller; 777. Hannah Miller;
684. Mind-reading in Spirit
World; 730. Buried money; 626.
Mother of Paul Smith; 725, 726.
Murder case; 574. Music in
trumpet; 654, 655. Muz; 667.
Muzzie; 667, 751.

Names given correctly; 575.
Aunt Nancy; 614. Arthur Neill;
619. Nell; 772. Aunt Nettie; 748,
775.

William A. Orr; 759, 761, 763.

Parker; 673. E. A. Parsons
travelled 600 miles to see; 655.
Pass; 617, 687. David Patterson;
673. Peggy; 726. Recognized pho-
tograph; 578. Pocket-book; 617,
687. Prayer as preparation for
spirit world; 634. Rev. R. N.
Price; 759. Prognosis; 623.
Prophecy; 634, 647. "*The Psychic
Riddle*"; 695.

Clay R—; 772. Grace Eliza-
beth R—; 773. Mrs. R—; 771.
Ralph; 750. Raps; 577, 624, 627,
654, 705, 717, 747, 786. Rat; 589,
610, 658. Richmond, Virginia, Con-
federate Hospital; 760, 763. Ring;
724. Smell of roses; 706. White
rose; 629.

Arnold S.; 632. Mrs. S.; 632.
Safe combination; 686, 756. Aunt
Salina; 634. Sarah; 672, 676.
Bessie Saunders; 627. Charley
Saunders; 625, 627. Clara Saun-
ders; 627. Lucy Saunders; 625, 627,
748. Stephen B. Saunders; 626.
John Schon; 622, 624. Marion Ship-
man; 619. Paul Smith; 721, 725.
C. P. Snow; 650. Spheres; See
General Index. Cross Reference
with Mrs. Stevens; 701. Mary
Stockdale; 739. Kate Stribling;
648. Tol. Stribling; 648. Dipping
knowledge from the sea of the sub-
liminal; 766.

Shaking of table; 627, 742. Tip-
ping of table; 742. Brother
Taylor; 768. Tecumseh; 750.
Dean Thomas; 774. Grandma
Thomas; 778. Aunt Tina; 682.
Charles Tippet; 614. Tom; 782.

Blake; Mrs.—Continued.

Trances; 713. Description of
trumpet; 576, 653. Levitation of
trumpet; 670, 692, 707, 749. Music
in trumpet; 654, 655. Rattling
noise in trumpet; 748. Use of
trumpet; 576, 654, 661, 668, 703,
708, 718, 719, 734, 767, 769, 772,
775, 777, 781. Voices in trumpet;
576.

A. Van Buren; 746, 748, 750.
Will Van Buren; 747. Action of
vocal muscles; 721. Voice heard
while Mrs. Blake was conversing;
631, 644, 655. Voice heard while
Mrs. Blake was singing; 651, 735.
Voices in the air; 578, 660, 670,
730. Voices in the open air; 581.
Discussion of the voices; 731.
Voices from ear; 689. Voices in
guitar; 578, 654. Voices in Dr.
Guthrie's office; 581. Voices from
under table; 586. Trumpet voices
recognized by sitter; 576. Two
voices produced simultaneously;
631, 655, 731.

Brother Waddell; 739. Blake
Waldron; 777. Clara Waldron;
778. Rev. Mr. Walker; 720, 723.
736. Fannie Wass; 644. Mrs. M.
E. Wass; 643. Welsh language
through trumpet; 768. Whistle in
trumpet; 776. William Emory;
739. Uncle William; 725. E. G.
Williams; 771, 773, 776. "Mr
Wilson"; 593. Sittings at home
of Mrs. Wood; 616, 626, 628,
757. Ed. Woods; 777. Anderson
Wynn; 760, 761. Robert Wynn;
760, 762, 763, 764, 765. Rev. Rob-
ert W. Wynn; 759, 762, 766.

Mr. X.; 591.

See also David P. Abbott, Geo.
W. Clawson, Mrs. G. W. Claw-
son, Mrs. Devereaux, Mrs. J.
W. English, Miss G. Gibbons,
Dr. L. V. Guthrie, A. C. Hickel,
J. A. Kilgore, Z. Meek, E. A.
Parsons, R. U. Price, Mrs.
Henry Wood, Blake Waldron,
E. G. Williams.

Blower thrown into middle of room;
211, 212, 226, 236, 240, 256, 258,
260, 276, 280, 296, 299, 302, 313,
315, 322, 324, 330.

See also *Levitation*.

Blue Jays; 164.

- Boggs; General: 634.
 Books displaced; 240, 262, 289, 313.
 See also *Levitation*.
 Boston; 451.
 Bourne; Ansel: 20, 87.
 Box; Spirit tells contents of: 615, 617, 687.
 Brain: functions; Prof. Wm. James on: 190. always conceived as inert; 133.
 See also *Materialism*.
 Bright's disease; 775.
 Brignoli; 487.
 Brown; A. J.: 87.
 Bryan; 174.
 Bugin; 702.
 Bureau; Description of: 197, 246, 390. thrown against banisters; 247, 267, 343, 368, 372, 380, 383, 384, 387, 390, 392, 396, 406, 411, 416, 423, 424.
 See also *Physical Phenomena*.
 Burgess; Aunt: 682.
 Buried Money; 626.
 Burton; Miss: 66, 114, 167. and trickery; 75.
 Calvin; 172.
 Campbell; Albert: 736.
 Campbell; Ella L.: 736.
 Canary; Stolen: 771, 773.
 Cane; White: 706.
 Carpenter; 5. "*Mental Physiology*"; 80. and unconscious cerebration; 17.
 Carpenter; Edward: 91, 94. "*Art of Creation*"; 91.
 Carrie; 84, 450, 452, 453, 454, 455, 526.
 Carruthers; Eliza: 728.
 Carruthers; Uncle: 81, 728.
 Carter; Rev. J. L.: 769.
 Cartesian: ideas of the spirit world; 145. philosophy; 32. position; 55, 136. psychology on consciousness and self-consciousness; 24, 29.
 See also *Consciousness, Descartes*.
 Catalepsy; 557, 564.
 See also *Suggestion*.
 Catalysis; 101.
 See also *Suggestion*.
 Catlettsburg; 686, 753.
 Causal action on the mind; 103, 104.
 Causation; external; Supernormal phenomena and; 107.
 Cause and effect: 161.
 Cavanagh; Bishop: 737.
 Chair; Falling of: 311. falls over in hall; 218. (See also *Levitation of Chairs*.) moved in Mr. Oxland's room; 218, 268, 337, 358, 412. moving in passageway; 219. rising with Mr. Oxland in it; 217, 268, 339, 341, 342, 356, 405, 408, 409, 412. struck Mr. Bayley; 213, 235, 238, 257, 302, 322, 325, 329. thrown over balustrade; 243, 245, 247, 335. thrown over on landing; 222, 242, 244, 259, 267, 268, 340, 347, 352, 354, 363, 371, 382, 391, 403, 411, 412, 416, 419, 421, 422, 423. thrown into Mr. Oxland's room; 248, 301, 380, 383, 406, 423. thrown downstairs; 217, 264, 265, 268, 332, 334, 342, 343, 348, 352, 354, 363, 366, 371, 377, 379, 382, 386, 389, 390, 391, 392, 393, 396, 407, 409, 411, 420, 421, 423. thrown across stairway; 264, 332. Upholstered: placed in Mr. Oxland's room; 267.
 See also *Levitation*.
 Chairs; Dining-room: Description of: 197. flying round in Mr. Oxland's room; 264, 394. *Levitation of*: 210, 211, 212, 214, 215, 239, 240, 275, 278, 279, 291, 293, 294, 299, 306, 308, 309, 313, 317, 318, 327, 329, 332, 335, 337, 349, 352, 353, 413, 414. overturned in Mr. Oxland's room; 217, 242. overturned in parlor; 212, 280. Small: Description of: 197. Upholstered: Description of: 197.
 See also *Levitation*.
 Change of opinion after death; 550, 556.
 Charcot; 69.
 Charles; 173.
 Charley; Cousin: 630.
 Chenoweth; Mrs.: 63, 83, 146, 153, 164.
 Emma Abbott: 439. Death of Emma Abbott; 536. Anæsthesia; 167. B; 558. Sitting of Mrs. B. with; 155. Bert; 558. Bertha; 558. Bess; 554. Blue jays; 164. Co-consciousness; 166. Elizabeth; 554. "Emma girl"; 440. "Little girl"; 440. Hyperæsthesia; 168. Sitting of George Hyslop; 86. Language used in trance; 154. Lights; 557. Lizbet; 554. "Magnetism"; 154. Matilda; 548. Karl Mueller; 440. Christine Nilsson;

Chenoweth; Mrs.—*Continued.*

440. Parepa Rosa; 440. Simulates death from pneumonia; 536. Sitings of Miss Sylvan Ritchie; 438. S; 559. Singing; 494, 569. Singing in "sleep"; 529. Influence of subliminal action; 83. Subliminal recovery; 147. Trance work; 83. "Vibration"; 154.

Child seen by Mrs. Blake; 722.

Chinese servant of the Clarke family; 209, 274, 286, 298, 310, 317, 319, 389, 390, 400, 409. Exonerated; 209.

Chrislip; Mrs.; 770.

Christ: Apparition of; seen by Mrs. Smead; 153. Mediumship the means of bringing the world to; 770. Stainton Moses communicates with Mr. Smead re; 153.

Christianity; Early; and the doctrine of immortality; 10, 11. Central interest of; 12. and materialistic culture; 7. and materialism; 11.

Christine Nilsson; 484.

Chrysanthemums; 174.

Clara; 623, 627, 778.

Clara; Aunt; 587, 660.

Clarke; Harrison; 167.

Clarke; Miss Helen Julia; 193, 194, 197, 243, 256, 263, 277, 292, 294, 296, 299, 317, 327, 358, 373, 376, 377, 381, 385, 387, 392, 395, 397, 403.

 Ring of bell; 245, 246, 274, 338, 378, 404. Blower thrown into middle of room; 313, 324. Levitation of books; 313. Bureau thrown against banisters; 342. Chair struck Mr. Bayley; 315. Chair rising with Mr. Oxland in it; 268, 342, 356, 412. Levitation of chairs; 293, 306, 308, 310, 311, 313, 328, 329, 331, 337, 353, 414. Chairs thrown down-stairs; 342, 343, 420. Coal box thrown down-stairs; 314, 324.

 Door thrown down; 309.

 Exonerated; 198.

 "That horrid face"; 270.

 Levitation of gloves; 313. Levitation of goblet; 308.

 Hat moved and put under bed; 222, 347.

 Letter from Mr. Bayley; 220. Levitation of chair; 250. Flash of light; 344.

Clarke; Miss Helen Julia—*Continued.*

 Noise in Mr. Oxland's room; 325.

 Levitation of wooden puzzle; 313.

 Raps; 308, 309, 338. Record of Poltergeist Case given to Dr. Hyslop; 193.

 Levitation of safe; 313. Scream in woman's voice; 270, 345, 361, 375, 401. Sheets and pillow-cases rolled up; 221, 347. Silverware thrown down-stairs; 276, 294, 295, 303, 323. Sofa overturned; 313.

 Testimony of; 302, 336. Trunk thrown down-stairs; 343, 394.

Clarke; (Mrs.) Julia Beatrice Rice; 195, 244, 262, 270, 277, 283, 291, 296, 298, 307, 327, 348, 357, 358, 363, 370, 373, 374, 375, 377, 379, 392, 403, 413.

 Ring of bells; 274, 315, 386, 404, 410. Blower thrown into middle of room; 280, 315. Bureau thrown against banisters; 409.

 Chair rising with Mr. Oxland in it; 341. Chair thrown down on landing; 351, 411. Levitation of chairs; 250, 293, 317, 318, 329, 334, 411, 414. Chairs thrown down-stairs; 351, 409. Coal box thrown down-stairs; 314, 318. Crash in parlor; 275, 322.

 Door thrown down; 297, 317.

 Exonerated; 198.

 Levitation of goblet; 318.

 Hat box thrown down-stairs; 413.

 Noise in Mr. Oxland's room; 316.

 Raps; 620.

 Woman's scream; 409. Silverware thrown down-stairs; 295.

 Tapping noise; 319. Testimony of; 315, 351, 385, 409. Thumping in dining-room; 409. Trunk thrown down-stairs; 394.

Clarke; Miss Louise; 421.

Clarke; Thomas Brownell; 193, 195, 242, 243, 244, 290, 291, 295, 298, 299, 302, 317, 326, 327, 348, 357, 370, 372, 373, 374, 379, 390, 392, 395, 400, 403.

 Reason for publishing account of Poltergeist Case; 194, 252.

 Band boxes thrown down-stairs; 266, 412. Basket thrown down-stairs; 266, 412. Mr. Bayley struck

- Clarke; Thomas Brownell**—*Cont'd.*
 on back; 275. Ringing of bells; 210, 255, 266, 273, 287, 321, 404, 410, 411. Blower thrown into middle of room; 211, 256, 258, 260, 276, 280, 299, 322, 324. Levitation of books; 262, 289. Bureau thrown against banisters; 387, 406, 411.
 Chair flying round Mr. Oxland's room; 264, 268, 334. Chair rising with Mr. Oxland in it; 268, 405, 412. Chair thrown across stairway; 264, 354, 392, 411. Levitation of chairs; 259, 260, 264, 267, 275, 278, 279, 280, 293, 299, 306, 328, 332, 335, 354, 355, 412, 413, 414. Chairs struck Mr. Bayley; 257, 283, 302, 325. Chairs thrown down-stairs; 264, 265, 268, 334, 335, 348, 351, 354, 377, 391, 396, 407, 410, 411. Coal box thrown down-stairs; 258, 277, 314, 324. Crash in parlor; 275, 322.
 Door thrown down; 261, 281, 297, 309, 419.
 Exonerated; 198.
 Levitation of gloves; 262, 289.
 Levitation of goblet; 260.
 Levitation of hat box; 269. Description of the house; 255. House shaken; 259, 285, 329.
 Illumination of the house; 270.
 Levitation of chairs; 257, 258.
 Matchsafe thrown down; 282.
 Noise in Mr. Oxland's room; 282, 325.
 Piano shaken; 275, 322.
 Wooden puzzle thrown on floor; 262, 289.
 Raps; 259, 260, 266, 289, 369, 410, 413.
 Levitation of toy safe; 262, 289.
 Woman's scream; 270, 362, 374, 409, 413. Basket of silverware thrown down-stairs; 256, 276, 323. Sofa overturned; 262, 289. Not a Spiritualist at time of Poltergeist Case; 224.
 Tapping; 280, 402. Testimony of; 273, 332, 410. Thumping under parlor floor; 245, 376. Trunk thrown down-stairs; 269, 366, 394, 411.
 Levitation of watch; 257, 283, 326.
- Clawson; Anna**; 702.
Clawson; Edward; 663, 666.
Clawson; George W.; 662.
 Fannie Abbott; 676. Anna Clawson; 702. Archimedes; 678. Ark; 678. John Rudolph Bain; 752. Melissa Benight; 675. Nellie Biggs; 682. Brother; 667. Bugin; 702. Aunt Burgess; 682. Chastine; 682. Daddie; 667. Grandmother Daily; 675. Grandpa Daily; 679. Sarah Frances Daily; 676. Daughter who had no name; 684. Dave; 702. Uncle Dave; 673. Eddie; 666. Edna; 667, 670. Edward; 666. George; 675. Georgia; 678, 682, 701, 702, 750. Harvey; 673. Dave Harvey; 673. Richard Harvey; 673. Hodson; 702. Cora Holt; 675. Edna Jackson; 670. Aunt Jennie; 702. John Clawson; 702. Lissie; 675. Lizzie; 675. Grandma Marcus; 682. Mrs. Marquis; 683. Mary; 682. Melissa; 675. Muz; 667. Muzzie; 667, 751. Name given at séance; 679. Parker; 673. David Patterson; 673. Sarah; 676. Sitting with Mrs. Stevens; 701. Aunt Tina; 682. Archimedes Van Buren; 750. Charles E. Wilson; 702.
Clawson; Mrs. G. W.; 746.
 Arc; 746. Abe Blake; 748. Arist; 751. Arista Amelia; 751. John Rudolph Bain; 751. Eunice English; 751. Eunice; 749. Georgia; 746. Grandfather of Dr. Guthrie; 748. Grandpa Clawson; 751. William Hyers; 749, 750, 751. Iar; 749. Ida; 747. Inez; 747. Ire; 749. Lights; 747. Mother; 747, 751. Aunt Nettie; 748. Ralph; 750. Raps; 747. Lucy Saunders; noise in trumpet; 748. Archimedes 748. Tecumseh; 750. Trumpet floated round room; 749. Rattling Van Buren; 746, 748. Archimedes Van Buren's Aunt Nettie; 748. Will Van Buren; 747.
Clawson; Georgia Chastine; 662, 678, 682, 701, 702, 710, 746, 750.
Clawson; Grandpa; 751.
Clawson; John; 702.
 Coal box; Description of; 197. thrown down-stairs; 211, 215, 237, 258, 277, 295, 314, 318, 324.
 See also *Levitation*.

- "Co-conscious"; 6.
 See also *Consciousness*.
 "Co-consciousness"; 62, 165.
 See also *Consciousness*.
 Cognition; Consciousness and: 28.
 See also *Consciousness*.
 Committee in Blake Case; Action of the: 226. Private opinions of members of the: 223. Report of the: 228, 233.
 Commonplace communications; 442.
 Communicating; Mental Picture method of: 158, 428.
 See also *Communication*.
 Communication: "like connecting a battery"; 556. Difficulties of: See *Difficulties*. established in opinion of the author; 152. Dr. R. Hodgson on the fact of: 203.
 See also *Adjustment*, *Æsthesia*, *Amblyopia*, *Amnesia*, *Anæsthesia*, *Apparition*, *Apparitions*, *Battery*, *Catalepsy*, *Catalysis*, *Communicating*, *Communications*, *Control*, *Controls*, *Current*, *Dream*, *Dreams*, *Hallucination*, *Hysteria*, *Identity*, *Mental picture*, *Mind-reading*, *Multiple personality*, *Pencil*, *Personality*, *Rapport*, *Reservoir of reality*, *Secondary personality*, *Symbolism*, *Sympathetic*, *Telæsthesia*, *Telekinesis*, *Thought-reading*, *Tokens*, *Trance*, *Trances*, *Vibration*.
 See also *Consciousness*, *Difficulties*, *Inspiration*, *Levitation*, *Medium*, *Obsession*, *Physical Phenomena*, *Prophecy*, *Spirit*, *Spirit World*, *Suggestion*, *Survival*.
 Communications: colored by spirit associations before trying to communicate; 483. Confusion in: 171. Contradictions and absurdities in: 181. Effect of subliminal on: 129, 142, 148.
 See also *Communication*.
 Complexity; Law of: 121.
 Concert work in Spirit World; 545.
 Confusion in communications; 171.
 See also *Difficulties*.
 Conjuror and mental phenomena; 693, 694.
 See also *Sceptic*.
 Conscience; 25. A narrow: 567.
 Conscientia; 25.
 Conscious and subconscious; Only difference between: 73.
 See also *Consciousness*.
 Consciousness; Above and below: 31. and the atom; 10. treated by Dr. Hyslop as awareness; 27. Boundaries of: 30. as a brain function; Prof. James' theory of: 190. and cognition; 28. "the complement of the cognitive energies"; 23. Complexity of: 14, 16. Conceptions of: three different: 22. Difficulty of defining: 23. Definition of: 21. Definition of: by Sir Wm. Hamilton; 23. "A discriminating act"; 23. and the dissolution of the organism; 9. "Exterior"; 180. Intellectual: 192. Interior: 180. Introspective: 17, 18, 32. "Latent modifications" of: 17. Meaning of: not clear; 20. "the complement of all mental phenomena"; 22. Mind not exhausted by: 33, 57. Sometimes regarded as a mode of motion; 21. Nature of: 21. Nature of; and question of survival; 18. Normal; and existence of a soul; 34. Philosophy and the older conception of: 6. "Physical"; 59. Scholastic theories of: 17. and Self-consciousness; 24, 25, 26, 27. Self-consciousness identical with: as functional activity; 27. Sensory; 192. Socratic method applied to consideration of: 22. and the soul; 34. Evidence for survival should be sought in the: 34. Theology and: 18. Threshold of: 30. Idea of Unity of: 15, 16, 18. Idea of unity of: and of the soul; 7, 13, 14.
 See also *Action*, *Æsthesia*, *Alternating personality*, *Amblyopia*, *Amnesia*, *Anæsthesia*, *Association*, *Automatic*, *Cartesian*, *Co-conscious*, *Co-consciousness*, *Cognition*, *Conscience*, *Conscious*, *Descartes*, *Dissociation*, *Hyperæsthesia*, *Mechanical*, *Memories*, *Memory*, *Mental Action*, *Mind*, *Multiple personality*, *Perception*, *Perceptions*, *Reaction*, *Reflex action*, *Reflexes*, *Reservoir of reality*, *Secondary personality*, *Self-consciousness*, *Sensation*, *Sensations*, *Sense perception*, *Sensibility*, *Somnambulism*, *Span-*

- taneity, Subconscious, Subconsciousness, Subjective, Subliminal, Subnormal, Subterminal, Supernormal, Supraliminal, Trance, Trances, Unconscious.*
 See also *Inertia*.
 Conscious; 25.
 Continuity; Law of: 13.
 See also *Survival*.
 Contradictions and absurdities in communications; 181.
 See also *Difficulties*.
 Control; Memory of the: 96. Musical: Case of: 429.
 See also *Communication, Inspiration*.
 Controls kept busy; 555.
 Cooper; Dr.: 188.
 Coues; Prof. Elliott: 193, 273.
 Mr. Bayley would not interview: 221.
 Criticisms and remarks on Poltergeist Case: 197.
 Examination of records perfunctory; 201.
 Letter to Miss Clarke; 201.
 Opinion on Poltergeist Case; 201, 208.
 Statement on Poltergeist Case; 200.
 A theosophist: 200.
 Cox; Albert: 739.
 Cox; John A.: 739.
 Cox; R. M.: 739.
 Craig; Dr. A. E.: 636, 637.
 Crane; Wm. W.: 233, 251, 273, 278, 280, 281, 290. Front door thrown down; 331.
 Crash in parlor and dining room; 275, 321, 330.
 See also *Physical Phenomena*.
 Crawford; Miss: 479.
 Cross drawn by communicator; 507.
 Cross reference; 701.
 Currence; 612.
 Current; Sympathetic: 537.
 See also *Inspiration*.
 D.; Governor: 634.
 Daddie; 667.
 Daily; Fannie: 671, 676.
 Daily; Grandma: 667, 671, 675, 709.
 Daily; Grandpa: 679.
 Daily; Sarah Frances: 671, 676.
 Dan; 66.
 Dancer; 186.
 Dave; 668, 702.
 Dave; Uncle: 673, 741.
 Davie; 671.
 Dawson; Lutie: 634.
 Dead; Spirits who do not know that they are: 182.
 See also *Spirit*.
 Death; 13, 115, 560. and sense of personal loss; 560. Unity of the soul and survival of bodily: 7.
 See also *Survival*.
 De Camp; Miss Etta: 429, 492.
 Democritus; 9.
 Descartes; Dualism of: 168. Philosophy of: 32, 103.
 See also *Cartesian, Consciousness*.
 Dessoir; Max: 62.
 Devereaux; Mrs. Humphrey: 616, 617, 619.
 Elinor; 620. Ella: 619, 620. Ernest; 620. Ernie; 619, 620. Marion; 619. Arthur Neill; 619.
 Devils; 491. See also *Spirit*.
 Diagnosis given through medium; 615, 623, 634.
 See also *Inspiration*.
 Difficulties of communication; 128, 142, 183, 443, 449, 478, 481, 483, 497, 556, 561, 565, 567.
 See also *Aesthesia, Amblyopia, Amnesia, Confusion, Contradictions, Difficulty, Dissociation, Evidence, Grammatical errors, Hallucination, Hyperaesthesia, Hypnagogic, Hysteria, Identity, Illusion, Illusions, Impersonation, Inhibition, Interfusion, Limitations, Marginal, Memories, Memory, Mind-reading, Names, Pencil, Reflex action, Reflexes, Sympathetic, Trivial*.
 See also *Scepticism*.
 Difficulty: in keeping control; 477, 478. in getting names; 546.
 See also *Difficulties*.
 Dish; Levitation of: 742.
 Disintegrated personality; 144.
 See *Secondary Personality*.
 Dissociation; 117. Anesthesia and: 149. and mediumship; 149.
 See also *Consciousness, Difficulties*.
 Dissolution; 13.
 See also *Survival*.
 Dodora; 463.
 Dody; 685.
 Dogma; Theological: 477

- Dolly; 361.
 Door: Front: thrown down; 213, 241, 261, 281, 296, 297, 298, 309, 317, 331, 420.
 See also *Physical Phenomena*.
 Dotty; 361.
 Dream: life and normal consciousness; 184. life; Spirit world a "rationalized dream life"; 179. Mental life like a: 79, 85. Prophetic; 606.
 See also *Communication, Inspiration, Prophecy, Suggestion, Survival*.
 Dreams; 63, 85, 106, 111. and hallucination; 107. correlated with external stimuli; 107. Supernormal; 150. Symbolism in: 426.
 See also *Dream*.
 Dress; Dark blue; 552, 561.
 Dress; Green velvet; 537.
 Dualism; 32.
 See also *Materialism*.
 du Prel; Karl; 58.
 E. A.; 539.
 Ear; Voices from medium's; 689.
 Eastham's; 614.
 Ecstasy; F. W. H. Myers on; 37.
 Ed; 776.
 Eddie; 666.
 Eddy; Mrs.: Coachman of; 172. Ignorance of; 177. a medium 177.
 Edna; 452, 479, 517, 521, 523, 524, 528, 531, 667, 670, 704.
 Eels; Rev. James; 196, 244, 403, 411. Chair overturned on landing; 378, 403. Chair thrown down-stairs; 245, 377, 410.
 Effie; 716.
 Ego; The; 23.
 Elanguescence; 14.
 Eleatics; The; 8.
 Elinor; 620.
 Eliza; Aunt; 728, 741.
 Eliza (Carruthers); 728.
 Elizabeth; 477, 554.
 Ella; 619, 620, 719, 736.
 Ellis; 720.
 Elsie; 538.
 Emeline; 472, 475.
 Emily; 740.
 Emma; 439, 450, 451, 453, 454, 455, 472, 475, 524, 527, 528, 529, 530, 531, 538, 736, 774.
 Emory; William; 739.
 Empedoclean idea of eidola; 102.
 Empedocles; 8, 9, 102.
 Empirical psychology; Rise of; 15.
 English; Eunice; 579, 613, 622, 624, 751.
 English; Fannie; 621, 622, 624.
 English; Gus; 622.
 English; Julia; 614, 624.
 English; Lew; 612, 616, 624.
 English; L. S.; 624, 626.
 English; Mrs. J. W.; 620.
 Cousin Bettie; 630. Cousin Charley; 630. Eunice; 622, 624. Fannie; 621, 622, 624. Grandmother; 743. Gus; 622. Annie Hoover; 625. Eva Hoover; 625. Jake Hoover; 625. John Hoover; 625, 630. Jennie; 624, 630. Uncle John; 630. John Schon; 622. Voice heard while medium was talking; 631.
 Environment; Development and adjustment to; 110. Inertia and; 110. Subconscious; 115.
 Epicurean; materialism; 712. doctrine of the soul; 10, 11. Ernest; 620, 772, 775. Ernie; 619. Ether; 123. Etherial organism; Theory of destructibility of the; 11. Ethical; aspect of psychical research; 187, 498, 539. tone of communications; 445, 492, 506, 518, 530, 532.
 Eunice; 749.
 See also *English*.
 Evidence; Collective; 207. Criticism of; 207. Defective; 204, 207. Scientific criterion essential in judging; 208.
 See also *Difficulties*.
 Experience; Phenomena and conscious; 56.
 Face seen by Miss Clarke; 270.
 Facts and theories; 208.
 Faculty and rapport; 117.
 Family relationship in the spirit world; 448.
 Fannie; 621, 622, 624, 685.
 Fanny; 614.
 Fate; Greek doctrine of; 102.
 Fenton; Arthur K.; 620.
 Fitch; Charles; 244, 245, 266, 267, 382, 409, 410, 418. Ringing of bell; 339. Chair fell over; 246. Chair rising with Mr. Oxland in it; 341, 408. Chair thrown down on land-

- Fitch; Charles—*Continued*.
ing; 416, 421, 422. Chair thrown down-stairs; 408.
- Fitch; Mrs.: 196, 243, 244, 245, 247, 255, 277, 294, 295, 308, 309, 311, 314, 332, 343, 344, 355, 358, 363, 373, 382, 386, 396, 420.
Constantly in bed; 268, 286.
Ringing of bell; 274. Bureau thrown against banisters; 416.
Chair thrown over on landing; 246, 338, 382, 416, 419, 421. Chair thrown down-stairs; 334, 348.
Exonerated; 198.
House shaken; 312.
Illness of: 211, 215, 264, 318, 327.
Left the house that she might get rest; 268. Left the house after hearing the scream; 346.
Woman's scream; 360, 417.
Testimony of: 416. Trunk thrown down-stairs; 416.
- Flowers; Bunch of: taken to Mrs. James; 174. Four elements; Doctrine of the: 9.
- Foye; Mrs.: 271.
- Frances; Aunt: 718.
- Frank; 154.
- Fraud; 204. Dr. Hodgson on: 203, 209. and hysteria; 205. "Unconscious": 209.
See also *Sceptic*.
- Fred; 532.
- French words; 485, 515, 569.
- Freud; Professor Sigmund: 426.
- Fry; 718.
- Fry; Horace: 172.
- Frye; Calvin: 172.
- Functions; Dissolution of: 192. of organic life sometimes claimed as subconscious phenomena; 55.
- Funk; Dr. I. K.: 695.
- Furniture moved in the Clarke home; 197.
See also *Physical Phenomena*.
- G.; 564.
- G. P.; 82, 164, 482, 554.
- Gallipolis, Ohio; 588, 659.
- Gee; 622.
- Genius; F. W. H. Myers on: 37, 43, 46. Max Nordau on: and insanity; 44.
- George; Uncle: 609.
- Georgia (Clawson); 678, 746.
- German; spoken by Mrs. Chenoweth in trance; 476. spoken through trumpet in Blake Case; 768.
- Gibbons; Miss Grace: 620.
Arthur: 620. Clara; 623. Ella; 620. Arthur K. Fenton; 620. Gee; 622. Grandfather; 621. Father Guthrie; 622. Aunt Lida; 621.
Gibbons; Grandfather: 621.
- Gifford; Robert Swain: 429, 492.
- Glass Ship; 84.
- Gloves; Levitation of: 262, 289, 313.
See also *Levitation*.
- Goblet; Levitation of: 260, 308, 318.
See also *Levitation*.
- Gown; Dark blue: 552, 561.
- Grammatical errors in communications; 576, 625, 626.
See also *Difficulties, Medium, Sceptic*.
- Gravel land; 758.
- Greek; doctrine of Fate; 102. doctrine of inertia; 100. Philosophy; 7, 8, 10.
- Grenzbegriff; 48.
- Guitar; floating round room; 577, 660. moved and strings picked; 733, 744. played independently; 654. Voices in: 578, 654.
See also *Levitation*.
- Gus; 622.
- Guthrie; F. A.: 575, 607, 622, 623, 635, 642, 650, 651, 670.
- Guthrie; Father: 622.
- Guthrie; Judge: 623.
- Guthrie; Kathleen: 646.
- Guthrie; Dr. L. V.: 573, 605, 657, 658.
Abe; 586, 660. Mary Alexander; 639. Andy; 632. Apparition seen by Mrs. Guthrie and Elizabeth Guthrie; 642. Arthur; 620.
Charley Beale; 614. Clara Mathers Bee; 586, 660. Stinson Bee; 587, 660. Bessie; 627. Blacksburg, Va.; 589, 610, 658. J. R. Bloss; 640. Little boats; 611, 660. General Boggs; 634. Father tells contents of box; 615, 617, 687. Brother-in-law; 586.
Charley; 625, 627. Cheque for \$25; 628. Clara; 627. Aunt Clara; 587, 660. Dr. A. E. Craig; 636, 637. Currence; 612.
Governor D.; 634. Lutie Dawson; 634. Mrs. Humphrey Devereaux; 616, 617, 619. Diagnosis;

Guthrie; Dr. L. V.—*Continued.*

615, 623. Mrs. Guthrie's dream; 606.

Eastham's; 614. Elinor; 620. Elizabeth Guthrie; 642. Ella; 619, 620. Eunice English; 579, 613, 624. Lew English; 612, 616, 624. Ernest; 620. Ernie; 619, 620.

Fannie; 624. Fanny; 614. Father communicates; 575, 607, 635, 645, 658. Father's estate; 590, 608. Arthur K. Fenton; 620. Fountain pen; 606.

Gallipolis, Ohio; 588, 610, 659. Uncle George; 609. Miss Grace Gibbons; 620. Grandfather Gibbons; 621. "Discharge the hired girl"; 592. Grandfather; 588, 611, 634, 659, 670, 748. Grandmother; 629. Guitar floating round room; 577, 660. Voices in guitar; 578. F. A. Guthrie; 575, 607, 623, 635, 642, 650, 651. Judge Guthrie; 623. Kathleen Guthrie; 646. Mrs. L. V. Guthrie; 646.

Handkerchief; 629. Rev. Henderson; 618. Hickory log; 589, 659. Annie Hoover; 625. Eva Hoover; 625. Jake Hoover; 625. John Hoover; 625.

Jennie; 625. John; 605. Julia; 614, 624.

Kathleen; 646.

Lawsuit; 609, 626. Letter written by Mrs. F. A. Guthrie; 645, 646, 647. Lew; 607, 625. John S. Lewis; 612. Mary Lewis; 613. Aunt Lida; 621. Lights; 577, 586, 624, 627. Aunt Lucy; 615, 625, 627. Lynn; 646.

Marion; 619. Aunt Mary; 638, 639. Buried money; 626. Mother; 635, 645. Murder revealed through Mrs. Blake; 574.

Names given by Mrs. Blake; 575. Aunt Nancy; 614. Arthur Neill; 619.

Pass; 617, 687. Photograph recognized by Mrs. Blake; 578. Pocket-book; 617, 687. Prognosis; 623. Importance of psychical research; 573.

Raps; 577, 615, 624, 627. Rat; 589, 610, 658. White rose; 629.

Arnold S.; 632. Mrs. S.; 632. Aunt Salina; 634. Bessie Saunders; 627. Charley Saunders; 625,

Guthrie; Dr. L. V.—*Continued.*

627. Clara Saunders; 627. Lucy Saunders; 625, 627, 748. Stephen B. Saunders; 626. School at Blacksburg, Va.; 589. John Schon; 624. Marion Shipman; 619. Sister-in-law described by Mrs. Blake; 577, 579. C. P. Snow; 650. Soldier located by Mrs. Blake; 574. Kate Stribling; 648. Tol Stribling; 648.

Shaking of table; 627. Charles Tippet; 614. Manner of using trumpet; 661.

Voice while medium was singing; 651. Voices in the air; 578, 660. Voices in the open air; 581. Voices in guitar; 578. Voices in office; 581. Voices from under table; 586. Voices while medium was conversing; 631, 644. Voices in trumpet; 576. Two voices produced simultaneously; 631.

Fannie Wass; 644. Mrs. M. E. Wass; 643. "Mr. Wilson"; 593. Sittings at home of Mrs. Wood; 616, 626, 628. Mr. X.; 591.

Guthrie; Mrs. L. V.; 646.

H; 466, 471.

Hall; 466, 471.

Hall; George; 745.

Hall; John; 734, 745.

Hall; Mamie; 717.

Hall; Mrs.; 725.

Hall; Raymond; 734, 745.

Hallucination; 106, 111, 141, and dreams; 107.

See also *Communication, Difficulties, Suggestion.*

Hamilton; Sir Wm.; 5, 21, 105. Definition of consciousness; 23, 28. on unconscious mental action; 17.

Hanna; Mr.; 90.

Haptokinesis; The believer in: as the only law of nature; 199.

See also *Materialism.*

Harding; Henry; 656.

Hardy; Emma; 736.

Harland; Mr.; 335.

Harvey; 673, 741.

Harvey; Dave; 668, 673.

Harvey; Richard; 673.

Harvey; Uncle; 737.

Hat moved and put under bed; 222, 346.

See also *Levitation.*

- Hat box; Levitation of: 247, 269, 374, 413, 422.
 See also *Band-box, Levitation*.
- Healthy-minded man; 44.
- Helen; 173, 543.
- Henderson; Rev.: 618.
- Hickel; A. C.: 769.
 Abel; 769. Barbara; 769. Rev. J. L. Carter; 769. Mrs. Chrislip; 770. Father; 770. Gracie; 770. Grandmother; 770. Mediumship the means of bringing the world to Christ; 770. Mother; 769. Use of trumpet in Blake Case; 769.
- Hickory log; 589, 659.
- Hill; J. Arthur: "*Religion and Modern Psychology*"; 91.
- Hinton; 774.
- Hodgson; Dr. R.: 164, 718. Ansel Bourne Case; 87. Ellis; 720. Fraud; 203, 204, 208, 209. Physical Phenomena; 206, 208. Poltergeist Case; 193, 202. Letters on Poltergeist Case to Miss Clarke; 203, 204. Tokens; 188.
- Hodson; 702.
- Holmes; Dr.: 94. Experience under influence of nitrous oxide; 91.
- Holt; Cora; 675.
- Home in Spirit World; 559.
- "*Home Sweet Home*"; 508.
- Hoover; Annie; 625.
- Hoover; Eva; 625.
- Hoover; Jake; 625.
- Hoover; John; 625, 630.
- Horn; Sound of piano playing in: 571.
- Raps on: 571. Voices in: 571.
 See *Trumpet*.
- House of Mr. T. B. Clarke; Description of: 197, 255. Shaking of the: 213, 259, 284, 299, 312. Situation of: 197.
- Howard; Albert; 736.
- Howard; Col. John B.; 243, 244, 348, 370, 390, 392, 406. Chair thrown over on landing; 369. Chairs thrown down-stairs; 369, 387, 391. Testimony of: 369.
- "*Human Personality and Its Survival of Bodily Death*"; 34.
- Hume; 103.
- Humphrey; Ada; 671.
- Humphrey; Mary; 727.
- Hyer; 688.
- Hyers; William; 749, 750, 751.
- Hyperæsthesia; 168.
- See also *Communication, Consciousness, Difficulties, Suggestion*.
- Hypnagogic illusion; 429.
 See also *Difficulties, Suggestion*.
- Hypnosis; 62, 63, 65, 75. used in Ansel Bourne Case; 87. Post-hypnotic suggestion; 93.
 See also *Suggestion*.
- Hypnotic memory; 180.
 See also *Suggestion*.
- Hypocrisy; Matter the cloak of: 184.
- Hyslop; Watched by more than one: 526.
- Hyslop; Amanda; 737.
- Hyslop; Anna; 719, 721.
- Hyslop; Annie; 716.
- Hyslop; Emily Jane; 735.
- Hyslop; Emma; 736.
- Hyslop; George; Jr.; Sitting with Mrs. Chenoweth; 86.
- Hyslop; James H.:
 Abe Blake; 706, 729, 735. Ada; 704, 716, 719. Subliminal Æsthesia; 67. Intellectual Æsthetics; 444. Age and amnesia; 119. Age and anæsthesia; 115, 119. Albert; 709. Anna Hyslop; 719, 721. Annie Hyslop; 716, 717. Alternating and multiple personality; 59. Amnesia; 59, 65. Amnesia and age; 119. Amnesia and Anæsthesia; 59, 63, 65. Amnesia and mediumship; 60. Retrograde and antegrade amnesia; 64. Amnesia and subliminal states; 62. Anæsthesia; 58, 59, 63, 64, 94, 114, 115, 142, 167, 170. Age and anæsthesia; 115, 119. Alternating anæsthesia; 66. Anæsthesia and dissociation; 149. Anæsthesia and personality; 68, 98. Possession and anæsthesia; 151. Anæsthesia in sleep; 427. Apparitions of the dying; 130. Archimedes; 710. Law of association; 186. Astral organism; 11. Consciousness and the atom; 10. Atomic Theory; 9. Automatic action; 134. Failure to inhibit automatic action; 148.
 Bewilderment of discarnate spirits on their first arrival in the Spirit World; 180. Character of Mrs. Blake; 711, 712, 744. Granddaughter of Mrs. Blake; 708, 737. Brain always conceived as inert; 133.
 Cane seen in Blake Case; 706.

Hyslop; James H.—*Continued.*

Cartesian ideas of the spirit world; 145. Cartesian philosophy; 32. Cartesian position; 55, 136. Cartesian psychology; 24, 29. Law of catalysis; 101. External causation and supernormal phenomena; 107. Cerebral action; 32. Child about four years old; 722. Christianity and the doctrine of immortality; 10, 11. Central interest of; 12. Christianity and materialism; 7, 11. Cognition and Consciousness; 28. Collimal; 51. Commonplace communications; 442. Law of Complexity; 121. Confusion in communicating; 171. Conscience; 25. Phenomena and conscious experience; 56. Only difference between conscious and subconscious; 73. Consciousness; See General Index. Law of continuity; 13. Contradictions and absurdities in communications; 181. Difficulties of communication; 128, 129, 183. Communication established; 152. Contradictions and absurdities in communications; 181. Effect of subliminal on communications; 129, 142, 148.

Grandmother Daily; 709. Spirits who do not know that they are dead; 182. Death; 7, 13, 115. Philosophy of Descartes; 32. Max Dessoir; 62. Individual development and adjustment to environment; 110. Difficulties of communication; 128, 142, 183. Dissociation; 117, 149. Anæsthesia and dissociation; 149. "Doubt follows every thought"; 529. Dream life and normal consciousness; 184. Mental life like a dream; 79, 85. Dreams; 63, 106, 111. Dreams and hallucination; 107. Dreams correlated with external stimuli; 107. Dualism; 32.

Mrs. Mary Baker G. Eddy; 177. Edna; 704. Effie; 716. Ella; 719. Ellis; 720. Empirical psychology; 15. Development and adjustment to environment; 110. Inertia and environment; 110. Subconscious environment; 115. Epicurean materialism; 7, 12. Epicurean doctrine of the soul; 10, 11. Ether; 123. Ethical aspect of psychical research; 187. Ethical tone of

Hyslop; James H.—*Continued.*

communications; 445, 507. Collective evidence; 207. Criticism of evidence; 207.

Facts and theories; 208. Faculty and rapport; 117. Family relationships in the Spirit World; 448. Aunt Frances; 718. Mamie Fry Hyslop; 718. Fraud; 204. Fraud and hysteria; 205. Dissolution of functions; 192. Functions of organic life sometimes classed as subconscious phenomena; 55.

Genius; 43, 46. Georgia (Chastine Clawson); 710. Grandmother; 735. Greek Philosophy; 7, 8, 10. Guitar moved and strings picked in Blake Case; 733, 744.

Mamie Hall; 717. Mrs. Hall; 725. Hallucination; 106, 111, 141. Hallucination and dreams; 107. Healthy minded man; 44. Dr. R. Hodgson; 718, 720. Hypnosis; 62, 63, 65, 93. Hypnotic memory; 180. Matter the cloak of Hypocrisy; 184. Mrs. James H. Hyslop; 717, 719, 723, 724, 726. Robert Hyslop; 716, 717, 723. Mrs. Robert Hyslop; 717. Hysteria; 62, 63, 142, 202, 205.

Idealism and the Spirit World; 179. Idealization in the Spirit World; 181. Evidence of personal identity; 162. Preservation of identity; 176. Survival of identity; 180. Illusions; 141. Impersonation; 152, 153. Truth of incidents often verified by minute inquiry; 189. Inconsistency of the advocates of telepathy as against Spirit influence; 132. Doctrine of inertia; 100, 101. Inertia and environment; 110. Popular theory regarding the influence of discarnate spirits; 436. Difficulty of inhibition; 183. Interaction and spontaneity; 107. Interfusion of subliminal and transcendental influences; 171. Introspective consciousness; 17, 18, 32. Introspective psychology; 29. Investigating with the aid of mediums; 430. Isabel; 716, 718.

Normal and subconscious knowledge; 113, 115. Knowledge and sensation; 106. Subliminal knowledge; 112, 115.

Light not seen by; 722. Lights in

Hyslop; James H.—*Continued.*

Blake Case; 705, 722, 729, 742. Limitation of the field of vision; 114. Aunt Lizzie; 718, 719. Mamie; 717, 719. Mr. Mapes; 720. Manuric Massey; 706. Marginal thoughts and the mental picture method of communicating; 183. Mary; 723. Materialism; 7, 10, 12, 14. Christianity and materialism; 7, 11. Materialistic theory; 9. Materialistic theory must be disproved by isolating an individual soul; 41. Materialistic theory and the subliminal; 41. Mind and matter; 55. Simple and Complex matter; 12. Mediumistic phenomena; 53. Mediumistic phenomena necessary to prove survival; 41. Mediumistic work and subliminal action; 83. Mechanical and intelligent actions; 25. Survival of earthly memories; 180. Hypnotic memory; 180. Memory inhibited by present mental states; 89. Loss of memory in case of newly incarnate spirits; 180. Memory and sensibility; 63. Memory of the subliminal; 80, 81, 82, 83, 86, 89, 90, 97. Mental action; 108. Mechanical and mental action; 139. Unconscious mental action; 17, 18. Mental action and the field of vision; 62. Mental life like a dream; 79, 85. Mental and physical phenomena; 32. Mental pictures; 158, 181, 182. Marginal thoughts and mental pictures; 183. Metaphysics; 16. Metetherial world; 42, 43. Aunt Maggie; 721. Need for passivity in the medium; 128, 144. "Separation" of the spirit of the medium; 163. Abortive mediumship; 144. Development of mediumship; 148. Mediumship dependent on dissociation; 149. Mental picture method of communicating; 158. Mind and consciousness; 33, 57. Mind and matter; 55. Mind and will; 18. Mind-reading in Spirit World; 730. Monism; 8, 9, 32, 108. Motor reflexes; 73, 74. Multiple personality; 59. Multiple personality a disease of inhibitions; 62. Psychics and theory of multiple personality; 96. The term multiple personality; 5.

Hyslop; James H.—*Continued.*

Criticism of Myers' Theory of the Subconscious; 38. Natural and supernatural; 231. Neural action; 32. Meaning of normal; 43. Mr. Myers' idea of the normal mind; 43. Normal psychology; 29. Obsession; 448. Organic functions and the mental; 40. Law of Persistency; 13. Anæsthesia and personality; 68, 98. Meaning of personality; 60. Psychics and theory of multiple personality; 96. Primary and secondary personality; 60. Physical and mental phenomena; 32. Pictorial method of communication; 428. Pluralism; 9, 32. Possession; 448. Possession and anæsthesia; 151. "Separation" of the spirit of the medium in; 163. "Separation" of the spirit of the medium in possession; 163. Premonitions; 428. "Problems of Philosophy"; 206. Psychic Phenomena and the intellectual; 208. Psychics and the multiple personality theory; 96. Introspective psychology; 29. Psychology and the subconscious; 5. Rapport; 116, 143, 170. Rapport and faculty; 117. Raps in Blake Case; 705, 717. Complications of stimulus and reaction; 138. Reflex action; 25, 32. Motor reflexes; 73, 74. Reservoir of reality; 192. "Respectability"; 42. The scientific man and "respectability"; 42. Ring; 724. Smell of roses in Blake Case; 706. Scepticism and theory of unity of consciousness; 14. Sceptics on commonplace communications; 442. Secondary personality; 16, 19, 38, 60, 61, 65, 75, 141, 171, 441, 444. Secondary personality a disease of inhibitions; 62. Secondary personality a maladjustment of normal functions; 61. Phenomena of secondary personality; 15. Use of the term secondary personality; 5. Self-consciousness; 24, 25, 26, 27. Definition of sensation; 73. Knowledge and sensation; 106. Sensations symbolical of reality; 158. Sense perception; 8, 40. Spirit and sense perception; 123. Displace-

Hyslop; James H.—*Continued.*

ment of sensibility; 114, 119. Sensibility and memory; 63. Peripheral and internal sensibility; 64. Suspension of sensibility; 114. Sleep; 59, 117. Anæsthesia in sleep; 427. Sleep and motor action; 115. Sleep and sensory action; 117. Sleep and Survival; 42. Paul Smith; 721, 725. Business of Societies for Psychical Research; 202. Somnambulism; 231. Soul; 9, 10, 11. Consciousness and soul; 7, 12, 13, 14, 34. Spirit communication and secondary personality; 442. Spirit and sense perception; 123. Reality of Spirit World regarded as established; 152. Spirits who do not know that they are dead; 182. Representations of spirits do not always agree; 181. Choice between telepathy and spirits; 136. Spontaneity; 106, 107, 138. Step-mother-in-law; 725. The law of stimulation; 98, 107, 135, 138, 157, 170. Complications of stimulus and reaction; 138. Law of external stimulus; 98, 107, 135, 138.

Subconscious; 18, 31, 32, 38, 39, 40, 75. Definition of the; 54, 72, 150. environment; 115. Intelligence of the; 137. possesses knowledge of the normal life; 176. Limitations of the; 87, 90, 91, 98. Limitations of the; compared to dreams; 85. Identity of functions between normal consciousness and the; 74, 75, 76, 77, 78. phenomena, telepathy, telæsthesia, etc.; 126. processes; 19. and secondary personality; 19, 75. does not transcend ordinary sense perception; 40. and "trickery"; 75. is under the control of the will; 185.

Subjective phenomena; 141.

Subliminal; 6, 18, 31, 33, 38, 39, 53, 75, 77, 133. Action and mediumistic work; 83. Action and normal action; 46, 76. æsthesia. 67. Effect of: on communications; 129, 142, 148. Definition of; 72, 150. Interfusion of: and transcendental influences; 171. knowledge; 112, 115. Materialistic theory and the; 41. Memory of the; 80, 81, 82, 83, 86, 89, 90, 97. the vehicle for messages from without; 64. per-

Hyslop; James H.—*Continued.*

ceptions; 124. productions of mediums little affected by the normal life; 88. reactions; 124. Reconstructive conception of the; 48. and supernormal; 50. Uprushes of the; 46.

Subnormal, normal, and supernormal; 51. Subterminal and transterminal; 51. Post-hypnotic suggestion; 75, 93. Supernormal; 6, 40. Supernormal phenomena and external causes; 107. Supraliminal; 32, 51.

Survival; 7, 18, 34, 41, 42. Belief in: justified; 118. Mediumistic phenomena necessary to prove: 41. of earthly memories; 180. Sleep and; 42. Symbolism one of the most extensive laws of mental action; 426.

Telæsthesia; 53.

Telepathy; 53, 107, 111, 115, 127, 158. Inconsistency of the advocates of: as against spirit influence; 132. and mediumistic phenomena; 130. Selective; 111. and spirits; Choice between: 136. Universal; 112.

Theories and Facts; 208. Trance; 117. Trances of Mrs. Blake; 713. Transcendental world made apparent by the law of stimulation and the fact of supersensible information; 125. Transmission theory of consciousness; 191, 192. Experiment with trumpet; 599. Trumpet forcibly moved in Blake case; 707. Manner of using trumpet in Blake Case; 706, 718, 719, 734.

Unconscious mental action; 17, 18.

Limitation of the field of vision; 114. Vital functions and will and memory; 40. Voice not controlled by communicator; 448. Voices in Blake Case; 731, 735.

Rev. Mr. Walker; 720, 723, 736.

Will as the basis of mind; 18.

Power of the will; 185.

Hyslop; Mrs. James H.; 717, 719, 723, 730, 734, 736, 737, 739. Grandfather of; 734, 745. Paralysis; 726. Watching development of Miss Ritchie; 526. Wedding ring; 724, 726.

Hyslop; Mamie; 739.

- Hyslop; Mary: 737.
Hyslop; Robert: 716, 717, 723, 728, 730, 744.
Hyslop; Mrs. Robert: 717.
Hyslop; Robert: Jr.; 728, 730.
Hysteria; 62, 63, 142, 202. and fraud; 205. F. W. H. Myers on: 37.
See also *Communication, Difficulties, Medium, Obsession, Suggestion*.
Iar; 749.
Ida; 450, 451, 452, 453, 454, 455, 747.
Idealism and the Spirit World; 179.
Idealization in the Spirit World; 181.
Identity; Personal: Evidence of: 162.
Preservation of: 176. Survival of: 180.
See also *Communication, Difficulties*.
Illumination of the house; 270, 346.
See also *Physical Phenomena*.
Illusion; Hypnagogic: 429.
See also *Difficulties, Sceptic*.
Illusion; 141.
See also *Difficulties, Sceptic*.
Immortality; Early Christianity and doctrine of: 10, 11.
Impersonation; 152, 153, 766.
See also *Difficulties, Sceptic*.
Incidents; Truth of: often established by minute inquiry; 189.
Inconsistency of the advocate of telepathy as against spirit influence; 132.
See also *Sceptic*.
Indian Club; Levitation of: 358.
See also *Levitation*.
Indian words; 456, 466, 472, 474, 476, 477, 481, 482, 483, 485, 486, 487, 489, 492, 494, 499, 502, 505, 506, 507, 508, 509, 511, 515, 517, 535, 540, 541, 549, 553, 559, 563, 569.
Inertia; Doctrine of: 100, 101. and Environment; 110.
See also *Interaction, Reaction, Reflex action, Reflexes, Self-activity, Spontaneity*.
Inez; 747.
Inhibition; Difficulty of: 183.
See also *Difficulties*.
"Insensible perceptions"; 5, 17.
Inspiration; 560.
See also *Control, Current, Diagnosis, Dream, Dreams, Sympathetic, Vibration*.
See also *Obsession, Prophecy*.
Intelligent actions; Mechanical and: 25.
Interaction; 107.
See also *Inertia*.
Interfusion; 483, 485. of subliminal and transcendental influences; 171.
See also *Difficulties, Sceptic*.
Introspective: consciousness; 17, 18, 32. psychology; Normal; 29.
Investigating Committees; 194.
Investigation by aid of mediums; 430.
Ire; 749.
Isabel; 505, 716, 718.
J; 486, 550.
J. A.; 668.
J. P.; 523.
Jack; 555.
Jackson; Edna: 667, 670, 704.
James; 776.
James; Mrs. William: 174.
James; Professor William: 432.
Amiel's "*Journal*"; 92. Ansel Bourne Case; 87. Communica-tions; 431, 432. Consciousness as a function of the brain; 190. Pin: 433. Pluralism; 32, 192. Clarke Poltergeist Case; 205. Reservoir of reality; 192. Theory of survival; 189. "Varieties of Religious Ex-perience"; 91.
Janet; Dr. Pierre: 63, 64, 114, 180.
Jays; Blue: 164.
Jennie; 625.
Jennie; Aunt: 702.
Jennie P.; 466, 490, 561.
Jesus called God; 450.
Jim; 774.
John; 154, 605.
John; Uncle: 630.
"Journal"; Amiel's: 92.
Judgment Day; 784.
Julia; 614, 624.
Junot; Mr.: Sittings with Mrs. Piper; 154.
Kant; 14, 15, 36, 104, 138, 139, 189. and Mendelssohn; 14.
Karl; 517.
Kathleen; 646.
Kellogg; C. W.: 243, 244, 249, 335, 356, 358, 369, 372, 390, 396, 406.
Band box thrown down-stairs; 393.
Ringing of bell; 246, 395. Chair thrown over on landing; 354, 382, 391. Chairs thrown down-stairs; 354, 369, 390, 391, 392. Woman's scream; 400. Taps; 401. Testi-

- mony of: 390, 392. Trunk thrown down-stairs; 393, 397.
- Kellogg; Clara Louise: 477.
- Kilgore; J. A.: 686, 753. Safe combination; 756.
- Kilgore; Mrs. J. A.: 686.
- Kiss; The Abbott: 515, 516.
- Knowledge; Normal and subconscious; 113. and reason; 102. and the senses; 102, 103, 106. Subliminal; 112, 115.
- L; 473, 477. Language used by Mrs. Chenoweth in trance; 154.
- LASAI; 736.
- Laségue's Symptom; 69.
- "*Last Rose of Summer*"; 487, 508.
- "Latent modification of consciousness"; 17.
- "Latent modifications of mind"; 5, 17.
- Laura; Aunt: 778.
- Lavisse; Mrs.: 743.
- Lawsuit; 609, 626.
- Le Conte; Prof. Joseph: 195, 233, 251, 273, 281. Front door thrown down; 332.
- Leda; 783.
- Leet; Ralph: 740.
- Leibnitz; 5, 104, 138, 139. First noticed mental processes unknown to consciousness; 17. Theory of the Monads; 103. on spontaneity; 106, 138.
- Letter; Posthumous: 645, 646, 647. See also *Survival*.
- Leuba; Professor: on "tokens"; 188.
- Levitation. See *Band-box, Basket, Blower, Books, Chair, Chairs, Coal-box, Gloves, Goblet, Guitar, Hat, Hat-box, Indian club, Match-safe, Piano, Puzzle, Rug, Safe, Silverware, Sofa, Table, Trumpet, Trunk, Watch*.
- See also *Physical Phenomena*.
- Law; 625.
- Lewis; John S.: 612.
- Lewis; Mary: 613.
- Lida; Aunt: 621.
- Light; Flash of; in Poltergeist Case; 270, 345.
- See also *Physical Phenomena*.
- Light not seen by Dr. Hyslop; 722.
- Lights; 557, 577, 586, 624, 627, 660, 670, 705, 722, 729, 742, 747, 786.
- See also *Physical Phenomena*.
- Lil—; Madam: 524.
- Lillian; 438, 459.
- Limitation of the field of vision; 114.
- Limitations of the subconscious; 87, 90, 91, 98.
- See also *Difficulties*.
- Lind; Jennie: 486, 493.
- Lissie; 675.
- Lizbet; 554.
- Lizzie; 477, 675.
- Lizzie; Aunt: 718, 719.
- Located; Man; by medium; 574.
- Locke on knowledge and the senses; 103, 105.
- Lody; 685.
- Lou; 477.
- Lu; 477.
- Lucy; Aunt: 615, 625, 627.
- Lynn; 646.
- M; 459, 473.
- M—; Mrs.: 771. Father of; 772.
- McClellan; 154.
- McClellan; Charles: 736.
- McClellan; Emily: 740, 741.
- McClellan; Emma: 736.
- McClellan; Grandpa: 741.
- McClellan; Harvey: 745.
- McClellan; Robert: 730, 736, 741.
- McClellan; Robert Harvey: 741.
- McKinley; 174.
- McLain; Rev. J. K.: 225, 233, 251, 272, 278, 287, 307, 316, 387.
- Injustice done to George Bayley; 198. Front door thrown down; 331.
- McLane; Edward: 244, 358, 373, 376, 384, 403, 405, 410.
- Band-boxes thrown down-stairs; 379. Basket thrown down-stairs; 379. Ringing of bells; 245, 246, 338, 340, 378, 385, 404, 409, 410.
- Bureau thrown against banisters; 248, 371, 380, 384.
- Chair moving in passage-way; 218. Chair thrown over on landing; 248, 271, 380, 423. Chair thrown into Mr. Oxland's room; 248, 280, 383, 406, 423. Chair thrown down-stairs; 379, 423.
- Testimony of; 378. Thumping under parlor floor; 245, 378.
- McVeigh; 154.
- Madam; 446, 455, 522, 523, 529, 530, 531. Communication from; 505.
- Madeline; 473.
- Madge; 473.
- Maggie; 726.
- Maggie; Aunt: 721, 725.

- Magnetism: Use of the term: by Mrs. Chenoweth; 154.
 See also *Suggestion*.
 Mamie; 717, 719, 739.
 Man: with blond hair; 465. Nervous quick; 532.
 Manurie Massey; 706.
 Mapes; Mr.; 720.
 March; Elwin: Poltergeist Case of; 198, 214.
 Marchesi; Mathilde; 446.
 Marcus; Grandma; 682.
 Margaret and Sleeping Margaret; 67.
 Marginal thoughts and the mental picture method of communicating; 183.
 See also *Difficulties*.
 Marguerite costume; 537.
 Marquis; Mrs.; 682, 683.
 Mary; 526, 682, 723.
 Massey; Ephraim; 739.
 Massey; Manurie; 706.
 Match-safe thrown down; 238, 282.
 See also *Levitation*.
 Materialism: Christianity and; 11. must be disproved by isolating an individual soul; 41. The earlier; 9. Early; and the soul; 10. Epicurean; 7, 12. and spiritualism; 14.
 See also *Atom*, *Automatic*, *Brain*, *Dualism*, *Haptokinesis*, *Materialistic*, *Matter*, *Mechanical*, *Mental action*, *Mind*, *Monism*, *Monistic*, *Pantheism*, *Pluralism*, *Pluralistic*, *Reflex action*, *Reflexes*, *Self-activity*, *Soul*, *Stimulation*, *Stimulus*, *Vibration*.
 See also *Scepticism*.
 Materialistic: culture; Christianity and; 7. Theory; 9. theory and the subliminal; 41.
 See also *Sceptic*.
 Mathilde; 545.
 Mathilde Marchesi; 446.
 Matilda; 548.
 Matter: and mind; 55, 102. Simple and complex; 12.
 See also *Materialism*.
 Mattie; 473.
 Maud; 547.
 Mechanical and intelligent actions; 25.
 See also *Consciousness*, *Materialism*, *Sceptic*.
 Medium; expelled from the church; 594. "taking on conditions"; 713. causes grammatical errors in communications; 576. locates missing man; 572. Danger of over-working; 554. Need for passivity; 128, 144. "Separation" of the spirit of the; 163.
 See also *Battery*, *Grammatical errors*, *Hysteria*, *Mediumistic*, *Mediumship*, *Psychics*, *Sympathetic*, *Training*, *Vibration*.
 See also *Consciousness*, *Inspiration*, *Prophecy*.
 Mediumistic: phenomena; 53. phenomena alone can disprove the materialists' claims; 41. work and subliminal action; 83.
 See also *Medium*.
 Mediumship; Abortive; 144. "the means of bringing the world to Christ"; 770. Development of; 148. dependent on dissociation; 149.
 See also *Medium*.
 Meek; Rev. Zephaniah; 766.
 Ashland; 767. Fathers; 767. German language through trumpet; 768. Brother Taylor; 768. Use of trumpet in Blake Case; 767. Welsh language through trumpet; 768.
 Melissa; 675.
 Memories; Survival of earthly; 180.
 See also *Consciousness*, *Difficulties*, *Spirit World*.
 Memory; Hypnotic; 180. inhibited by present mental states; 89. Loss of: on part of newly incarnate spirits; 180. and sensibility; 63, 180. of spirits; 80; of the subliminal; 80, 81, 82, 83, 86, 89, 90, 97.
 See also *Consciousness*, *Difficulties*, *Spirit World*.
 Mendelssohn and Kant; 14.
 Mental action; 108. Mechanical and; 139. Unconscious; 17, 18. compared with the field of vision; 62.
 See also *Materialism*.
 Mental: energies; Renewal of; 150. life like a dream; 79. and physical phenomena; 32.
 See also *Consciousness*.
 Mental picture method of communicating; 158, 180, 181, 428. Marginal thoughts and the; 183.
 See also *Communication*.
 "Mental Physiology"; Carpenter's; 80.

- Mesmerism; Fluidic theory of: 168.
 See also *Suggestion*.
 Metaphysics; Elasticity of: 16. Science and: 16.
 Metetherial World; 42, 43.
 Meuhler; Carl: 474.
 Meuller; Karl: 480.
 Mignon; 511.
 Miller; Fred: 777.
 Miller; Hannah: 684.
 Miller; Mr.: 684.
 Mind; not exhausted by consciousness; 33, 57. and matter; 55, 102.
 "latent modifications of": 17.
 "Underground" activities of the: 186. Will as the basis of: 18.
 See also *Consciousness*, *Materialism*.
 Mind-reading in Spirit World; 730.
 See also *Communication*, *Difficulties*, *Suggestion*.
 Molly; 473.
 Monads; Leibnitz' theory of the: 103.
 Money; Buried: 626. Mistakes made on account of birth and: 540.
 Monism; 8, 9, 32, 108.
 See also *Materialism*.
 Monistic theory; 8, 9.
 See also *Materialism*.
 "Mortal mind"; 177, 180.
 Moses; Stainton: Communicates with Mr. Smead re Christ; 153.
 Motor reflexes; 73, 74.
 "Mourn not for me ..."; 551.
 Movement of objects: Start of: in Poltergeist Case; 198, 199.
 See also *Physical Phenomena*.
 Mueller; Karl: 440, 475, 480.
 See also *Karl Meuhler, Meuller*.
 Multiple personality; 59, 157, 162.
 may be a disease of the inhibitions; 62. Use of the term: 5. Psychics and the theory of: 96.
 See also *Communication*, *Consciousness*.
 Murderers described by communicator; 574.
 Music in trumpet; 654, 655.
 See also *Physical Phenomena*.
 Musical Control; Case of: 429.
 Muz; 667.
 Muzzie; 667, 751.
 Myers; F. W. H.: 5, 153, 482, 495.
 communicates through Mrs. B.; 153. on sensory and intellectual consciousness; 192. on ecstasy; 37. on genius; 37, 43. on the healthy minded man; 43, 44. on hysteria; Myers; F. W. H.—*Continued*.
 37. "*Human Personality and Its Survival of Bodily Death*"; 34. on normal and subconscious knowledge; 113. on renewal of mental energies; 150. on the "normal" mind; 43. "*Paleolithic psychology*"; 42. on prodigies; 39. on secondary personality; 37. on sleep; 37, 41, 150. analogy of the spectrum; 38. on the subconscious; 18, 19, 40, 58. on the subliminal; 18, 31, 33, 38, 40. on the supernormal; 40. on the supraliminal; 31, 38, 40. theory of survival; 189. on telesthesia; 39, 41. on telepathy; 39, 41. on trance; 37.
 N. R.; Meaning of the letters: 534.
 Names; given correctly; 575. Difficulty in getting: 546.
 See also *Difficulties*.
 Nancy; Aunt: 614.
 Nanna; 547.
 Natural and supernatural; 231.
 Neill; Arthur: 619.
 Nell; 772.
 Neo-Platonists; 8. Syneidesis of the: 25.
 Nettie; Aunt: 748, 775.
 New York; 451.
 Newton; 36.
 Nilsson; Christine: 440.
 Nitrous oxide trance; 91, 92.
 Noise in Mr. Oxland's room; 213, 257, 282, 316, 325.
 See also *Physical Phenomena*.
 Noises; Rumbling; 240.
 See also *Physical Phenomena*.
 Nordau; Max; on genius and insanity; 44.
 Nordica; Madame: 431, 438, 451, 459, 520, 522, 529.
 Normal; and the average man; 43.
 Meaning of: 43. psychology; 29. introspective psychology; 29. and supernormal; F. W. H. Myers on the: 38.
 Norristown, Pa.; 87.
 Norway; 492.
 "Obscure ideas"; 5, 17.
 "Obscure representations"; 17.
 Obsession; 448, 492.
 See also *Hysteria*, *Possession*, *Trance*, *Trances*.
 See also *Inspiration*.

- Opinion: Change of: after death; 550, 556.
 See also *Spirit, Spirit World*.
- Organic functions and the mental; 40.
- Orr; William A.: 759, 761, 763. Robert Wynn; 760, 762, 763, 764, 765. Rev. Robert W. Wynn; 759, 762, 766.
- Over-working the medium; Fear of: 554.
- Oxland; Charles: 196, 198, 242, 244, 248, 255, 257, 263, 265, 266, 267, 269, 277, 279, 302, 303, 304, 306, 317, 320, 373, 374, 384, 392, 400, 404, 408, 410, 413.
 Ringing of bell; 274, 290, 358, 404. Blower thrown into middle of room; 296, 299, 302, 322, 324. Bureau thrown against banisters; 342, 372, 388.
 Chair struck Mr. Bayley; 302, 325. Levitation of chairs; 250, 291, 293, 294, 299, 307, 311, 328, 332, 363, 386, 413, 414. Chairs moved in Mr. Oxland's room; 218, 268, 329, 334, 337, 358, 412. Chair overturned in Mr. Oxland's room; 217, 301. Chair rising with Mr. Oxland in it; 217, 268, 339, 341, 356, 357, 405, 409, 412. Chair thrown into Mr. Oxland's room; 380, 383, 406, 423. Chair thrown down-stairs; 393. Chairs flying round in room of: 265. Coal box thrown down-stairs; 277, 295, 314, 324. Crash in parlor; 275, 319.
 Front door thrown down; 282, 296, 297, 298, 309, 420.
 Exonerated; 198.
 House shaken; 299, 329.
 Levitation of chair; 250. Levitation of Indian club; 358.
 Noise in room of: 213, 257, 282, 316, 325.
 Raps; 358, 381. Rug on banisters; 360. Rumbling noises; 296, 297.
 Woman's scream; 346, 361, 401. Silverware thrown down-stairs; 276, 294, 323, 415. Prejudiced against spiritualism; 415.
 Testimony of: 214, 290, 356, 414. Trunk thrown down-stairs; 219, 250, 270, 343, 358, 359, 366, 375, 393, 397, 412, 415.
 Levitation of the watch; 213, 257, 283, 299, 326.
- P; 489.
 P. F. R.; Meaning of the letters; 534.
 P.—; Mr.: 269.
 Paleolithic psychology; 42.
 Palladino; Eusapia: charged with fraud; 209.
 Palmer; C. T. H.: 244, 250, 270, 372, 373, 374, 392, 393, 406, 411. Band-box thrown down-stairs; 396. Bureau thrown against banisters; 395. Raps; 368. Woman's scream; 362, 368, 374, 413. Testimony of: 395.
 Palmer; Frank L.: 244, 250, 270, 344, 358, 372, 373, 374, 392, 393, 395, 400, 401, 410. Band-box thrown down-stairs; 365. Levitation of hat-box; 373. Raps; 369. Woman's scream; 362, 368, 374, 413. Testimony of: 365. Thumping under table; 404. Trunk thrown down-stairs; 393.
 Pantheism of Spinoza; 103.
 See also *Materialism*.
- Parepa Rosa; 440, 464, 488, 496, 512, 527, 528.
 Paresis; 69.
 Parinaud; 69.
 Parker; 673.
 Parsons; Edward A.: 571, 653.
 Wrote to David P. Abbott re the Blake Case; 653. Uncle Alva; 573. Daughter; 571, 572. Had forty years' experience as a magician; 572. Guitar played; 654. Voices in guitar; 654. Letter to David P. Abbott on the Blake Case; 571. Marian; 572. Mother; 571. Music in trumpet; 655. Perplexity; 593. Raps; 654. Travelled six hundred miles to see Mrs. Blake; 655. Description of trumpet; 653. Music in trumpet; 654, 655. Manner of using trumpet in Blake Case; 654. Ventriloquism; 654. Voices in guitar; 654. Voices while medium was talking; 655. Two voices produced simultaneously; 655.
 Pass; 617, 687.
 Patterson; David; 673.
 Patti; Adelina; 489.
 Pawtucket, R. I.; 87.
 Peggy; 726.
 Pelham; George; 167.
 Pencil; Communicators leave influence on: 534. Difficulty in holding; 456, 457, 458, 459, 461, 462, 463, 464, 465, 466, 472, 474, 480, 482, 486,

- 487, 489, 497, 499, 502, 503, 504, 513, 514, 515, 534, 535, 536, 540, 541, 542, 545, 546, 549, 550, 559, 560, 561, 563, 568. Manner of holding: 533, 551.
 See also *Communication, Difficulties*.
 Perception; Sense: Transient nature of everything in the field of: 8.
 See also *Consciousness*.
 "Perceptions; Insensible:" 5, 17.
 See also *Consciousness*.
 Permanence based on the idea of substance; 13.
 See also *Survival*.
 Persistency; Law of: 13.
 See also *Survival*.
 Personal identity; Evidence of: 162.
 Personality; Anæsthesia and: 68, 98.
 Meaning of: 60. Multiple: Psychics and the theory of: 96. Primary and secondary: 60.
 See also *Communication, Survival*.
 Phenomena; Psychic: best among the unintellectual; 208.
 Phillips; Adelaide: 490.
 Philosophy; and the older conception of consciousness; 6. Greek: 7, 8, 10.
 Phinuit; Dr.: 164, 167.
 Physical phenomena; Dr. Hodgson on: 206. Prof. William James on: 206. Mental and: 32.
 See also *Bell, Bureau, Crash, Door, Furniture, Illumination, Light, Lights, Movement, Music, Noise, Noises, Piano, Piano-playing, Raps, Roses, Rumbling, Scream, Sheets, Table, Taps, Telekinesis, Thumping, Trumpet, Voice, Voices*.
 See also *Communication, Levitation*.
 Piano shaken; 275, 321.
 See also *Levitation, Physical Phenomena*.
 Piano-playing heard in horn; Sound as of: 571.
 See also *Physical Phenomena*.
 Piper; Mrs.: 81, 146, 154, 164.
 Pitres; 69.
 Plato; 8, 36, 102. Syneidesis of: 25.
 Pluralism; 32.
 See also *Materialism*.
 Pluralistic point of view; 9.
 See also *Materialism*.
 Pocketbook; 617, 687.
 Poltergeist Case; 193. Alternatives in: 208.
 Possession; and anæsthesia; 151.
 "Separation" of the spirit of the medium in: 163.
 See also *Obsession*.
 Prayer as preparation for the Spirit World; 634.
 See also *Spirit World*.
 Premonitions; 428.
 See also *Prophecy*.
 Price; Rev. R. N.: 759.
 Anderson; 760. Impersonation: 766. William A. Orr; 759, 761, 763. Richmond, Virginia, Confederate Hospital; 760, 763. Dipping knowledge from the sea of the subliminal; 766. Anderson Wynn: 760, 761. Robert Wynn; 760, 762, 763, 764, 765. Rev. Robert W. Wynn; 759, 762, 766.
 Prince; Dr. Morton: 6, 62, 67, 68, 75, 111, 165. Beauchamp Case; 68, 94, 165. Co-consciousness; 165.
 "Problems of Philosophy" by James H. Hyslop; 206.
 Prodigious; Mathematical; F. W. H. Myers on: 39.
 Prognosis; 623.
 See also *Prophecy*.
 Prophecy; 634, 647.
 See also *Dream, Dreams, Premonitions, Prognosis*.
 Providence, R. I.; 87.
 Psychic phenomena best among the unintellectual: 208.
 "Psychic Riddle", by Dr. I. K. Funk; 695.
 Psychical Research; Importance of: 573.
 Psychics and the multiple personality theory; 96.
 See also *Medium*.
 Psychology; Normal introspective: 29.
 "Paleolithic": 42. and the problems of the subconscious; 5.
 Puzzle; Wooden: Levitation of: 262, 289, 313.
 See also *Levitation*.
 R; 486, 487.
 R. H.; 482, 533, 535, 550.
 R—; Clay: 772.
 R—; Grace Elizabeth: 773.
 R—; Mrs.: 771.
 Ralph; 750.
 Rapport; 116, 143, 170. and faculty: 117.

- See also *Communication, Suggestion*.
- Raps; 462, 577, 615, 624, 626, 654, 705, 747, 786. on horn; 571. in Poltergeist Case; 212, 259, 260, 266, 289, 308, 309, 338, 358, 369, 383, 410, 413. in trumpet; 717.
- See also *Physical Phenomena*.
- Rat; 589, 610, 659.
- Raymond; Prof. George L.; 745.
- Reaction; Complications of stimulus and; 138.
- See also *Consciousness, Inertia*.
- Realism; The true; 187.
- Reason and knowledge; 102.
- Rector; 81.
- Reflex action; 25, 32.
- See also *Consciousness, Difficulties, Inertia, Materialism*.
- Reflexes; Motor; 73, 74.
- See also *Consciousness, Difficulties, Inertia, Materialism*.
- "Religion and Modern Psychology"; by J. Arthur Hill; 91.
- Reservoir of reality; 192.
- See also *Communication, Consciousness*.
- "Respectability"; 42, 194.
- See also *Sceptic*.
- Retribution in the Spirit World; 562.
- Richardson; Mrs. Fred.; Letter from: in Case of Musical Control; 434.
- Richmond, Va., Confederate Hospital; 760, 763.
- Ring; 724.
- Ritchie; Sylvan: Case of Musical Control; 429.
- A; 489. Apparitions of Emma Abbott; 436, 438. Addie; 489. Adelaide; 490. Anna; 547. Anne; 489. Annie; 473, 475, 489. Pain in arm; 533.
- B; 558. Bennie; 543. Bert; 558. Bertha; 464, 558. Bess; 554. Boston; 451. Little boy; 471. Brignoli; 487.
- Going to California; 542. Carrie; 450, 452, 453, 454, 455, 526. Chair; 503. Sittings with Mrs. Chenoweth; 438. Cross; 507, 525.
- Dodora; 463. Theological dogma; 477. Dolly; 561. Dotty; 561. Green velvet dress; 537.
- E; 472, 486. E. A.; 539. Edna; 452, 479, 517, 521, 523, 524, 528, 531. Elizabeth; 477, 554. Elsie; 538. Emeline; 472. Emma; 439, 450, 453, 454, 455, 472, 493, 505.
- Ritchie; Sylvan—Continued.
- 524, 528, 529, 530, 531, 538, 541. "Emma girl"; 440.
- Father; 477, 501, 541, 567. Fred; 532.
- G; 564. G. P.; 482, 554.
- German; 476. "Little girl"; 440.
- Dark blue gown; 552, 561. Grandmother; 467, 562, 563.
- H; 466, 471. Hall; 466, 471.
- Helen; 543. "Home, Sweet Home"; 508. "Lost your husband"; 523. "Watched by more than one Hyslop"; 526.
- Ida; 450, 451, 452, 453, 454, 455.
- Independence of; 568. Isabel; 505.
- J; 486. J. P.; 523. Jacqueminot rose; 511. Communications from Professor William James; 431, 432.
- Jennie P.; 561. Jotmino rose; 511.
- Karl; 517. The Abbott Kiss, 441, 515, 516, 524.
- L; 473, 477. Old lady with white hair; 467, 562. "Last Rose of Summer"; 487, 508, 524. Lights; 557. Madam Lil—; 524. Lillian, 439, 459. Jennie Lind; 486, 493.
- Lizbet; 554. Lizzie; 477. Lou; 477. Lack of love; 518. Must be born again in the light of true love; 530. Lu; 477.
- M; 459, 473. Madam; 455, 505, 506, 522, 523, 529, 530, 531. Madeline; 473. Madge; 473. Mamma; 472. Man with blond hair; 465.
- Nervous quick man; 532. Tall man; 471. Marguerite costume; 537. Mary; 526. Mathilde; 545.
- Matilda; 548. Mattie; 473. Maud; 547. Carl Meuhler; 474. Karl Meuller; 480. Mignon; 511.
- Molly; 473. Mother; 549, 556, 557, 559, 567. Karl Mueller; 440, 475, 480. Myers; 482.
- Nanna; 547. New York; 451, 542. Christine Nilsson; 440, 484, 492. Madame Nordica; 431, 438, 451, 459, 520, 522, 529. Norway; 492.
- P; 489. Parepa Rosa; 440, 464, 488, 492, 512, 527, 528. Adelina Patti; 489. Adelaide Phillips; 490.
- Pine and honey; 524.
- R; 486, 487. R. H.; 482, 533, 535.
- Raps; 462. Letter from Mrs. Fred Richardson; 434. Parepa Rosa; 440, 464, 488, 492, 512, 527, 528.
- Jacqueminot rose; 511.

Ritchie; Sylvan—*Continued.*

S; 461, 462, 463, 471, 485, 559.
Spanish lace scarf; 509. School;
563. Selfishness; 518, 525, 528, 540.
Shoes; 530. Singing in "sleep";
529. Soul not soule; 525. "Star-
Spangled Banher"; 512. Starlight;
565. Sweden; 492.
Table-tipping; 461. Teacher;
482. Tears; 515. Concert tour;
545.

Uncle in the spirit; 471.

Voice not that of Miss Abbott;
566.

W; 471. Water; 463. Uncle
William; 471, 478. Woman about
forty years of age; 464.

Yellow satin gowns; 542.

See also *Abbott*.

Roland; Emma; 521.

Rosa; Parepa; 440, 464, 488, 496, 512,
527, 528.

Rose; Jacqueminot; 511. Jotmino;
511.

Roses; Smell of; in Blake Case; 706.

See also *Physical Phenomena*.

Rug across banisters; 360.

See also *Levitation*.

Rumbling Noises; 240, 296, 331.

See also *Physical Phenomena*.

S; 461, 462, 463, 471, 485, 559.

S; Arnold; 632.

S; Mrs.; 632.

Safe; combination told by voice in
trumpet; 686, 756. Toy; Levitation
of; 214, 262, 289, 313.

See also *Levitation*.

Salina; Aunt; 634.

Sally; 69, 75, 94, 111, 165.

Sarah; 672, 676.

Saunders; Bessie; 627.

Saunders; Charley; 625, 627.

Saunders; Clara; 627.

Saunders; Lucy; 625, 627, 748.

Saunders; Stephen B.; 626.

Savage; Henry; 499.

Scepticism; and commonplace com-
munications; 442. and the theory
of the unity of consciousness; 14.

See also *Automatic, Conjurer,
Fraud, Grammatical errors, Il-
lusion, Illusions, Impersonation,
Inconsistency, Interfusion, Ma-
terialistic, Mechanical, Respec-
tability, Thought-reading, Trick-
ery, Trivial*.

See also *Materialism*.

Schopenhauer and the unconscious;
17.

"*Science and a Future Life*" by
James H. Hyslop; 81.

Scream; Woman's; 219, 251, 270, 345,
361, 368, 374, 375, 384, 388, 400,
409, 413, 417, 424.

See also *Physical Phenomena*.

Secondary personality; 16, 19, 38, 60,
61, 65, 75, 141, 171, 444. Amnesia
and; 60. Case of; 87. a disease of
the inhibitions; 62. a maladjustment
of normal functions; 61. F. W. H.
Myers on; 37. Phenomena of; 15.
Spirit influence and; 442. An or-
ganized form of the subconscious;
19. Use of the term; 5.

See also *Communication, Con-
sciousness*.

Sehon; John; 622, 624.

Self-activity; 102.

See also *Inertia, Materialistic*.

Self-consciousness; Consciousness
and; 24, 25, 26, 27. identical
with consciousness as functional ac-
tivity; 27. Meanings applied to; 24,
and self-esteem; 27.

See also *Consciousness*.

Selfishness; 518, 525, 528, 540.

Sensation; Definition of; 73. and
knowledge; 102, 103, 106.

See also *Consciousness*.

Sensations symbolical of reality; 158.

See also *Consciousness*.

Sense perception; Spirit and; 123.
Subconscious and; 40. Supernor-
mal and; 40. Transient nature of
everything in the field of; 8.

See also *Consciousness*.

Sensibility; Displacement of; 119.
and memory; 63, 180. Peripheral
and internal; 64. Suspension or
displacement of; 114.

See also *Consciousness*.

Severance; Henry W.; 196, 244, 364,
369, 376, 392, 409, 410.

Band-boxes thrown down-stairs;
405. Ringing of the bell; 339, 378,
382, 404. Bureau thrown against
banisters; 247, 267, 387, 406, 411.
Chair overturned on landing; 378.
403. Chair rising with Mr. Oxland
in it; 341, 405. Chair thrown into
Mr. Oxland's room; 406. Chair
thrown down-stairs; 382, 392, 393,
407. Knocks under floor; 382.
Levitation of chair; 250. Testi-

- Severance; Henry W.—*Continued*.
 mony of: 403. Thumping under
 parlor floor; 245.
- Sheets and pillow-cases rolled up;
 221, 346.
- See also *Physical Phenomena*.
- Sherman; William: 196, 243, 244, 267,
 268, 334, 335, 354, 366, 369, 370,
 373, 390, 392.
- Bureau thrown against banisters;
 247, 267, 387, 406, 411. Chair
 thrown down in hall; 219. Chair
 thrown down on landing; 353, 369.
 Levitation of chairs: 349. Chairs
 throw down-stairs; 348, 354, 369,
 386, 389, 390, 393. Testimony of:
 348, 386. Trunk thrown down-
 stairs; 360.
- Ship; Glass: 84.
- Shipman; Marion: 619.
- Sidis; Dr. Boris: 5, 74, 90. on iden-
 tity of functions between normal
 consciousness and subconscious; 74.
- Silverware; Throwing of the basket
 of: 211, 215, 236, 256, 276, 294,
 303, 415.
- See also *Levitation*.
- Singing; Mrs. Chenoweth: 494, 495.
- Sleep; 59, 117. Anæsthesia in: 427.
 and motor action; 115. F. W. H.
 Myers on: 37, 41, 150. and sensory
 actions; 117. and survival; 42.
- See also *Survival*.
- Smead; Mr.: communicates with
 Stainton Moses re Christ; 153.
- Smead; Mrs.: 146, 153, 167. Harri-
 son Clarke; 167.
- Smith; Paul: 721, 725, 726.
- Snow; C. P.: 650.
- Societies for Psychical Research;
 Objects of: 202, 205, 207.
- Society for Psychical Research in the
 Spirit Land; 491.
- Sofa; Description of: 197. over-
 turned; 214, 241, 262, 289, 313.
- See also *Levitation*.
- Somatic feelings; Anæsthesia and the;
 70.
- Somnambulism; 231.
- Soul; Normal consciousness and ex-
 istence of a: 34. Consciousness
 and: Relation of the terms: 12.
 "Destructibility" of the: 9, 10, 11.
 Epicurean doctrine of the: 10, 11.
 Early Materialism and the: 10.
 not *Soule*; 525. Unity of the: and
 of consciousness; 7, 13, 14. Unity
 of the: and survival of bodily
 death; 7.
- See also *Materialism*, *Spirit*.
- Soule; Soul, not: 525.
- Sound and anæsthesia; 69.
- Species; Differences of: 9.
- Spectrum; F. W. H. Myers' analogy
 of the: 38.
- Sphere; Eleventh: 622, 630, 773.
 Fifth: 784. Fourth: 622, 626, 630.
 Seventh: 622, 626, 630. Third: 623.
 Twelfth: 622.
- See also *Spirit World*.
- Spheres in heaven; 622.
- See also *Sphere*.
- Spheres; Twelve: 784.
- Spinoza; Pantheism of: 103.
- Spirit; Development of a: 447. in-
 fluence; 491. influence and second-
 ary personality; 442. and sense
 perception; 123. Presence of a:
 felt by Mr. Bayley; 321, 329.
- See also *Apparition*, *Apparitions*,
Astral, *Dead*, *Devils*, *Opinion*,
Soul, *Spirits*.
- See also *Spirit World*.
- Spirit world; Concerts in the: 545.
 Change of opinion in the: 550.
 Home in the: 559. Representations
 of the: do not always agree; 181.
 Retribution in the: 562. Mind-
 reading in the: 730.
- See also *Bewilderment*, *Memories*,
Memory, *Opinion*, *Prayer*,
Sphere, *Spheres*, *Spirit*, *Spirit-
 ual*.
- See also *Spirit*.
- Spirits; who do not know that they
 are dead; 182. not free from error;
 447. and the family relationship;
 448. and sense of personal loss;
 560. Memory or: 80. Recalcit-
 rant: 447. bringing success to
 mortals; 540. Telepathy and: Choice
 between: 136. training mortals;
 541. trying to complete their work
 on earth; 544.
- See also *Spirit*.
- Spiritual world; a "rationalized
 dream life": 179. an established
 fact; 152.
- See also *Spirit World*.
- Spiritualism and materialism; 14.
- Spontaneity; 106, 107, 138. Leibnitz
 on: 106.
- See also *Consciousness*, *Inertia*.
- Starlight; 565. Trance work of: 83.

- "Star-spangled Banner"; 512.
 Stevens; Mrs.: 701.
 Stevenson; Robert Louis: "*The Lantern Bearers*"; 186. on pleasure-seeking; 186. on the true realism: 187.
 Stimulation; The law of: 98, 107, 135, 138, 157, 170.
 See also *Materialism*.
 Stimulus; Complications of: and reaction; 138. Law of external: 98, 107, 135, 138.
 See also *Materialism*.
 Stockdale; Mary: 739.
 Stockton; Frank R.: 429, 492.
 Stoics; 8, 102.
 Stribling; Kate: 648.
 Stribling; Tol: 648.
 Strike on the Elevated Railway; 86.
 "Subconscious and its Functions", by James H. Hyslop; 5.
 Subconscious; 18, 31, 32, 38, 39, 40, 75. Conscious and: Difference between: 73-77. Consciousness; (Boris Sidis); 74. Definition of the: 54, 72, 150. environment; 115. Identity of functions between normal consciousness and the: 74, 75, 76, 78. Intelligence of the: 137. and normal knowledge; 113. and knowledge of the normal life; 176. Limitations of the: 87, 90, 91, 98. (See also *Memory*.) Limitations of the: compared with dreams; 85. F. W. H. Myers on the: 18, 19, 40, 58. phenomena, telepathy, telæsthesia, etc.; 126. processes; 19. Psychology and the problems of the: 5. and reflex action; 32. Secondary personality an organized form of the: 19. does not transcend ordinary sense perception; 40. Use of the term: 5, 6. and trickery; 75. is under the control of the will; 185.
 See also *Consciousness*.
 Subconsciousness; Ambiguity of the term: 21.
 See also *Consciousness*.
 Subjective phenomena; 141.
 See also *Consciousness*.
 Subliminal; 6, 18, 31, 23, 38, 53, 75, 77, 133. action and mediumistic work; 83. æsthesia; 67. colliminal, and supra-colliminal; 52. Definition of the: 54, 150. Effect of: on communications; 129, 142, 148. Interfusion of: and transcendental influences; 171. knowledge; 112, 115, 149. Dipping knowledge from the sea of the: 766. Materialistic theory and the: 41. productions of mediums little affected by the normal life; 88. Memory of the: 86, 81, 82, 83, 86, 89, 90, 97. the vehicle for messages from outside; 64. F. W. H. Myers on the: 18, 31, 33, 38, 40, 58. and normal action; 46, 76. perceptions; 124. reactions; 124. Reconstructive conception of the: 48. Contents and supersensible stimulus; 172. and supernormal; 50. Use of the term: 6, 18, 39.
 See also *Consciousness*.
 Subnormal, normal, and supernormal; 51.
 See also *Consciousness*.
 Substance; The idea of: 13. Theory of one eternal: 8.
 Subterminal and transterminal; 51.
 See also *Consciousness*.
 Success through spirit help; 540
 Suggestion; Post-hypnotic: 75, 93.
 See also *Battery, Catalepsy, Catylis, Dream, Dreams, Hallucinations, Hyperæsthesia, Hypnagogic, Hypnosis, Hypnotic, Hysteria, Magnetism, Marginal, Mesmerism, Mind-reading, Rapport, Sympathetic, Telæsthesia, Thought-reading, Trance, Trances, Vibration*.
 See also *Inspiration*.
 Supernormal; 6, 40. F. W. H. Myers on the: 40. phenomena and external causes; 107.
 See also *Consciousness*.
 Supraliminal; 32, 51. F. W. H. Myers on the: 31, 38, 40.
 See also *Consciousness*.
 Survival; Belief in: justified: 118. Nature of consciousness and: 18. Evidence for: should be sought in the conscious; 34. Prof. James' theory of: 189. Mediumistic phenomena necessary to prove: 41. of earthly memories; 180. Sleep and: 42. Unity of the soul and: 7.
 See also *Astral, Continuity, Dead, Death, Dissolution, Dream, Dreams, Posthumous letter, Permanence, Persistency, Personality, Sleep*.
 See also *Spirit, Spirit World*.

- Sweden; 492.
 Symbolism: in dreams; 426. in mental processes; 426.
 Sympathetic current; 537.
 See also *Communication, Difficulties, Inspiration, Medium, Suggestion*.
 Syneidesis of Plato and the Neo-Platonists; 25.
 T; C: 270.
 Table; Shaking of: 627, 742. Tipping of; 461, 742.
 See also *Levitation, Physical Phenomena*.
 Taps; 251, 280, 319, 375, 401, 402.
 See also *Physical Phenomena*.
 Taylor; Brother: 768.
 Teacher; The: 482.
 Tears; 515.
 Tecumseh; 750.
 Telæsthesia; 53. F. W. H. Myers on; 39, 41.
 See also *Communication, Suggestion*.
 Telekinæsis; 199.
 See also *Communication, Physical Phenomena*.
 Telepathy; 53, 107, 111, 115, 127, 158.
 Inconsistency of the advocates of; as against spirit influence; 132. and mediumistic phenomena; 130. F. W. H. Myers on; 39, 41. Selective; 111. and spirits; Choice between; 136. Universal; 112.
 Tertullian tried to attach consciousness to the atom; 10.
 Thales; 8.
 Theological dogma; 477.
 Theology; and the older conception of consciousness; 6. and the nature of consciousness; 18.
 Theories and facts; 208.
 Thomas; Dean: 774.
 Thomas; Grandma: 778.
 Thompson Case; 429, 492.
 Thought-reading; 560.
 See also *Communication, Sceptic, Suggestion*.
 Threshold of consciousness; 30.
 Thumping: in dining-room; 409. under parlor floor; 245, 376, 378, 404.
 See also *Physical Phenomena*.
 Tina; Aunt: 682.
 Tippet; Charles: 614.
 Tokens; 188.
 Tom; 782.
 Training of mortals by spirits; 541.
 See also *Medium*.
 Trance; 117. of Mrs. Chenoweth; 83. F. W. H. Myers on; 37. Nitrous oxide; 92.
 See also *Communication, Consciousness, Obsession, Suggestion*.
 Trances of Mrs. Blake; 713.
 See also *Communication, Consciousness, Obsession, Suggestion*.
 Transcendental world made apparent; 125.
 Transient nature of everything in the field of sense perception; 8.
 Transmission theory of consciousness; 191, 192.
 Transterminal; Subterminal and; 51.
 Trickery; Subconscious and; 75.
 See also *Sceptic*.
 Trivial communications; 443.
 See also *Difficulties, Sceptic*.
 Trumpet; Description of; 576, 650. Levitation of; 670, 692, 707, 749. Music in; 654, 655. Rattling noise in; 748. Séances; 576. Manner of using; in Blake Case; 654, 661, 668, 703, 708, 718, 719, 734, 767, 769, 772, 775, 777, 781.
 See also *Horn, Levitation, Physical Phenomena*.
 Trunk thrown down-stairs; 218, 249, 269, 343, 358, 359, 365, 375, 381, 384, 389, 393, 397, 412, 415, 416.
 See also *Levitation*.
 Tubbs; Frank: 390.
 Type; Unity of; 9.
 "Unconscious"; use of the term; 5.
 "Unconscious cerebration"; Carpenter on; 17. Use of the term; 5.
 See also *Consciousness*.
 Unconscious mental action; 17, 18.
 See also *Consciousness*.
 Unity of consciousness; 15.
 Unity of the soul; and of consciousness; 7, 13, 14. and survival of bodily death; 7.
 Unity of type; 9.
 "Upper chamber"; 556.
 V—; Colonel: 270.
 Van Buren; A.: 746, 748, 750.
 See also *Arc, Archimedes*.
 Van Buren; Neill: 747.
 "Varieties of Religious Experience"; by Prof. William James; 91.

- Ventriloquism; 654.
- Vernon; Major G. R.: 244, 249, 251, 356, 358, 360, 368, 392, 395, 400, 411. Exempts Mr. Bayley; 219. Bureau thrown against banisters; 372. Chair thrown over on landing; 372. Chair rising with Mr. Oxland in it; 357. Chair thrown down-stairs; 373, 393. Hat-box thrown down-stairs; 374. Woman's scream; 362, 374, 413. Taps under table; 375, 401. Testimony of: 218, 372, 381. Trunk thrown down-stairs; 359, 375, 381, 394, 398.
- Vibration: Use of the term: by Mrs. Chenoweth; 154.
See also *Communication, Inspiration, Materialism, Medium, Suggestion*.
- Vision: and anæsthesia; 69. Limitations of the field of: 114.
- Vital functions; and will and memory; 40.
- Voice: not produced by communicator; 448, 566. heard while medium was conversing; 631, 644, 655. heard while medium was singing; 651, 735.
See also *Physical Phenomena*.
- Voices; 731. in the air; 578, 660, 670, 730. produced in medium's chest; 692. from medium's ear; 689; in guitar; 578, 654. in horn; 571, 576. from under the table; 586. Two: produced simultaneously; 631, 655, 731.
See also *Physical Phenomena*.
- Von Hartmann; 5. on the unconscious activities in mind; 17.
- W; 471.
- Waddell; Brother: 739.
- Waldron; Blake: 777. Clara; 778. Father; 778. Grandpa; 778. Aunt Laura; 778. Grandma Thomas; 778. Use of trumpet in Blake Case; 777.
- Walker; Rev. Mr.: 720, 723, 736.
- Wass; Fannie: 644.
- Wass; Mrs. M. E.: Sitting with Mrs. Blake; 643.
- Wass; Mrs.: Senior; 644.
- Watch; Levitation of the: 213, 238, 258, 283, 299.
See also *Levitation*.
- Watson; Frank: 390. Chair thrown down-stairs; 389. Scream; 388. Testimony of: 388. Trunk thrown down-stairs; 389.
- Watson; Joseph A.: 243, 335, 348. Chair thrown down on landing; 371. Chair thrown down-stairs; 371. Testimony of: 371.
- Welsh spoken through trumpet; 768.
- West; Hammond: Testimony of: 389.
- West; Will: 390.
- White Cloud; 174.
- Will: as the basis of mind; 18. Power of the: 185.
- William; Uncle: 471, 478, 725.
- Williams; E. G.: 771. Bright's disease; 775. Stolen canary; 771, 773. Ed; 776. Emma; 774. Ernest; 772, 775. Father; 776. Grandmother; 776. Hinton; 774. James; 776. Jim; 774. Mrs. M—; 771. Father of Mrs. M—; 772. Fred Miller; 777. Nell; 772. Aunt Nettie; 775. Clay R—; 772. Grace Elizabeth R—; 773. Mrs. R—; 771. Eleventh sphere; 773. Dean Thomas; 774. Use of trumpet in Blake Case; 772, 775. Whistle in trumpet; 776. Ed Woods; 777.
- Wilson; Charles E.: 702.
- "Wilson; Mr.": 593.
- Wood; Mrs. Henry: 757. Brother of: 757. Henry; 757. Sitings at home of: 616, 626, 628.
- Woods; Ed: 777.
- Work: Spirits trying to complete their: on earth; 544.
- Wynn; Anderson: 760, 761.
- Wynn; Robert: 760, 762, 763, 764, 765.
- Wynn; Rev. Robert W.: 759, 762, 766.
- X; Mr.: 591.
- Yellow satin gowns; 542.