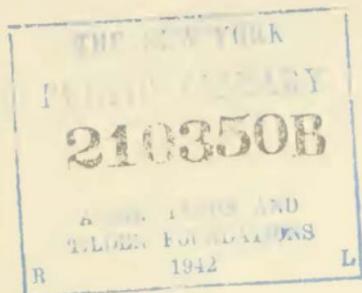


PSYCHIC RESEARCH AND GOSPEL MIRACLES

A Study of the Evidences of the Gospel's
Superphysical Features in the Light of the
Established Results of Modern Psychical
Research.

BY THE
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AND
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To
THE APOSTLE ST. THOMAS
AND TO
ALL HONEST DOUBTERS
THIS WORK IS
TENDERLY AND REVERENTIALLY
DEDICATED.

E. D. TOWERS
E. D. TOWERS
OCT 19 1942



Preface.

THE following pages have been written and arranged to draw attention to what we believe to be new light upon the Gospel of Christ; viz., the light thrown upon it by the superphysical phenomena brought out by modern psychical research. In this new light, as is our purpose to make plain, the Gospel's veracity is exhibited and the Nazarene's inerrancy as a Spiritual Teacher is shown.

Why this is not now plain to all men is due, we think, to the fact that modern superphysical phenomena have not yet been popularly assimilated. At present these phenomena are indeed arousing intense popular interest. The people seem eager to read everything that is written about them; but their full evidential significance has not been grasped.

Ten years hence a demonstrative work like ours will, we surmise, be superfluous. By that time religious thinkers will be looking upon superphysical phenomena as commonplaces in Christian evidence. But now it seems incumbent upon some one to step forward and say:

“Look!” Mr. Thomson J. Hudson, LL. D., in the closing chapters of his able work, “The Law of Psychic Phenomena,” has already pointed to the way of entrance into this Promised Land of New Evidence. With gratitude to this author, we purpose entering and exploring. To Christian believers, be it said, we undertake this work in a spirit of reverence. To honest doubters, especially those who are disturbed by materialism, we announce our intention of assuming nothing as proved in advance. We are as anxious for legitimate proof as they are. We desire, as Christian believers, to give to those who ask us a reason for the hope that is in us:—to give to them an answer which is an answer and not a series of dogmatic assertions.

There is one necessary evil connected with this work, and this is the polysyllabic terminology thrust upon those who deal with the subject of psychic phenomena. The new psychology, we regret, has its full share of technical terms of Greek derivation. Many of these we have been compelled to use; but we have endeavored to define or paraphrase them when we use them for the first time.

We acknowledge our indebtedness to Dr. Thomson J. Hudson for the helps which he has given us in his three works, “The Law of Psychic Phenomena,” “A Scientific Demonstration of the Future Life,” and “The Divine Pedigree of Man,” as well as for his kindness in

reading and criticizing certain sections of this work; a kindness the more conspicuous in that in many particulars we differ so essentially from his conclusions. We are also greatly indebted to the late Paul Gibier, M. D., for the thoughts which we have assimilated from his book, "Psychism"; and to C. G. Raue, M. D., for the aids contained in his "Psychology," etc.

EDWARD MACOMB DUFF,
THOMAS GILCHRIST ALLEN.

Buffalo, N. Y.

January, 1902.

Contents.

	PAGE
INTRODUCTION	1

PART I.

A. BIBLIOGRAPHY	4
B. THE OLD VERIFICATION OF HISTORY	5

PART II.

THE DATA FOR A NEW VERIFICATION.

A. BIBLIOGRAPHY	32
CHAP. I. QUESTION-BEGGING MATERIALISM	37
CHAP. II. THE MIRACLES OF MODERN TIMES	50
CHAP. III. WE SPEAK THAT WE DO KNOW	82
CHAP. IV. SPIRIT IN THE REALM OF LIFE	133
CHAP. V. SPIRIT IN THE REALM OF MATTER	171
GENERAL NOTES TO CHAPTERS IV., V.	200
CHAP. VI. THE NEW DATA SUMMARIZED	203

PART III.

THE NEW VERIFICATION APPLIED.

CHAP. I. CHRIST'S WORKS OF HEALING IN THE LIGHT OF PSYCHIC LAW	211
---	-----

CHAP. II.	CHRIST'S "MIGHTY WORKS" IN THE LIGHT OF PSYCHIC LAW ; INCLUDING HIS BIRTH AND RESURRECTION	264
CHAP. III.	THE SUPERPHYSICAL WORKS OF JESUS' FIRST DISCIPLES	291
CHAP. IV.	CHRIST'S PSYCHIC AGENCY COMPARED WITH THAT OF OTHERS	309
CHAP. V.	"THAT JESUS IS THE CHRIST, THE SON OF GOD"	329
CHAP. VI.	THAT JESUS IS THE MESSIAH OF HEBREW PROPHECY	338
CHAP. VII.	A FEW WORDS TO THE ORTHODOX CONCERNING THE FOREGOING	347
CHAP. VIII.	RECAPITULATION	357

PART IV.

APPENDIX A.	CLASSIFIED TABLE OF SUPERNORMAL PHENOMENA	360
APPENDIX B.	CONCERNING SPIRIT-COMMUNICATION AND DEMONIC POSSESSION	366

Introduction.

IF, after what we have said in the preface, anything further in the way of introduction is necessary, it is this: that there are many honest doubters in whose estimation the so-called miraculous element in the Gospel is an obstacle which no amount of historical attestation can overcome. To them faith is *not* "the substance of things hoped for"; nor yet "the evidence of things not seen." They must *see* in order to believe. To them in the person of the Apostle Thomas the Master cheerfully and willingly offered the evidence of sight and touch. St. Thomas had lost his faith on Good Friday. Historical attestation, though only a few days old, affected him not.

Shall those who deal with Christian evidence to-day do less than the Master was willing to do? If there is the evidence of sight at hand, shall we pass by on the other side scorning to make the most of it for those who demand it?

That there *is* such evidence at hand it is our purpose to show in this book; and we shall try to make the most of it without in the least degree disregarding the "Old Verification of History,"

upon which our contemporaries seem to place their sole reliance.

In order to appreciate the value as well as the limitations of the historical argument we have devoted Part I of this work to its review.

In Part II we gather together the *data* at hand for the Gospel's new verification which the superphysical phenomena of modern times make possible.

In Part III we apply these new *data* to the statements in the New Testament which involve that which is popularly called "miraculous"; and we find therein a new and impregnable verification. (Let us observe parenthetically that by "The Gospel" we mean the entire written message pertaining to Jesus Christ, *i. e.*, the *New Testament*.)

In the appendices of Part IV we gather up fragments whose presence in the body of the book might serve to divert the reader's attention from its central purpose.

To those of our readers to whom the *data* of history and of modern psychic phenomena are matters of familiarity we would say that the threads of our argument might be taken up by them at the beginning of Chapter vi of Part II.

Part I.

The Old Verification of History.

“ For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.”—2 Peter 1:16.

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Part I.

THE OLD VERIFICATION OF HISTORY.

*A Brief Review of the Historical Argument for the
Historic Existence of Jesus of Nazareth and the
Authenticity of the New Testament.*

I.

IN what immediately follows we shall do no more than review the internal and external evidence for the authenticity of the New Testament from the ordinary historical standpoint.

We shall be content if our review simply places us in a neutral position; although we shall hope that it will carry us at least a little way on the positive side. Still, if we feel convinced that historical considerations for and against the New Testament's authenticity are about evenly balanced, this will suffice, so far as our work in Part I is concerned. The way will then have been prepared to appreciate the psychological considerations gathered together in the other parts of this work as definitely dismissing any doubts concerning the authenticity of the written Gospel.

II.

Was Jesus of Nazareth a mythical character? Whatever may have been the views of the German critic, Ferdinand C. Baur, upon this subject, his modern successors, Weizäcker of Tübingen, and Harnack, of Berlin, raise no question of Christ's historic existence. There are, however, in this country to-day many educated people who are still discussing the question of Jesus' actual existence. It may therefore be just as well for us to remind them as well as ourselves of the non-Christian notices bearing upon the historicity of the Nazarene.

Our first witness is Josephus who wrote his "Antiquities" shortly after the destruction of Jerusalem by Titus.

In two passages Josephus refers to Jesus Christ. One of these passages is conceded by all scholars to be interpolated; *i. e.*, to contain interpolated clauses. This passage by the general consensus of critics stands thus, the interpolated parts being indicated by brackets and italics: "At this time appeared a certain Jesus (*a wise man, if indeed He may be called a man, for He was a worker of miracles, a teacher of such men as receive the truth with joy*) and He drew to Himself many Jews (*and many also of the Greeks. This was the Christ*). And when, at the instigation of our chief men, Pilate condemned Him to the cross, those who had first

loved Him did not fall away. (*For He appeared to them alive again on the third day, according as the holy prophets had declared this and many other marvels of Him.*) To this day the sect of Christians, called after Him, still exists." (Antiq. xviii. 3, 2.)

Leave out the brackets and italicized sentences, and you have left statements cold and colorless in their tone, and as such perfectly consistent with the temper of a Jewish historian. In fact, most critics have regarded the words "a wise man" as genuine. We have bracketed them in order to extract every vestige of eulogy from Josephus' statement.

The other passage of Josephus referring to Jesus no critic disputes, namely, that in which he designates James the Just (whom he eulogizes in unstinted terms) as "the brother of Jesus, called the Christ." (Antiq. xx. 9. 1.)

Origen, who is regarded by the critics as reliable, refers to this passage in his work, "Against Celsus": "This writer (Josephus) . . . says that these disasters (the destruction of Jerusalem) happened to the Jews as a punishment for the death of James the Just, 'who was a brother of Jesus, called Christ.'" (Or. Ag. Celsus, Bk. 1, Chap. xlvii.)

Here we have a non-Christian testimony to the historicity of Jesus, upon which we could well afford to rest our entire case. Furthermore, the fact that Josephus could eulogize Jesus'

brother makes it seem highly probable that he could with perfect consistency have at least referred to Jesus Himself as "a wise man."

We call as our next witness, the pagan Tacitus, whose book of "Annals" was written not far from the year 100 A. D.

This is what Tacitus has to say respecting Christ and the Christians: "This sect (the Christians) had its origin from Christus, who in the reign of Tiberius had been executed by the procurator Pontius Pilate. The deadly superstition, though suppressed for a time, broke out again and spread not only through Judea, which was the first to suffer from it, but through Rome also the resort which draws to it all that is hideous and shameful."

Thus from another non-Christian source we have Christ fixed still more definitely upon the chart of history; namely, in Judea and in the reign of Tiberius, *i. e.*, between 14 and 37 A. D., and we have the further fact established that He was executed under Pontius Pilate, procurator of Judea.

There are certain statements in this passage of Tacitus which open a rich vein of historical inquiry. That writer stigmatizes Christianity as "a deadly superstition." Now Tacitus was a very broad-minded Roman, and Rome herself was exceedingly tolerant of all religions within her domain, even those whose theological tenets might differ widely from those of the popular

Græco-Roman mythology. Even Judaism, whose adherents refused to honor Cæsar as a god, was tolerated not only in Palestine, but Jewish synagogues stood unmolested throughout the empire. It is true that the average Roman looked upon Judaism as a superstition, as witness the poet Horace :

“Credat Judæus Appella”—etc.

“The Jew, Appella, may believe this ;”¹

but no one arraigned Judaism as a *deadly* superstition.

Why did Tacitus, then, so stigmatize Christianity? Evidently not because it denied the Græco-Roman gods; nor yet because of any wonder-working claims which it put forward, inasmuch as a multitude of sects and cults did the same thing. There is only one hypothesis that will adequately account for this stigmatization by Tacitus, and this is that there must have been something in the teachings of “Christus” that was deemed to be hostile to the constitution and well-being of the empire; something that appealed to the Roman Imperialist as “vicious politics.”

Tacitus thus throws us back upon the recorded claim of the Christians that their leader was the Supreme King and Lord, whose kingdom was to be made by their efforts coextensive not only with the empire, but with the world itself. That

¹ Horace : *Satires*, I, 5, 100.

the Christians looked to Jesus as "the King of Kings and Lord of Lords" alone explains why Tacitus should have stigmatized Christianity as a "deadly superstition."

But Tacitus also classifies Christ's religion among those things which are "hideous" and "shameful." He thereby intimates that the sect was morally vicious and debasing. So likewise does Suetonius, a contemporary of Tacitus, who in his "Nero" praised that Emperor for the tortures to which he subjected the Christians who were "a class of men of a strange and pestilent superstition." This is a charge which was taken up and reiterated by the Græco-Roman masses persistently for two centuries. By the first quarter of the second century this charge took definite shape. Christians were persistently accused of practicing cannibalism and promiscuous intercourse in their religious assemblies.

Before offering any hypothesis by which to account for this charge, let us enquire as to whether it was well-grounded.

This inquiry is answered emphatically in the negative by none other than a sturdy Roman heathen, namely, the pro-consul Pliny in the reign of the Emperor Trajan, 110 A. D. At or near that date, Pliny wrote a letter to his Imperial Master concerning the Christians under his jurisdiction. The substance of Pliny's letter is that the Christians were exceedingly numerous in his province; that many had been brought by

accusers before his court; that he had taken pains to investigate their manner of living and customs; that he had found them to be people consecrated to uprightness and blamelessness of living. In view of these findings, the pro-consul enquired of the Emperor what his policy should be towards these people when accused. Trajan's wise and tolerant reply is well-known as a matter of history.

We may confidently dismiss these charges against the Christians as untrue in view of such unprejudiced testimony; but there is still demanded of us an adequate explanation of the *continued persistence* of these accusations. Was there a spark from which all this smoke of accusation proceeded? The unbiassed testimony of Roman investigation answers No. But Christianity itself answers Yes. We have only to point to the Christian sacrament of the Eucharist, celebrated every Sunday, to make plain to every one whence these charges of cannibalism and promiscuous intercourse derived their persistency. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread." (1 Cor. 10:16.) "Except ye eat of the flesh of the Son of Man and drink His blood, ye have no life in you." (St. John 6:53.) The Christians' belief that in

the eucharist they ate and drank Christ, and through this participation were brought into union with one another, would very easily lend itself to such distortion as that which appeared in the charges of cannibalism and promiscuous intercourse—those “shameful” and “hideous” things concerning which Tacitus seems to be hinting.

But now that we have found the adequate explanation of these charges, we have found along with it something else of great historic importance; namely, that “Christus” must have taught His followers not only that He was to be their supreme King and Lord, but that He was to be also their *ever-living*, ever-present King and Lord, on whose life they were to be continually fed and nourished, and united through it into one communion and fellowship. Thus from outside sources we are driven back to another of those claims of the Christ recorded in the Gospels.

One more enquiry now remains: Is there anything to be gleaned from outside sources concerning that moral character which is claimed for the Nazarene in the New Testament? The answer is apparent from the investigation carried out by Pliny and reported in his letter to Trajan, namely, the blamelessness and uprightness of the Christians in their daily lives;—a phenomenon utterly inexplicable if the Founder of Christianity had been aught else but a man of exalted character. *The spread* of Christianity, which seems

to have impressed Tacitus so deeply, would have been perfectly consistent with moral *viciousness* on the part of its Founder. Religions which sanctify sensuality are always popular, as witness Mormonism while polygamy formed one of its tenets. But Pliny's report shows the aim of the Christians to have been a life of exalted righteousness. He states that at their religious assemblies they bound themselves with an oath (*sacramento*) to abstain from evil and to do good. This points unequivocally to the conclusion that Christianity's Founder must have been a teacher of righteousness; and if a teacher of righteousness, presumably a righteous man. Hence, from outside sources, we find ourselves prepared to behold in the Christian Scriptures the picture of a righteous character.

We may now sum up what we have gleaned from sources outside of the New Testament concerning the central figure of the Christian Scriptures; (1) He was called Jesus, the Christ; (2) He lived in Judea during the reign of Tiberius, (14-37 A. D.); (3) He was executed under the procurator Pontius Pilate; (4) His followers revered Him because He had satisfactorily convinced them that He was their Supreme King and Lord, ever-present and living, from whose life they were fed and nourished, to the end that they might lead righteous lives like His own; and, agreeably with His commands, establish His kingdom throughout the earth.

But if these things concerning Jesus have been fairly gleaned from sources outside of the New Testament and other Christian writings, then the myth-hypothesis must be relegated to the list of things exploded.

III.

With the myth-hypothesis disposed of, let us now turn to the main considerations bearing upon the New Testament writings themselves as historical documents; and first of all to the internal evidences.

There are certain generalizations that seem self-evidently deducible from a mere cursory reading of the four Gospels; and these generalizations ought to be entitled to some weight in establishing a presumption of authenticity. We offer them not as new matter, but by way of summary.

(1) The Gospel-narratives rank as peerless masterpieces of literary art, inasmuch as they portray a character who stands absolutely unequalled among all other characters whether of history or of fiction.

(2) Whoever the authors of the Gospels may have been, it is evident that they were men of limited education.

(3) They tell their story with simplicity and directness.

(4) They tell it not vaguely, albeit briefly and succinctly, but circumstantially; *i. e.*, they are

not content to record, "Jesus said this," or "Jesus did that"; but they minutely describe when, where and how He said it or did it, and in such a manner that the surroundings and circumstances, even in their smaller details, stand out with startling vividness.

The obvious conclusion seems to be this: If men of limited education can tell such a story so simply and directly and briefly, and yet with such minute regard for circumstantiality, and in the story *invent* a character towering in its beauty and majesty above all other characters which experts in the art of literary fiction have dreamed of creating, they have worked the standing miracle of the ages. In other words, those who ask us to believe that the evangelists were fiction-writers, calmly invite us to accept a miracle as great as any of those other miracles whose possibility they so stoutly deny. We of course refuse to accept any such invitation; we reject the imposition of any such tax upon our credulity; but in so doing we accept the only other possible alternative which is the admission that the pages of the Gospel-narratives are stamped with truth.

IV.

But may not the Gospel-story after all be a compendium of legends? We may grant that Jesus of Nazareth was a real character of history and as a character He may have been all that

the Gospels represent Him to be. We may grant the narrators or editors to have been sincerely honest men; but they have obviously incorporated into their narratives a vast amount of legendary material which in a credulous age would inevitably grow up around such a superior teacher as Jesus.

The foregoing statements represent the attitude in which a large number of present-day skeptics stand towards the Gospels. Let us therefore look into this "Legendary-Compendium" hypothesis.

If the dates and authorship of the four Gospels may, for the time being, be regarded as doubtful, we naturally turn to those New Testament writings, if any can be found, which are accepted as genuine by a consensus of the most severely hostile critics. As a matter of fact there are just four such writings which destructive criticism has left undisputed. These are St. Paul's Epistles to the *Romans*, to the *Corinthians*, 1 and 2, and to the *Galatians*. Their authorship has been conceded by the most hostile to be Pauline, and their dates are admitted to lie between the years 50 and 60 A. D. We cannot here go into the processes of research by which this verdict has been reached. We can only state the fact that it has been reached, as the reader may discover for himself if he will take the time and trouble to read the history of New Testament criticism for the past fifty years; and we may

add that if the reader will undertake this task, he will feel fully satisfied as to the historical soundness of the verdict.

The first step, then, in the disproof of the legendary theory, is this fact, conceded by the most hostile scholars, that *Romans*, 1 and 2 *Corinthians* and *Galatians* were written by St. Paul in the decade between 50 and 60 A. D.

This carries us back to within a quarter of a century of Jesus' departure. Still, we may concede that much legendary matter may have accumulated in that age and among Christ's followers in the space of a quarter of a century.

But we have St. Paul's writings—at least these four epistles of his—before us. Does this man tell us anything in these documents to lead us back towards the beginning of this critical twenty-five years' period? Is there anything in these writings of an autobiographical or reminiscent nature? Fortunately there is; for instance, in the first part of the *Galatian* Epistle. Let us see where this leads us.

If we may trust the consensus of critics, this epistle dates from the year 58. In the first chapter of this letter, the apostle gives his readers a brief sketch of his first years as a Christian. He reviews the facts that for some time before his conversion he was a zealous Jew, and that as such he persecuted the Church and wasted it beyond measure (1:13, 14). Then he states that God revealed His Son in him (Paul) (1:15).

After that followed, so he tells us, a brief period of sojourning in Arabia whence he returned to Damascus (1:17). Three years later Paul went up to Jerusalem and abode with Peter for fifteen days; seeing also James, but no one else. Then followed a period of missionary labors in Syria and Cilicia, probably not less than one year, more likely two or three years (1:17-21). Then fourteen years after that he repaired with Barnabas and Titus to the famous conference at Jerusalem (11:1). Some years after this he wrote to the Galatians and told them all these incidents just referred to.

Now let us begin with the year 58 and go back with St. Paul. To be extremely conservative, let us suppose that the conference at Jerusalem was held five years prior to the writing of Galatians. This would carry us back to 53 A. D. Subtract fourteen years from this, and we get back to 39. Subtract one from 39,—the period of his Syro-Cilician ministry—and we are back to 38. Three years from this brings us to 35. If, by the corrected calendar, Jesus died A. D. 29, we are now within six years of that momentous event, the time (A. D. 35) when God “revealed his Son” in Saul the persecutor. But a matter of six years is a short time for the development of legends. Yet if St. Paul is to be believed, the “legends” of Jesus’ resurrection and His Divine Sonship were fully developed at the time of the persecutor’s conversion; for in the *Corinthian*

letter (1:15:3 f) the Apostle states, "I delivered unto you first of all *that which I also received*, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures, and that he was seen," etc.

Now the latest theory of the Tübingen School, as represented by Professor Weizäcker in his "Apostolic Age of the Christian Church," is that Paul's "Fifth Gospel" (as these four undisputed epistles are frequently and aptly termed) is the very germ of primitive Christianity. Professor Weizäcker, we repeat, regards this Pauline "Fifth Gospel" as the essence of historically primitive Christianity,—a fact which, among other things, shows the abandonment of the myth-view of Jesus' personality by the most "advanced" critics. But Paul in this Fifth Gospel, as Weizäcker tries to maintain, held a purely spiritual view of Jesus. For example, in Paul's view, Jesus' resurrection was in nowise corporeal; nor does Paul, when he speaks of having *seen* the risen Lord, refer in any sense to an *optical* vision. The stories of a corporeal resurrection and of optical visions of the risen Jesus, so Weizäcker contends, are later and Post-Pauline importations of legendary material. The difference between Paul and the evangelists, according to Weizäcker, is that the former's conceptions of Jesus are spiritual and the latter's are material; for the latter wrote after the develop-

ment of materialistic legends, whereas Paul wrote while as yet Christianity was in its alleged purely spiritual stage.

¹The primitive view of Jesus, as Weizäcker puts it, was "The conviction that the resurrection of Jesus meant His departure to Heaven until He should return and complete the kingdom." ("Apostolic Age of the Christian Church," James Millar's translation, Vol. 1, p. 18.)

In plain words, this is equivalent to saying that Jesus' resurrection meant simply His immortality, the persistence of His soul after bodily dissolution. Mark well this point, for it involves an unequivocal position of the critic from which there is no retreat.

With this statement of the critic fresh in mind, let us turn to those statements of St. Paul which bear directly upon Jesus' death and resurrection, viz.,

- (a) "How that Christ died," etc.
- (b) "And that He was buried ;"
- (c) "And that He rose again the third day," etc.

1 Cor. 15 : 3.

Now the unanswerable question that confronts the critic (Weizäcker) and scatters his hypothesis to the four winds, at this point comes to view : if St. Paul believed in Jesus' resurrection as

¹The few following paragraphs commenting upon Weizäcker's contention are reproduced in part from an article of ours in the "Church Eclectic" (then Milwaukee, now New York), for October, 1895. E. M. D.

nothing more than the persistence of His soul after death, what did he mean by teaching those Corinthians that the resurrection was deferred until the *third day*? If personal immortality means anything, it means that the soul enters upon its new life immediately, at the very instant of bodily dissolution. The critic (Weizäcker) insists that St. Paul identifies Jesus' resurrection with the entrance of His soul into new and immortal life. Very well then, if this is so, Jesus' resurrection must, in this view, have taken place at the *instant* of His death. But St. Paul conspicuously fails to state this as his view of the case; for he says that "He rose again the *third day*."

Now to press the matter home, since it plainly appears that in St. Paul's belief Christ's resurrection meant something more than the soul's entrance into immortality, let us ask what the apostle *does* appear to believe as to the manner of Christ's resurrection on the *third day*. He states that Christ died; that His bodily functions ceased. He states that Christ was buried; meaning, of course, that His body was buried. He states that He rose again on the third day meaning, of course,—what? There is but one meaning left open to consideration, and that is *that the slain body was revived*. . . . The point is as clear as the day that St. Paul's doctrine of Christ's resurrection was the revival¹ of His

¹See Part III, Chapter ii, Section 3.

slain body on the third day. With this fact clearly before us, we can put but one construction upon the *manner* in which the corporeally risen Christ was, in St. Paul's view, *seen* of Cephas, of the twelve, of the five hundred, of James, of all the apostles, and last of all himself; that the "seeing" was no intuitive conviction of the slain Master's immortality, but a series of views, face to face, eye to eye, of the Form which the grave could not hold. It was this manner of "seeing" and only this, which transformed Saul the Pharisee into Paul the Apostle of Jesus Christ.

The position of Weizäcker respecting Paul's "Fifth Gospel" as the historic expository of genuinely primitive Christianity represents, as we have said, the latest position of "advanced" critics. It stands as a confession that all previous positions have been found untenable. But Weizäcker's theory of Paul's spiritual, *i. e.*, non-corporeal, conception of Jesus has been shown to be equally untenable. This being so, the last ditch of the "Legendary-Compendium" theory must be abandoned.

Again, in addition to the proof already presented against the theory of legendary growth and wonder-stories, it is worth while noting that St. Paul, in the most matter-of-fact way, alludes to signs and powers of a superphysical nature manifested among the disciples as late as the year 58. Read the twelfth chapter of 1 *Corin-*

thians and you will find Paul giving directions pertaining to such phenomena as "gifts of healing," "working of miracles," "discerning of spirits," "prophecy," and "tongues"; phenomena which in Paul's certain knowledge, as well as in that of the Corinthians, were so common as to require no proof. Observe that St. Paul does not say "these phenomena are possible"; he takes that for granted, and says in effect, "Let there be no jealousy among those who are accustomed to manifest these phenomena. They are all operations of one and the selfsame Spirit who divides to each man severally as He will."

But if superphysical phenomena were of common occurrence—or at least *believed* so to be—in the Church as late as the year 58 A. D., where was the necessity of developing and eagerly seizing upon *legends* to carry back phenomena of a similar nature to the years 26–29, the period of Jesus' ministry? If, in the belief of Paul and others in the year 58, *the age of miracles had passed*, we might then have grounds for suspecting that the so-called "stories" then prevalent of such things happening a generation previous were simply "wonder-stories" developed under the fervor of devotion. But St. Paul's frequent references to "signs" and "powers" performed by himself among those whom he is addressing, as well as by the disciples addressed, his references to these things as matters of every-day occurrences are facts which knock down the last

prop upon which the legendary hypothesis rests.

V.

Turning now to external evidence, we shall find, when we have reviewed the second century attestations to the New Testament writings, that the case for the latter's authenticity is a strong one.

In fact, hostile critics stake their case on what seems to us to be a very flimsy point; viz., that the seeming quotations of the second century fathers from the New Testament writings cannot with certainty be regarded as quotations at all because of their deviations in language from the received text, and because of the writers' failure to mention the source.

This point appeals to us as flimsy, first, from the fact that the fathers in question had no conveniently bound, printed and chaptered copy of the New Testament to which quick and easy reference could be made; but at the very most they possessed only separate uncial manuscripts of the various books lying around piecemeal; therefore, their temptation to quote from *memory* would be great on account of the irksomeness involved in rummaging through uncial manuscripts.

Secondly, their failure in most cases (but not in all) to mention their source specifically is *prima facie* evidence that they took for granted their readers' knowledge of the source. This *prima facie* evidence is immensely strengthened

when we find, as we not infrequently do, an apparent quotation from the New Testament repeated a few sentences further on in phraseology slightly different from the first apparent quotation, *both of these slightly varying from the received text.* We can well conceive no clearer proof that the father here is quoting from memory and taking for granted his readers' familiarity with the source. Criticism based on points like these bears a striking resemblance to quibbling; at least so, we are persuaded, it would appear to a plain practical man.

It is, we think, not surprising that such an eminent critic as Professor Harnack should have frankly confessed, as he did not very long ago, that after years of mature reflection and investigation, so far as he could see, most of the New Testament documents were written at the dates and by the authors assigned to them by Christian tradition.

Lastly, as to the early fathers prior to the third quarter of the second century who quote passages from the New Testament: What patristic writings do the "advanced" critics concede to have been issued prior to this period? Justin Martyr who wrote two apologies to the Emperor Antoninus Pius, is one. This emperor reigned from 138 to 161 A. D. Justin's Apologies are assigned to about the year 150. He (Justin) quotes from the following New Testament books:

From St. Matthew's Gospel	40 passages
“ “ Mark's “	3 “
“ “ Luke's “	19 “
“ “ John's “	5 “
“ Acts	2 “
“ Romans	4 “
“ 1 Corinthians	3 “
“ Galatians	2 “
“ 2 Thessalonians	2 “
“ Hebrews	1 passage
“ 1 Peter	1 “
“ 2 “	1 “
“ Revelation	1 “

Thus in the middle of the second century the showing of external evidence for the gospels, St. John's included, is even better than it is for the undisputed epistles of St. Paul.

The fathers preceding Justin are Polycarp of Smyrna (120), Ignatius of Antioch (107), and Clement of Rome (95). All of these are disputed by the “advanced” critics.

Of Polycarp, Irenæus (180) makes mention thus: “There is also a very powerful epistle of Polycarp written to the Philippian, and from which those who choose to do so, can learn the character of his faith and the preaching of his truth.” (“Against Heresies,” Bk. III, Chap. iii.)

Again: “But Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried on earth a very long time, and when a very

old man, gloriously and most nobly suffering martyrdom, departed this life." (*Ibid.*)

This is first-hand testimony. If Polycarp's epistle was, in spite of this testimony, a forgery, it could not have been forged much later than 150 A. D. There is in this epistle itself internal evidence of its early date which confirms the testimony of Irenæus.

The evidence to which we refer is the fact betrayed in the epistle that the Philippians had not then applied the name *bishop* to their chief pastor.

We may, now that we have found out something for *ourselves*, not relying upon the *ipse dixits* of "rigorous and vigorous" German critics as infallible, call upon the alleged epistle of Polycarp to the Philippians, as at least a first-quarter second century witness. The epistle is brief and we must not expect to find a long list of quotations. This however is what we do find :

From St. Matthew's Gospel	5 passages
“ “ Luke's	1 passage
“ Acts	1 “
“ Romans	2 passages
“ 1 Corinthians	2 “
“ Galatians	2 “
“ Ephesians	2 “
“ Philippians (Epistle twice mentioned by name)	
“ 1 Thessalonians	1 passage
“ 2 “	1 “
“ 1 Timothy	3 passages
“ 2 “	1 passage
“ 1 Peter	9 passages
“ 1 John	1 passage

All of these quotations occur in an epistle hardly longer than one of St. Paul's Thessalonian epistles.

Ignatius, we will pass over, though Polycarp in the above letter refers to him as having been martyred quite recently, and also to the epistle of Ignatius to himself (Polycarp). We may say, however, that Lightfoot has vindicated beyond dispute the seven shorter letters of Ignatius. Still we shall pass him by and proceed to Clement. (95 A. D.)

The evidence for the genuineness of this epistle (his First to the Corinthians) rests upon the same grounds as does that of Polycarp, viz., (1) Its mention by Irenæus ("Heresies," Bk. III, Chapter iii, 3); and (2) the fact that in the epistle itself is a reference to a dispute which had arisen "concerning the name of bishops"; showing that the name "bishop" was not at that time settled upon the office of local chief pastor. Hence the epistle cannot be later than the first quarter of the second century, whether Clement is its author or not.

The New Testament quotations in this epistle may be summed up as follows:

From St. Matthew's Gospel	2 passages	
“ “ Mark's	“ 1 passage	
“ “ Luke's	“ 1 “	
“ Acts	1 “	
“ Romans	1 “	
“ 1 Corinthians	2 passages	(this epistle is
“ Titus	1 passage	also named)
“ Hebrews	2 passages	
“ 1 Peter	1 passage	

It may be observed that the great mass of Clement's arguments in this letter are taken from the Old Testament; so that the occasions for quoting the New Testament are few.

External evidence from the middle of the second century backward shows a recognition of all the New Testament books except Philemon, James, 2 and 3 John, and Jude. Justin, Polycarp and Clement collectively quote 127 times from the remaining New Testament books. Is it to be wondered at that Professor Harnack should have confessed what he did?

A final word under the head of External Evidence: Let us not confuse the question of *authenticity* with that of *canonicity*. They are distinct and separate questions. There was no formally recognized "Canon of the New Testament" in the second century. The fixing of the canon was of a much later date. But there were from the first half of the second century backward *all the books in recognized existence* (save the five above-mentioned) *which were afterwards adjudged as "canonical"*; and they were quoted as carrying with them the same weight of authority as Christians assign to them to-day. As for the five books from which no quotations were made prior to Irenæus, we can afford to leave them out of the present discussion, for more than sufficient has been proved already.

VI.

To sum up our review of the historical evidence :

(1) The myth theory as to Jesus' real existence is untenable if the testimony of Pagan notices is reliable.

(2) The Gospel-narrative on its face shows that if its authors were fiction writers, they succeeded in working the literary miracle of the ages.

(3) The four undisputed Epistles of St. Paul as historical documents show that the "supernatural" elements ascribed by certain modern critics to legendary growth formed an integral part of Christian belief from the very beginning ; that they were either true beliefs from the beginning, or false beliefs from the beginning ; that the presence of such elements in the evangelical narratives constitutes no proof, nor yet even the shadow of a presumption that the latter were not of first century authorship.

(4) A review of external evidences—the quotations from the New Testament by Church fathers writing in the first half of the second century—shows that in that period the books of the New Testament were familiar to Christians ; which fact points to the first-century origin of these books.

Part II.

The Data for the New Verification.

“ When I am told that what I describe cannot be explained in accordance with preconceived ideas of the laws of nature, the objector really begs the very question at issue and resorts to a mode of reasoning which brings science to a standstill. The argument runs in a vicious circle ; we must not assert a fact until we know that it is in accordance with the laws of nature, while our only knowledge of the laws of nature must be based on an extensive observation of facts. If a new fact seems to oppose what is called a law of nature, it does not prove the asserted fact to be false, but only that we have not yet ascertained all the laws of nature, or not learned them correctly.”—Sir William Crookes, F. R. S., in Quarterly Journal of Science, Oct. 1, 1871.

“ Your spirit and soul and body.”—1 Thess. 5 : 23.

“ To another gifts of healings, in the one Spirit ; and to another workings of powers ; and to another prophecy ; and to another discernings of spirits.”—1 Cor. 12 : 9, 10.

“ Seeing He Himself giveth to all life, and breath, and all things . . . for in Him we live and move and have our being.”—Acts 17 : 25 and 28.

“ For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity.”—Romans 1 : 20.

“ It is the Spirit that quickeneth.”—St. John 6 : 63.

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CHAPTER I.

QUESTION-BEGGING MATERIALISM.

Showing how the materialists through their dictum, "Miracles," *i. e.*, superphysical phenomena, "do not happen," beg the question at issue between Theism and Atheism by assuming the truth of the materialistic theory and refusing to investigate the evidences for modern superphysical phenomena.

WE have just been reviewing the historical credentials of the Gospel. The data in this field, we are convinced, can never become obsolete. They yield an argument for the New Testament's authenticity which to our thinking can never be gainsaid. The historic Christ-character as portrayed in the evangelical pages ought to be in itself a testimony sufficient for all centuries to render credible all the works ascribed in those records to Him.

But there is still present with us a leaven, whose workings date from the rise of evolutionary science, which is even yet powerful enough to discount in many minds the effects of the historical argument. We refer to the leaven of materialism. In the name of evolution, materialism, as all know, went forth conquering and to conquer; holding in its thrall the chief minds

whose studies were directed upon purely physical research. Through these minds influences were radiated throughout the whole world of modern thought, whereby things spiritual became relegated to the realm of shadows. With physicality in the zenith of thought, Mind itself went down into a dismal nadir; an assemblage of chemical elements of which ideas formed mere "secretions,"—somewhat as bile is a secretion of the liver. In the brazen glare of the physical the superphysical became a pale spectre; a dream of the superstitious who still clave to shattered idols. Under this materialistic leaven Christian apologetics brought forth such works as Dean Mansel's "Limits of Religious Thought" and "Philosophy of the Conditioned"; and A. J. Balfour's "Defence of Philosophic Doubt," and "The Foundations of Belief." It is needless to point out that among whomsoever this materialistic influence still holds sway any argument based upon purely historical credentials or upon the Christ-character would fall flat;—the latter because character is only a property of matter; the former, because materialistic thought has now become fixed in the dictum, "Miracles," *i. e.*, supernormal or superphysical phenomena, "*do not happen.*"

There are many who are held in thrall under this influence, even though they are far from being avowed materialists. They may feel the clearness and strength of the historical argument

for the New Testament's authenticity. They may be fully convinced of the honesty and sincerity of its writers. But yet in the presence and under the influence of this confident dictum of materialistic rationalism, they feel a misgiving that perhaps, after all, inasmuch as superphysical phenomena do not happen now, those honest reporters of the first century may have been mistaken. They may have been victims of one or more of the half-dozen "sources of error" to which the untrained observer, however honest, is constantly exposed.

In short, we perceive the limitations of the historical argument from the evidential standpoint in this materialistic age, just so long as this materialistic dictum is allowed to stand.

It behooves us, therefore, to enquire whether this dictum in the light of logic and of fact is entitled to good and regular standing. Let us see then upon what foundation it rests.

We shall show that its foundation is none other than the deliberate begging of the main question at issue between Theism and Atheism, viz. : the arrogant assumption by the opponents of Theism, that the physical or material (together with force or energy) is the *All* of reality.

Part II of this book is written with the object of refuting the materialistic dictum as to the impossibility of "miracles" by placing in evidence the established results of modern psychical research.

But we find ourselves temporarily enjoined from appealing to facts by the illogical attitude just now assumed by materialistic leaders towards psychical research findings. They are repeating towards these findings the same arguments in principle as were offered by the papal theologians against the discoveries of Galileo. They would exclude the established results of psychical research from the field of evidence because forsooth these results stultify the materialistic conception of what nature *ought* to be.

We utter a truism when we say that he who sits in the chair of science owes it to himself and to his fellow-men to be as far removed as his human nature will permit from the "seat of the scornful." The true scientist has been consecrated to the high calling of the pursuit of truth. He desecrates and belittles his office when he scorns the candid investigation of any purported fact, no matter how severely such a fact, if established, jars upon the hypothesis under which he has been working.

Again we utter a truism when we say that as "the just live by faith," so must the man of science work under postulates and hypotheses which he has all along found adequate to explain the body of facts falling under his observation. But when new facts carefully observed and attested by his peers in the field of science are brought to light, he forfeits his claim to the priesthood of science when he refuses to consider

them and heaps abuse and ridicule upon their discoverers because these alleged facts, if allowed, would compel him to modify his hitherto justifiable conceptions as to nature's constitution.

He who said "The Sabbath was made for man, and not man for the Sabbath," might well say, were He now a man among men who are seeking for light, "Hypotheses are made for truth, and not truth for hypotheses."

Alas, that the history of scientific achievement, both in the field of mechanical inventions and in that of the advancement of truth, should have been at each stage a martyrdom of pioneers who have afterwards been canonized! But truth, scientific as well as theological, has ever been wounded in the house of its friends. When the scientist becomes dogmatic, well may we cry, "Et tu Brute!"

It is with regret that we must in the name of truth and candor bring an indictment of dogmatism, bigotry and passion against certain representatives of science in their attitude towards the facts brought to light by psychical research. We speak not in anger, but in sorrow, though we confess our temper has often been strained to the breaking-point.

We are ready cheerfully to admit that fifty years ago the allegation of superphysical phenomena as contemporary occurrences might have justified a scornful reception at the hands of scientists. In those days, so far as scientific re-

search had gone, matter and material forces seemed to represent the only well-attested facts in nature.

The attestation of facts superphysical rested then upon the "say-so" of emotional people untrained in scientific observation. So far, so good. But these emotional people began to make so much noise, and to allege so many superphysical occurrences, that before long "their sound went forth into all lands and their word unto the ends of the world."

So wide-spread did their "pestilential heresy" become that certain prominent scientists in the interest of truth took it upon themselves to look into these "superstitious allegations" in order to expose and explode them, and set at rest minds which were being disturbed.

Judge Edmonds of the Supreme Court of New York State, Alfred Russel Wallace, the coadjutor of Charles Darwin, Professor C. De Morgan, England, William Crookes, F. R. S., (since knighted), Professor Zöllner of Berlin, the members of the London Dialectical Society, and many others of prominence and unquestioned standing, joined in the cause of exposition,—one after another.

The result is known. Every would-be refuter became a convert; was compelled in all candor to acknowledge that he had witnessed occurrences which material conditions were inadequate to explain.

The result of these conversions and announcements is also known. They were met with howls of derision and cries of "Impossible."

Professor Huxley, when invited to "come and see," contemptuously replied that he had no time to waste over "Spooks,"—or words to that effect.

Another scientist, Professor Jastrow, of the University of Wisconsin, in a work entitled "Fact and Fable in Psychology," takes up the cudgels for materialism; and in the course of a book whose arguments are chiefly *à priori*, naïvely says, "I am more than willing to contribute whatever I can to the maintenance of a cooperative Psychological Investigation Society which shall stand ready to take up the investigation of any phenomena which promise to yield data of psychological interest; *which shall, however, keep far removed from any phase of the transcendental or occult,*" etc. (p. 65). (Italics ours.) In other words, he would support a society which would pledge itself in advance not to endanger the materialistic theory. This, we repeat, is naïve. Psychology *must* be confined to the cerebro-nervous system;—any form of mental communication, or acquisition of knowledge, or manifestation of power, which transcends ordinary physiological conditions and defies the materialistic dogma is an abomination!

Prof. William James of Harvard Univer-

sity thus relates some of his own experiences with scientific contemporaries in his quest after psychic facts: "For instance, I invite eight of my scientific colleagues severally to come to my house at their own time, and sit with a medium for whom the evidence already published in our 'Proceedings' had been most noteworthy. Although it means at worst the waste of an hour for each, five of them decline the adventure. I then beg the 'Commission' connected with the chair of a certain learned psychologist in a neighboring university to examine the same medium, whom Mr. Hodgson and I offer at our own expense to send and leave with them. They also have to be excused from any such entanglement. I advise another psychological friend to look into this medium's case, but he replies that it is useless, for if he should get such results as I report, he would (being suggestible) simply believe himself hallucinated. When I propose as a remedy that he remain in the background and take notes, whilst his wife has the sitting, he explains that he can never consent to his wife's presence at such performances. This friend of mine writes *ex cathedra* on the subject of psychical research, declaring (I need hardly add) there is nothing in it; the chair of the psychologist with the commission was founded by a spiritist, partly with a view to investigate mediums; and one of the five colleagues who declined my invitation is widely quoted as an

effective critic of our evidence. So runs the world away!"¹

This attitude on the part of so many so-called scientists is anything but scientific in its temper. Indeed, it is all temper and no science. It makes obvious the fact that not truth but pet theories, not the quest for more *data*, but the bolstering up of cherished dogmas, form the chief concern of these learned gentlemen.

"Materialism *must* be true; and all allegations to the contrary *false*."

This proposition fairly represents the attitude of so-called science towards the phenomena under discussion.

It may now be apparent why we have entitled this chapter "Question-Begging Materialism."

In the year 1882, after the great pioneers, whose names we have mentioned, had stated the results of their investigations, the well-known London Society for Psychological Research, (to which we shall hereafter refer as the "S. P. R.") was organized. The findings of the S. P. R., as well as those of the principal "pioneers" who preceded it, will be noticed in our next chapter.

Here it will be sufficient to refer our readers to the published "Proceedings" of the London Society that they may see for themselves the

¹ *Popular Science Monthly*; August, 1901; article, "Frederick Myers' Service to Psychology."

elaborate and (to the layman) almost *fussy* precautions against errors in observation taken by that society's investigators.

Among the precautions best worth noting are these:

(1) An elaborate mathematical calculus of probabilities applied to the cases of "veridical" telepathic communications; *i. e.*, communications through telepathy whose objective truth was subsequently verified. Concerning these the question may be asked: "Are they not all mere coincidences? Did they not merely *happen* to come true?" The application of a mathematical calculus by the S. P. R. demonstrates the removal of these cases from the category of "Coincidental Happenings."

(2) "Retroactive illusions of memory."— Might not the observers in their reports of phenomena unconsciously import into their accounts incidents which never took place? The "Proceedings" show that the observers, when the cases were of an experimental nature, stood by with *note-books and pencils*, making record as the case proceeded. This of course shuts out in these cases "retroactive illusions of memory."

(3.) "Telepathic experiences outside of experimental telepathy are of a personal and subjective nature; hence, outside of the scope of scientific evidence."

Reply: If the "subject," *prior* to the verification of his "message" or impression, related it

to witnesses or recorded it in writing, he has thereby made it perfectly competent evidence. The S. P. R. proceedings abound with such cases.

(4) Veridical prevision is "explained" as "unconscious perception of the shadow already present, but coming before the event." This, however, is a *psychical* and not a physical explanation. All that is claimed by the "New Psychology" for veridical prevision is that it consists of "coming events" casting "their shadows before" in the so-called "unconscious mind" which delivers up its contents to consciousness.

Turning now from specific objections, we apprehend that the real difficulty in admitting the possibility of telepathy and kindred superphysical phenomena, notwithstanding their overwhelming attestation, lies in the supposition that their acknowledgment would violate the scientific doctrine of nature's uniformity. On the *materialistic* hypothesis they certainly do play havoc with that doctrine. What then? Plainly either the materialistic hypothesis or the doctrine of nature's uniformity must go by the board; and we feel confident that the latter will not be the one to go.

There are two questions concerned here; one *à priori*, and the other empirical.

The *à priori* question is that which relates to nature's uniformity. If we deny that doctrine,

all is lost; the world becomes a chaos; theism itself something distressing to contemplate. The doctrine of nature's uniformity must stand as the axiom of axioms.

The empirical question is this: Are telepathy and kindred phenomena well-established facts, or not? The answer has been given that they stand attested by the most irrefragible proofs.

This being the case, the unavoidable conclusion is that they are part and parcel of nature's uniformity. In other words, they are not *miraculous*, not violations of nature's order. If miracles be defined as violations of nature's order, then most assuredly miracles do not happen. If they are simply *supernormal* phenomena, *i. e.*, supernormal as viewed from a physical plane, then there is involved no conflict with the axiom of axioms,—nature's uniformity. There *is* involved, however, the relegation of the physical or material from an exclusive to a relative position in the cosmic constitution.

But, as we have shown, the materialists practically confine the defense of their own theory to hurling anathemas against those who have made good the facts which annihilate it. They assume the truth of materialism in order to refute, *à priori*, facts whose admission would render materialism an untenable theory!

In conclusion, we submit that a legitimate field for hypothesis-building has been opened by the superphysical data established by psychical

research. Though the nature of the data excludes materialistic hypotheses, this consideration by no means inhibits us from looking for definite conditions and laws on a higher plane according to which superphysical phenomena occur; laws and conditions capable of as exact formulation as are those which govern purely physical phenomena.

Dr. Thomson J. Hudson's well-known book, "The Law of Psychic Phenomena" stands as a masterpiece of that which can be done in the way of formulating exact conditions according to which superphysical phenomena occur, and demonstrating how far such phenomena are removed from the realm of superstition and caprice. While we dissent from Dr. Hudson's hypothesis, on the ground that it fails to take into account many important and well-established facts, we stand with him in recognizing that superphysical phenomena are part and parcel of nature's uniformity, and in confidently hoping that the time is not far off when their laws and conditions will be as apparent as are those of the material department of nature.

CHAPTER II.

THE MIRACLES OF MODERN TIMES.

Showing the classes of superphysical phenomena established by psychic research.

THE "miracles" of which we shall now speak and for which we shall present evidence, are miracles only to those for whom the physical represents the all of reality. To others they are only *superphysical* phenomena; that is, occurrences which transcend purely material conditions but none the less manifest laws in a higher department of nature.

Having shown in the preceding chapter that *à priori* objections cannot validly exclude the empirical evidence upon which superphysical phenomena stand accredited, we shall now proceed to present the evidence as brought to light by psychical research.

Our sources of authority are contained in the Bibliography prefixed to Part II. Among those sources we would lay especial stress upon (1) the volume of the Proceedings of the Society for Psychical Research; (2) upon "Phantasms of the Living" (2 vols.) by Messrs. Gurney, Podmore and Myers, prominent members of that society;

(3) upon Mr. Podmore's concise summary of the Society for Psychological Research proceedings in his book, "Apparitions and Thought Transference"; (4) upon Sir William Crookes' "Researches in the Phenomena of Spiritualism," as well as upon his report concerning his seances with D. D. Home, contained in Part XV of the Proceedings; (5) upon the report of the London Dialectical Society; (6) upon Henry S. Olcott's "People from the Other World"; (7) upon Thomson J. Hudson's "Law of Psychic Phenomena"; (8) upon the psychic articles contributed to "Harper's Magazine" for April, June and August, 1900, the first two by Professor James Hyslop, the last by Dr. Hudson; (9) upon Camille Flammarion's "The Unknown"; (10) upon Professor T. Flournoy's "From India to the Planet Mars"; (11) upon Dr. Paul Gibier's "Psychism"; (12) upon Dr. Robert Hare's "Spiritualism Scientifically Demonstrated," and (13) upon the Rev. Arthur Chambers' "Man and the Spiritual World."

We would also call attention to the following works upon Hypnotic Therapeutics: (1) that of Dr. O. G. Wetterstrand; (2) that of Dr. H. Bernheim; (3) that of Dr. Schrencknotzing; (4) that of Dr. G. Lloyd Tuckey; (5) that of Dr. John D. Quackenbos; and (6) that of Dr. R. Osgood Mason.

Now let us proceed to the classification of the supernormal phenomena brought to light by psychical research:

*Class I.**Phenomena of Subliminal Memory; or Cryptomnesia.*

Subliminal refers to that part of the intelligence whose activity is below the threshold of the so-called normal or waking intelligence. The term cryptomnesia—"hidden memory"—was coined by Professor T. Flournoy of the Geneva University, Switzerland. As illustrations of this phenomenon we have cases of people who, in trance or delirium, repeat (for example) passages from foreign languages of whose meaning they are objectively ignorant, but which they have chanced to hear in the course of some previous waking experience. For instance, an ignorant German servant girl in delirium repeats passages of Rabbinical Hebrew which in a previous waking state she had heard recited by a Jewish Rabbi. Again, many persons resuscitated after submersion in water testify to seeing before consciousness leaves them a panoramic view of their past lives in every minute detail. Again, a Mlle. Smith carries on in a series of seances in the presence of Professor Flournoy conversations in a language supposed to be that of the planet Mars. Professor Flournoy on analyzing it finds that it is an adaptation from the French:—a phenomenon partaking in part of subliminal memory and in part of auto-suggestive construction. (See that author's book, "From India to the Planet Mars.")

Class II.

Subliminal Intuition.

There are cases on record of uneducated people and even of idiots displaying an intuitive knowledge of necessary laws and relations. Among these are certain noted mathematical prodigies; for example, Zerah Colburn, who as an untutored boy could perform instantaneously the most astounding computations; yet he could give no explanation of the processes by which he reached his results. It is also by intuition that "Blind Tom," the idiot musician, perceives the laws of harmony.¹

Class III.

Telepathy.

Telepathic phenomena stand next in the scale of interest. We venture to define telepathy as communion between finite minds apart from all channels of physical communication.

Of telepathic phenomena observed by Psychological Research there are the following subclasses:

(A) *Transference of Thought in the Normal State*,—*i. e.*, the percipient or receiver is awake, but in a passive condition.

Under this head there are cases in which the

¹There is another subliminal class which may be called sub-normal; viz.: secondary or multiple personality, the temporary or permanent inhibition of memory of identity.

percipient, though blindfolded, has been able to name or describe substances tasted by the "operator" who stands behind him and at some distance from him. (See Podmore's "Apparitions," etc. Case 1, p. 21.)

Mr. Guthrie of the S. P. R. conducted 457 experiments in the transference of miscellaneous thoughts, visual, gustatorial, tactile,—etc., with the following results :

Nothing perceived	70
Wholly or partly correct	319
Misdescriptions	68
Total	<u>457</u>

(See Podmore, Case 5, p. 34.)

(B) *Transference of Thought in Hypnotic State*,—*i. e.*, the percipient is placed in the hypnotic condition.

Here thoughts of numbers, (Podmore, Case 13, p. 66), sensations of pain, (Podmore, Case 11, p. 60) and visual ideas, such as diagrams, etc., (Podmore, Case 16, p. 76) have been transferred from operator to percipient.

(C) *Telepathic Production of Movements.*

Hypnotic subjects have been by the operator *silently willed* to do certain things on awaking, and have obeyed. (Podmore, Case 23, p. 89.)

(D) *Induction of Hypnosis at a Distance.*

Experiments in the induction of hypnosis at distances averaging one mile are reported by

Messieurs Gibert and Janet as operators; a "Mme. B." being the subject.

Result :

Trials completely successful	18
" partially " 	4
Failures	3
Total	<u>25</u>

(Podmore, Case 29, p. 108.)

Dr. Carl Sextus in his book on "Hypnotism" (p. 154) reports a case conducted near Copenhagen, Denmark, where the distance was eleven miles.

(E) *Distant Vision; Transference of Ideas Over a Distance.*

Gideon Haynes, a prisoner at Charlestown, Mass., suddenly begins describing to a visitor the vision of his little boy being drowned. Vision proved veridical. (Podmore, Case 45, p. 170.)

Dr. G. Dupre, of Rheims, France, has veridical vision of his little girl falling down-stairs. (Podmore, Case 47, p. 172.)

For many more similar cases see Podmore; also Camille Flammarion's "The Unknown."

(F) *Transference of Thought in Dreams.*

A host of cases may be found related in both books above referred to.

The following is a single example:

Mr. Boyle while in India dreams of the death of his father-in-law in England. No intimation

that latter was not in good health. Dream occurred early in morning of November 2, 1868, which would correspond to 10 or 11 P. M., Nov. 1st, in England. Father-in-law died in England on Nov. 1st. (Podmore, Case 45, p. 170.)

(G) *Induced Telepathic Hallucinations; or the Deliberate Projection of Phantasms by Living Agents.*

The Rev. Mr. Godfrey, an English clergyman, makes his phantasmal form visible to a lady several miles distant. (Podmore, Case 61, p. 228.) "Bertha," a patient of Dr. Gibotteau, of Havre, France, projects terrifying shapes before the doctor's vision while the latter is at home in a different part of the city. (Podmore, Case 40, p. 139 f.)

(H) *Phantasms of the Dying.*

The two volumes "Phantasms of the Living" by Messrs. Gurney, Podmore and Myers, abound with cases of phantasms projected by agents, at or near the moment of death.

To cite one of many hundreds of such cases: On June 10th, 1877, Dr. Carat saw apparition of his mother in a bright and silvery light. Time: between 10 P. M. and midnight. Next morning at breakfast Dr. Carat related his experience to a friend, M. Larouche. On the following day he received the news that his mother had died on June 10th.

(I) "*Telepathie à Trois.*"

This kind of telepathy has been made familiar to the reading public by Dr. Hudson in his article "Evidences of Life after Death" in "Harper's Magazine" for August, 1900. Its principle is this: A sends a telepathic message to B. B, however, fails to raise this message "above the threshold" to objective perception. It remains latent in B's subliminal department of consciousness. But B chances to visit C, who is a "spirit-medium." C at once reads A's message from B's subliminal consciousness. Dr. Hudson's article contains many cases in point.

Class IV.

Independent Clairvoyance.

We define this phenomenon as the ability of mind, under certain conditions, of obtaining ultimately verifiable knowledge apart from all finite mental agency.

Under this head would fall certain cases of "Distant Sight," either in dream or in waking vision, and all cases of *Veridical Prevision* or *Fulfilled Prophecy*.

Inasmuch as some psychic authorities dispute the existence of independent clairvoyance, we shall have to dwell more in detail upon this subject than we did upon the almost universally admitted phenomenon of telepathy.

Dr. Hudson justly observes that as the field of

telepathy enlarges, that of clairvoyance contracts. It is certainly true that a multitude of cases formerly ascribed to clairvoyance must now be assigned to "Telepathie à Trois." Possibly Dr. Hudson was justified in asserting, as he did in the 18th Edition (1899) of his "Law of Psychic Phenomena," that the evidence for independent clairvoyance up to that date was insufficient; though there stands as a modern classic the famous Cazotte Prophecy of 1788 fulfilled in every particular.

At the risk of imposing upon the reader that which is already familiar to him, we would say in passing that M. Cazotte was a Frenchman; that at a gathering of friends in Paris in 1788 he correctly prophesied the future of each one. M. La Harpe, member of the French Academy of Science, recorded Cazotte's words at the time. Hence the fact that Cazotte's words were spoken before the events rests upon high attestation. Amid the laughter of his friends M. Cazotte predicted that Condorcet would take poison in prison; that Chamfort would open his veins with a razor; that D'Azyr would cause his veins to be opened to relieve gout and would die shortly afterwards; that Nicolai, Bailley and Malesherbes would die on the scaffold; that these events would all occur within six years from that date (1788); and that La Harpe would become a Christian. La Harpe vouches that all these events were predicted. He is but one man to be

sure and yet one whose reputation for integrity and honor was always of the highest amongst his contemporaries.

Recently two eminent men have come forward with evidence that will be, we are persuaded, pronounced irrefragible. These two men are Mr. W. T. Stead, the distinguished editor of the London *Review of Reviews* and M. Camille Flammarion, the world-renowned French astronomer.

Mr. Stead publishes an account of a seance which he, along with an interpreter, held with the famous Parisian clairvoyante Mme. Mongruel, on July 7th, 1900. It occurred to Mr. Stead to test that clairvoyante's power by inquiring as to the fate of the ambassadors at Peking, whose condition at that time was a sealed mystery. Mme. Mongruel described their then situation accurately, as subsequent reports revealed. But this might be ascribed to "Telepathie à Trois." However, she went on and described in detail the circumstances under which the besieged ambassadors were to be delivered. The known events of the following month confirmed this description in every detail. Here then was a case removed even from "Telepathie à Trois"; a clear case of *veridical prevision*, hence of independent clairvoyance.

The evidence for independent clairvoyance adduced by M. Camille Flammarion is contained in his recent book, "The Unknown"; (*L'Inconnu*)

English translation published by Harper & Brothers, 1900. (Be it observed in passing that as a reference book for the evidence of telepathy in its various forms, this work will be accorded an equal rank with "Phantasms of the Living" and "Apparitions and Thought Transference.") However, we shall confine our citations from this book to cases of independent clairvoyance.

Many of those ascribed by the author to "distant sight" are properly ascribable to telepathy; but a few are not. On the other hand a *few* ascribed by the author to veridical prevision, (premonitory dreams) are ascribable to telepathy. The majority of the latter, as any reader may see, are clearly independent of finite mental agency. Among the former (distant sight) are several cases (which the reader may find in chapter viii, pp. 377-422) of the perception in dreams of distant localities hitherto unvisited and unknown by the percipients, but afterwards visited by them and seen to correspond in every detail to the contents of their previous dreams.

Of premonitory dreams involving veridical prevision there is a goodly number cited in chapter ix.

Space limits confine us to the quotation of a single case; viz., that of a theft described for the "sitter" by a professional clairvoyante in the trance state (*telepathie à trois*) and the execution of the thief there and then foretold two years before the event. (*Veridical prevision independ-*

ent of telepathy.) The case is related from pages 468 to 472. On the supernormal description of thief and theft we need not dwell, for the thief was a servant in the sitter's (Lady A's) household, who, as we may assume, committed along with his deed the psychically commonplace act of telepathing his transaction to the "subliminal" of Lady A; and the clairvoyante read the thief's telepathic message from Lady A's "subliminal." But telepathy is transcended when the clairvoyante announces that "two years later the criminal would suffer capital punishment."

"Two years after the event described, Lady A received a summons from the Tribunal of the Seine to appear in Paris as a witness. The person who committed the robbery in her house had been found. He had just been taken into custody. Le Petit (by which name the culprit had been known while in Lady A's employ) gifted with so many excellent qualities, was no other than Marchandon, the murderer of Madame Cornet. As is well known, he suffered capital punishment, as the clairvoyante in Rue Notre-Dame-de-Loratte had told us."

The investigator of this case appends the following "Remark":

"This case of clairvoyance is absolutely extraordinary. We have seen Lady A, who confirmed the accuracy of the preceding recital. . . .

(Signed) "DARIEUX."

In summing up the evidence for veridical prevision and distant sight in his concluding chapter, M. Flammarion writes :

“A young girl sees beforehand, in a dream, the man whom she will marry (p. 427). . . . A magistrate sees three years in advance the commission of a crime down to the smallest details (p. 429). Several persons report that they have seen towns and landscapes before they have ever visited them, and have seen themselves in situations in which they found themselves long after (p. 436-445). A mother hears her daughter announce her intended marriage six months before it has been thought of (p. 449). Frequent cases of death are (fore) told with precision. A theft is seen by a somnambulist, etc.”

“My readers,” adds the author, (p. 435) “will have been able to judge and appreciate in this volume . . . forty-nine examples of sight at a distance in dreams and somnambulism ; seventy-four premonitory dreams and predictions of the future.”

When M. Flammarion's book has been digested, doubts as to the sufficiency of evidence for independent clairvoyance will, we surmise, be set at rest.

Class V.

Telekinesis.

This phenomenon is commonly defined as the moving of ponderable objects without physical

contact. For reasons which will be apparent further on, we prefer to define telekinesis as *the act of producing mechanical motion upon or within material substances by mental agency.*

Many who admit telepathy stumble at telekinesis. There is certainly something uncanny about an object being moved without physical contact. We are at once suspicious of trickery. We look around for hidden strings. When Sir William Crookes, at one of D. D. Home's seances, saw a small table suddenly glide across the room, he said nothing; but just before the opening of the next seance he moved that table to another position and satisfied himself about the suspected strings. Nevertheless the table repeated its performance.

And slate-writing! "Paugh!" we are inclined to exclaim at the very mention of the subject, as we recall the numerous mechanical tricks connected with this performance. Has not Wm. E. Robinson, assistant to the late Hermann, thoroughly exposed the fraudulency of this "game" in his book "Spirit Slate-Writing and Kindred Phenomena"? Yes, when the "medium" is upon his own ground, say upon a stage, or within a specially prepared apartment, there may be no end to the hidden strings, prepared slates, electrical apparatus, etc., of which he may make use. Suppose, however, you buy your own slate, and do not permit it to come within the medium's touch, and then obtain a message upon

it? Is the phenomenon in that case physical or superphysical, kinetic or telekinetic?

Says Dr. Hudson, in his "Divine Pedigree of Man," (pages 370, 371): "I am aware that I shall run counter to the prejudices of some and transcend the sphere of observation of many, when I say that this (telekinesis) is the power exercised by so-called 'spirit-mediums' when they cause tables or other ponderous bodies to be levitated. I can only say to the skeptical that I *know* (*italics his*) the power to exist, having for more than thirty years of my life pursued the investigation of so-called spiritistic phenomena, under the strictest test conditions."

T. Flournoy, professor of psychology in the University of Geneva, Switzerland, adds his testimony, as follows:

"The probability of the movement of objects without contact has reached with me a degree practically equivalent with certitude, thanks to M. Richet, to whom I am indebted for my presence at his house last year at several seances of Eusapia Paladino, under conditions of control which gave no room for doubt. . . . From that moment I believed in telekinesis by constraint of the perception, *sensata et oculata certitudine*, to borrow the expression of Galileo, who certainly did not mean by that an unreflecting adhesion to the evidences of the senses, like that of the casual onlooker at the tricks of the prestidigitator, but rather the final crowning of an

evidence having for its rational framework the reasoned analysis of the conditions of observation, and of the concrete circumstances surrounding the production of the phenomenon.”—(“From India to the Planet Mars,” p. 380.)

Interesting testimony by the Rev. Minot J. Savage, D. D., to the levitation of an accordion by an invisible force may be found in his book, “Life Beyond Death,” pp. 303, 304.

Those who are familiar with the history of modern psychic phenomena would not be willing to pass over certain other reliable evidences of telekinesis established before the founding of the Society for Psychological Research.

Among these stands the famous report of the London Dialectical Society completed early in the “seventies.” This report is, we believe, still in print; and we need only say that those who drew it up conducted their investigations impartially and under the strictest test conditions that skeptics could devise. While some of the sub-committees obtained negative results, and some only slight ones, others obtained levitations, etc., of an indisputably telekinetic character. To mention just one,—the most remarkable—the levitation of a heavy table was obtained while the medium and some of the members of the sub-committee in full light were kneeling upon chairs placed with backs to the table, they themselves facing table and holding their hands several inches above its surface. At the same time

two other members were lying upon the floor closely watching the feet, legs and lower portion of the table for any possible fraud.

Undoubtedly the most convincing demonstrations of telekinesis ever conducted are those which are described in the *Quarterly Journal of Science* (London) by that peerless scientist, Sir William Crookes, F. R. S. Mr. Crookes' investigations here referred to extended from 1870 to 1874; and while first published at various intervals in the above named magazine, were subsequently embodied in a book entitled "Researches in the Phenomena of Spiritualism." The value of these investigations is enormous in view of the scientific prominence of the investigator, the elaborate mechanical apparatus which he devised and the strict tests which he employed to eliminate all possible sources of error.

The confidence which the scientific world felt in Mr. Crookes, when it was announced that he was about to investigate the so-called phenomena of spiritualism, is referred to by Mr. Crookes himself under the compulsion of defense against the calumniations of materialistic dogmatists *after* his results were found to militate against materialism.

"When I first stated," writes Mr. Crookes,¹ "in this journal that I was about to investigate the phenomena of so-called spiritualism, the announcement called forth universal expressions of

¹ *Quarterly Journal of Science*, Oct. 1, 1871.

approval. One said that my 'statements deserved respectful consideration'; another expressed profound satisfaction that 'the subject was about to be investigated by a man so thoroughly qualified as,' etc.; a third was 'gratified to learn that the matter is now receiving the attention of cool and clear-headed men, of recognized position in science'; a fourth asserted that 'no one could doubt Mr. Crookes' ability to conduct the investigation with rigid philosophical impartiality'; and a fifth was good enough to tell his readers that 'if men like Mr. Crookes grapple with the subject, taking nothing for granted until it is proved, we shall soon know how much to believe.'

"These remarks," observes Mr. Crookes, "were written too hastily. It was taken for granted by the writers that the results of my experiments would be in accordance with their preconceptions. What they really desired was not the *truth*,¹ but an additional witness in favor of their own foregone conclusion. When they found that the facts which that investigation established could not be made to fit those opinions, why—'so much the worse for the facts.'"

And what were the facts?

The following general statement by Mr. Crookes will serve to introduce us to them:²

"That certain physical phenomena, such as the movement of material substances, and the pro-

¹ Italics are Mr. Crookes',

² Researches, etc., p. 3.

duction of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish it to be distinctly understood that this firm conviction is the result of most careful investigation.”

The following are the classes of phenomena observed by Mr. Crookes, nearly all of which are telekinetic. The report of them, be it said, was written for the *Quarterly Journal* for January, 1874, and they cover the experiments of the years 1870-73. They do not include the phenomenon of psycho-chemicalization cited in our next section from Mr. Crookes' report to the London S. P. R. (Part XV) covering later experiments.

Mr. Crookes prefaces his classification by saying :

“My readers will remark that, with the exception of cases specially mentioned, the occurrences have taken place *in my own house, in the light, and with only private friends present*¹ besides the medium.”

I. The movement of heavy bodies with contact, but without mechanical exertion.

In connection with this class, there is recorded

¹ Italics, Mr. Crookes'.

this observation: "These movements (and indeed I may say the same of every kind of phenomena) are generally preceded by a peculiar cold air, sometimes amounting to a decided wind. I have had sheets of paper blown about by it, and a thermometer lowered several degrees. On some occasions, which I will subsequently give more in detail, I have not detected any actual movement in the air, but the cold has been so intense that I could only compare it to that felt when the hand has been within a few inches of frozen mercury."

II. The Phenomena of Percussion and Other Allied Sounds.

"Actual contact" (of the medium with the object) observes Mr. Crookes, "is not always necessary; I have had these sounds proceeding from the floor, walls, etc., when the medium's hands and feet were held—when she was standing on a chair—when she was suspended in a swing from the ceiling—when she was enclosed in a wire cage—and when she had fallen fainting on a sofa."

III. The Alteration of Weight of Bodies.

*Description of Test Apparatus:*¹ "It consisted of a mahogany board thirty inches long by

¹ Equally interesting and scientific are the various automatic devices employed by Professor Hare of the University of Pennsylvania many years before Mr. Crookes' investigations. See Dr. Hare's "Spiritualism Scientifically Demonstrated."

nine and one-half inches wide and one inch thick. At each end a strip of mahogany one and one-half inches wide was screwed on, forming feet. One end of the board rested on a firm table, whilst the other end was supported by a spring balance hanging from a substantial tripod stand. The balance was fitted with a self-registering index in such a manner that it would record the maximum weight indicated by the pointer. The apparatus was adjusted so that the mahogany board was horizontal, its foot resting flat on the support. In this position its weight was three pounds, as marked by the pointer of the balance."

Experiments. "Mr. Home (the medium) placed the tips of his fingers lightly on the extreme end of the mahogany board which was resting on the support, while Dr. A. B. and myself sat, one on each side of it, watching for any effect which might be produced. Almost immediately the pointer of the balance was seen to descend. After a few seconds it rose again. This movement was repeated several times, as if by successive waves of the psychic force. The end of the board was observed to oscillate slowly up and down during the experiment."

Alterations of weight varying from six and one-half to nine pounds were automatically registered.

Similar experiments are recorded in Sir William Crookes' report to the S. P. R. in Part XV of the "proceedings."

IV. Movements of Heavy Substances when at a Distance from the Medium.

Among other notes stands this: "On three successive evenings a small table moved slowly across the room, under conditions which I had specially prearranged, so as to answer any objection which might be raised to the evidence."

V. The Rising of Tables and Chairs off the Ground, without Contact with any Person.

"On five separate occasions a heavy dining-table rose between a few inches and one and one-half feet off the floor, under special circumstances which rendered trickery impossible. On another occasion, a heavy table rose from the floor, in full light, while I was holding the medium's hands and feet. On another occasion the table rose from the floor, not only when no person was touching it, but under conditions which I had prearranged so as to secure unquestionable proof of the fact."

VI. The Levitation of Human Beings.

"The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room. Once sitting in an easy chair, once kneeling on his chair, and once standing up. On each occasion I had full opportunity of watching the occurrence as it was taking place."

VII. Movement of Various Small Articles without Contact with any Person.

Mr. Crookes mentions an accordion floating about the room playing a tune; the waving of window curtains and pulling up of Venetian blinds eight feet from the medium's person; the occult tying of a knot in a handkerchief in a far corner of the room from the medium's person, the sounding of notes on a distant piano, a card plate floating about the room, etc., etc.

VIII. Luminous Appearances.

"Under the strictest test conditions, I have seen a solid self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room," etc. "During this time the medium was lying back, apparently insensible, in an easy chair."

IX. The Appearance of Hands, either Self-Luminous, or Visible by Ordinary Light.

One of these hands Mr. Crookes grasped, when it "gradually seemed to resolve itself into vapor, and faded in that manner from my grasp."

X. Direct Writing.

A case is related of a luminous hand which "came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on

a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness."

XI. Phantom Forms and Faces.

"A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all present for many minutes, Mr. Home also being seen at the same time."

XII. Special Instances which seem to point to the Agency of an Exterior Intelligence.

These are cases of veridical answers given by raps, planchettes, etc.

XIII. Miscellaneous Occurrences of a Complex Character, e. g., the passage of a hand-bell from one room to another, apparently through the solid walls or closed door.

XIV. The Materialization¹ of the Psychic Form "Katie King," through the mediumship of Florence Cook.

(The above caption is ours, not Sir William Crookes'.) This materialized "Psychic Form" manifested itself to Mr. Crookes and others at

¹On materializing phenomena we would commend Col. H. S. Olcott's "People From the Other World," and article in "Suggestive Therapeutics" (Chicago) Dec. 1900, "The mediumship of 'Farmer Riley.'"

many seances through Florence Cook's mediumship. The form was to all appearances a live, charming, flesh-and-blood woman who permitted Mr. Crookes to hold her in his arms, register her pulse, listen to the heart-throbs and take about forty-five photographs of her, as well as to cut off and retain a lock of her hair. On several occasions Mr. Crookes saw this form (who called herself "Katie King" and conversed very volubly)—*saw her and the medium at the same time*. On the occasion of her last materialization, Mr. Crookes and another witness *within the cabinet* minutely surveyed both "Katie" and Miss Cook by the aid of a phosphorus lamp. (Researches, etc., pages 102-112.)

General Note. On p. 93 of his "Researches" Mr. Crookes discusses theories to account for the phenomena and gives in his advocacy to that which he calls "Psychic Force," a name suggested to him by one of his fellow-investigators, Mr. Serjeant Cox. "It is obvious," he writes, "that a 'medium' possesses a *something* which is not possessed by an ordinary being. Give this *something* a name. Call it 'X' if you like. Mr. Serjeant Cox calls it psychic force."

Class VI.

Psycho-Chemicalization.

By this we denote the production by psychic agency of chemical changes in matter.

The term, we are aware, is a new label. It

does not, however, represent a new phenomenon, as we shall hope to show.

Psycho-chemicalization seems to be manifested in many cases of psychic healing.

There are, as all know, certain diseases which are due to the presence of chemical substances in the system resulting from imperfect metabolisms. Any process which would neutralize these substances would necessarily be a process of counter-chemicalization. Psychic force has been known to neutralize such substances; hence we have *Psycho-chemicalization*.

Physical health is always dependent upon the proper proportion of chemical substances manufactured by the *nuclei* of the tissue-cells. Certain toxic or poisonous substances are constantly accumulating within the bodily system. Health depends upon the regular elimination of these leucomains, toxins and toxalbumins. If their elimination be checked, all sorts of deleterious results are likely to ensue. For example, rheumatism is supposed to be due to the accumulation of an acid—some authorities say uric acid, (an imperfectly oxidized proteid), and others lactic acid. This acid, uneliminated, neutralizes the alkalies, forming sodium biurate, or lactate, a highly irritating substance in the system. The result is a precipitation at the joints and other parts of a sort of brick-dust substance which produces the stiffness, lameness and excruciating pain characteristic of this disease. The medical treatment of rheuma-

tism consists mostly of doses of alkaline medicines. The effect of this medicine is to reenforce the depleted alkalinity in the blood. Here then we have a case of chemicalization by *physical* agency. But rheumatism has been found to yield very readily to psycho-therapeutic treatment. What happens in that case? The nuclei are stimulated to resume their normality in the complete oxidation of the proteids, urea resulting instead of uric acid. Here we have an illustration of psycho-chemicalization; that is of chemicalization in the body due to mental agency, whereby the alkalinity of the blood is maintained at a normal state.

That chemicalization (whether psychic or physical) is a fact we are able to prove by other methods. For example, in diphtheria the system is poisoned by a substance called a *toxine*, which is the result of an infection produced by invasion of the *bacillus diphtheria*. Experience has proved that this *toxine* can be neutralized within the body (and also in isolation within a "culture") by an *anti-toxin* called *anti-diphtheritic serum*.

A perfect demonstration of this chemicalization is shown by what is known as the Widal reaction. If a drop of blood from a person with typhoid fever of a week's duration or more is mixed with a few drops of a pure culture of *Bacillus Typhosus*, we observe by aid of the microscope that in fifteen to thirty minutes the

motility of these germs ceases, and the germs themselves form small clusters known as "clumping." This reaction does not take place when blood from persons suffering from other diseases is used.

In pneumonia the principle of neutralization is the same. We have seen a patient's temperature fall in one hour from 103° F. to 100° F. after an injection of the *anti-pneumococcus serum*. The same principle of chemical neutralization, or *chemicalization*, is demonstrated in tetanus, bubonic plague, and several other diseases.

Again, in most of the acute infectious diseases the injection of a toxin greatly attenuated will cause the system (whether of a human being or of an animal) to manufacture for itself an anti-toxin which will render person or animal, (as the case may be) immune to that disease. This is most conspicuously illustrated in the cases of rabies and smallpox.

We are indebted to Mr. Leroy Berrier, of Minneapolis, for bringing to our attention in his book, "Cultivation of Personal Magnetism," the following quotation from Professor Elmer Gates, which most beautifully illustrates psycho-chemicalization :

"In 1876," Mr. Gates writes, "I published a report of experiments showing that when the breath of a patient was passed through a tube cooled with ice, so as to condense the volatile

qualities of the respiration, the iodide of rhodopsin mingled with these condensed products produced no observable precipitate. But within five minutes after the patient became angry there appeared a brownish precipitate, *which indicates the presence of a chemical compound produced by emotion.* This compound extracted and administered to men and animals, caused stimulation and excitement. Extreme sorrow . . . produced a gray precipitate; remorse, a pink precipitate, etc. My experiments show that irascible, malevolent and depressing emotions . . . generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy."

Thus the *psychic* production of chemicalization in the matter composing the human body stands established; not that we depend upon the experiments above cited to pronounce our case proved. The perversion of the natural secretions by psychic causes has been known to physiologists for many years. The following case is cited in Carpenter's "Mental Physiology" (p. 679) as a "classic":

A wife and mother who saw her husband about to be killed by a soldier rushed between the two to save her spouse. Shortly afterwards she nursed her baby who had never before been

ill, with the result that the little one soon left off nursing, became restless, panted and sank dead upon its mother's bosom.

Dr. Carpenter cites several similar cases.

Psycho-chemicalization has been produced also upon inorganic matter. This is vouched for by no less an authority than Sir William Crookes. It is a phenomenon of which he was an eye-witness, as he tells us in his report of his seances with D. D. Home, in Part XV of the S. P. R. Proceedings. Mr. Home borrowed a cambric handkerchief from one of the members of the "circle," and taking a burning coal from the grate, wrapped it up in the handkerchief. He then blew upon the coal until it became white-hot. The result was, as Sir William Crookes reports, "a small hole about half an inch in diameter was burned in the centre, and there were two small points near it, but it was not even singed anywhere else. I took the handkerchief away with me,"—Sir William continues,— "and on testing it in my laboratory found that it had not undergone the slightest chemical preparation which could have rendered it fire-proof." In other words, the chemicalization was psychic and not physical.

In D. D. Home's book, "Incidents in My Life," this "fire-test" is recorded as one of his oft-repeated phenomena before many reliable witnesses. We have selected Mr. Crookes' account out of the many that might be cited in

deference to the reasonable demand for high scientific authority.¹

Again, Col. H. S. Olcott in his book, "People From the Other World," reports (pp. 289-90)² that in his presence the medium William Eddy, of Chittenden, Vermont, drew a dipperful of water from a horse-trough on the homestead premises, and poured it upon a chip-fire that was burning near by. The effect produced was the same as though so much kerosene had been poured on the chips. The fire leaped into vigorous flames.

As a further manifestation of psycho-chemicalization we place in evidence the phenomenon of *Materialization*, of which we have spoken in Class V of this chapter, as observed by Sir William Crookes, concerning which also we shall speak in our next chapter as an occurrence witnessed many times by ourselves.

Whence come the flesh, bones and blood of these materialized forms? Whence comes the material fabric of their garments, drapery, etc.?

¹ In the November (1901) issue of the *Cosmopolitan* appears an article entitled "A Curious Religious Rite," by Earnestine Coughran. The writer graphically describes how the Hawaiian priest or sorcerer, Papa Ita, in the presence of a large audience walked barefooted over a pile of shimmering hot lava stones with absolute immunity. The stones had been artificially heated to an intensity perceptible thirty feet from the pile. Papa Ita repeated his performance four times. Not only was anæsthesia perfect, but no evidences of blistering were apparent.

² Edition of 1875.

Whence came the *water* which dripped from the garments and person of the form which we saw and *touched*—if we may anticipate the phenomenon of which we shall give an account on page 113? Whence come all these material appurtenances, both organic and inorganic? We can but answer that they are produced by *psycho-chemicalization*, a term which stands for certain chemical laws and processes known only to the Creator and to favored ones whose habitation lies on the other side of the Veil.

Such are the well-attested superphysical phenomena of modern times:—subliminal memory and intuition, telepathy of various sorts, independent clairvoyance, telekinesis or psychic levitation, and psycho-chemicalization as manifested in certain phases of psychic healing and in materializing phenomena. Their attestation rests upon the highest kind of scientific testimony. The great scientists who have investigated them with candor have cheerfully acknowledged them. They stand no longer as beggars for official recognition; for their fight to secure “good standing” has been won. The time has passed when he who values his reputation can say “superphysical phenomena do not happen.”

CHAPTER III.

WE SPEAK THAT WE DO KNOW.

Superphysical phenomena coming under the personal observation of the authors: psychography, precipitated paintings, and materialization.

§ 1. UNDER this caption we propose to offer our readers our own personal experience, direct and indirect, with superphysical phenomena. Of course this experience of ours forms but a drop in an ocean of testimony; yet we have thought best to place it in evidence for the reason that it comes to the reader only at second-hand; and for the further reason that our public may know that our convictions are based on sight-evidence.

In referring to our experiences we shall speak of ourselves by name as though we had called in a third party to act in this chapter as editor.

§ 2. Dr. Allen has had twenty-four years' acquaintance on various occasions with superphysical phenomena. He has been a witness of so-called spirit slate-writing, of materializations and telekinetic levitations.

On one occasion, in February, 1889, at Buffalo, he held a private sitting with the famous medium, Slade. He sat in the capacity of an investigator, alert for any tricks or charlatanry that the me-

dium might try to impose; knowing well that even the most genuinely proficient mediums do sometimes resort to trickery when psychic conditions happen to be unfavorable;—a fact by the way, which Dr. T. J. Hudson and Dr. Paul Gibier have noted and explained in their respective works, “The Law of Psychic Phenomena,”¹ and “Psychism.”² Moreover, Mr. Slade had been detected in trickery by the Seybert Commission investigators.

In order to eliminate trickery, Dr. Allen brought to the seance a schoolboy’s folding slate, which he himself had purchased, together with a crayon. The seance room was brightly illuminated by the morning sunshine, and plainly furnished, being devoid of all cabinets and mechanical contrivances. At Mr. Slade’s direction, Dr. Allen examined his slates, washed them clean, and held them banded together upon his left arm, grasping them by the end nearest to his person with his right hand. He had previously inserted between the slates a small bit of crayon, and he had taken care that they had not come into Mr. Slade’s hands.

The latter asked Dr. Allen from whom he desired a message. Dr. Allen named his father, who had died some ten months previously.

The medium then placed the tips of his left fingers upon the doctor’s left finger-tips, and with his right hand touched the slates at the end

¹ P. 211.

² Pp. 164, 165.

opposite to that by which the doctor's right hand was grasping them. By craning his neck slightly, the doctor was able to keep in full and close view the procedure at the end of the slates grasped by Mr. Slade.

"Scratch, scratch, scratch, scratch," are the words with which Dr. Allen describes the phenomenon that ensued. After a moment or two of this scratching between the slates, the doctor, at the medium's bidding, opened and found upon one of the slates, a message in a fair hand, counseling virtue in general terms, and signed, "Your Father."

The message, of course, being in perfectly general terms, afforded no proof of the identity of the supposed communicator. But the manner of its writing, under the conditions described, manifested plainly a telekinetic phenomenon.

Dr. Allen also reports a number of similar slate-writing seances, held under practically similar conditions, at Peoria, Ill., at which he was present. The seance room was filled with doctors, lawyers and prominent citizens, each one on the alert to detect fraud, but no fraud was discovered.

§ 3. The following is a report of a private seance held by Dr. Allen and Mr. Duff with the Campbell brothers, at Buffalo, February 7, 1900. This report is a reproduction of Mr. Duff's notes of the seance, which were written within an hour after the close of the sitting:

“A private ‘sitting’ was arranged with the Campbell brothers, at their Buffalo apartments. The date was February 7, 1900; ‘Sitters,’ Dr. Thomas G. Allen and myself; ‘Medium,’ the younger of the brothers; time of day, noon; dimensions of room, about 10x10 feet; furniture, chairs and a plain, ordinary dining-table, which I inspected carefully with ‘Medium’s’ kind permission. The room, I may say, was perfectly light. I produced a schoolboy’s folding-slate, cloth-lined around edges, and screwed together at my own home. I sat for manifestations of slate-writing, but nothing came. The medium then suggested that possibly the slates were not opaque to light, owing to the cloth binding. I then called in Dr. Allen, who had been waiting in the reception-room, and between us we ripped the cloth off the slates, removed the screw and substituted rubber bands, which the medium furnished. We, however, *kept the slates all the time in our own hands.* On inspection I found that I could still see light through the slates, and suggested that they be wrapped in heavy cloth and then held by one of the sitters. The medium improved upon my suggestion by substituting a typewriter box, dimensions about 24x12x10 inches. Dr. Allen and I closely inspected the interior and found it perfectly conventional. At the medium’s direction I laid the slates, fastened together by the rubber bands, in the box, and placed upon them a small glass pot containing

mixed paints, said pot being closed. Dr. Allen closed the box and at the medium's direction placed both hands upon the top of the box, I doing the same. The medium sat at the opposite end of the table, about four feet distant. 'Now, gentlemen,' said he, 'I want you to get these manifestations yourselves. I shall not assist.' For some minutes we sat in silence, save for the strains of a music-box in the next room. At length the medium announced that a lady guardian of Dr. Allen's whose name seemed to be Violet,¹ was present, with the promise of a manifestation. 'Open!' said the medium. Dr. Allen and I obeyed, but the slates were blank. 'Take the cover from the paint pot,' said the medium. I did so. 'Now close the box.' We obeyed, after having again strapped together the slates. Again silence for a space, when the medium announced that a manifestation would be given in three minutes' time. Now, during those three minutes what passed through my mind was this: 'I want a manifestation of telekinesis.' At the end of the three minutes the medium bade us open. We opened, first the box. Nothing was disturbed. Pot and pot-cover were in place. Then we opened the slates. *Near the corner of the under slate was (and still is) a little spray of flowers, a cross, so to speak, between violets and pansies."*

¹ Dr. Allen disclaims acquaintance with any such person.

§ 4. At a private sitting with the same mediums, held by Mr. and Mrs. Duff, on November 15, 1900, the details of which will be given presently, Mr. Duff's attention, just before the seance began, was drawn by the younger Mr. Campbell to the photograph of a young lady. Mr. Campbell stated that it was photographed from a precipitated oil portrait which had been obtained through the Campbell brothers' mediumship at Lily Dale, N. Y., on July 26, 1900. The sitter was W. S. Loomis, M. D., of Toledo, Ohio. The portrait was a perfect likeness of Dr. Loomis' deceased daughter, Inez. There was on the back of the photograph a testimonial signed, "W. S. Loomis, M. D." Mr. Campbell kindly gave Mr. Duff Dr. Loomis' Toledo address. Mr. Duff wrote to Dr. Loomis for the kindness of an attestation, and received the following reply :

"TOLEDO, Nov. 20th, 1900.

"*Rev. Edward M. Duff,*

"DEAR SIR AND BROTHER :

"Yours of the 15th inst. at hand and noted. The portrait of which you saw the photograph was precipitated through the mediumship of the Campbell brothers at Lily Dale, N. Y., on the 26th day of July, between the hours of 3 and 4 P. M. The Campbell brothers never saw the child. I had no photo with me ; not a thread of a garment she ever wore. We were permitted to see the portrait under three different stages of development.

"The room in which the work was done faced the west ; the time being 3 P. M. ; the sky clear ; the shade over the windows being only partially drawn. You see the room was perfectly lighted. No attempt was made to conceal anything.

The portrait is said by artists to be one of the finest productions they ever have seen. I am positive no material hand had anything to do with the production of the portrait.

“Yours truly,

“W. S. LOOMIS, M. D.

“511 Main St.

“P. S.—I will add the portrait is a perfect likeness of the child. We have a cast of the face and the outlines are perfect when compared. Anything else you wish to know regarding it, I will be pleased to answer.

“Yours truly,

“W. S. LOOMIS.”

§ 5. We shall now offer a report of the seance at which the above described photograph was seen. Our report is condensed from copious and detailed notes taken by Mrs. E. M. Duff.

Date, Nov. 15, 1900.

At request of elder Campbell brother, Mrs. Duff wrote upon each of two slips of paper the name of a departed spirit from whom she desired a communication. One slip bore the inscription “My brother A——”; the other “J——S——.” This writing was done as she sat alone in the reception-room, Mr. C. having retired. The writer used as her desk the page of a book opened at random and closed as soon as writing was completed. The slips were placed together and folded twice.

Mr. C. returned and requested sitter to hold slips clasped between palms. This she did for about ten minutes.

Still holding them, she was escorted to seance room proper, where the younger Mr. Campbell

assumed charge. Sitter cleansed, rubbed and inspected four slates handed to her by Mr. C. Also inspected two porcelain tablets. The slips of paper meanwhile lay folded, as described above, beside sitter's handkerchief on edge of table nearest to her. Mr. C. sat upon opposite side, nearly four feet away.

Mr. C. then selected an envelope, took up folded papers between thumb and forefinger, and, not stopping for an instant to look at them, dropped them within envelope and sealed latter.

The authors before opening envelope after the seance found by tests that it was opaque; found on removing slips that they were opaque as folded; found also, on enquiring of sitter, that they were the same as those upon which she had written the two names.

Mr. C. immediately placed sealed envelope, together with one of the porcelain tablets, between two of the cleansed and inspected slates;—(Packet A) and banded them together.

Another Packet—"B"—was formed in like manner, *minus*, of course, the envelope.

From this time until the opening of the packets neither one of them came into the medium's possession.

The sitters—Mr. Duff had been called in to join his wife—held packets between them; a small vessel containing mixed oil-paints resting upon packets. Packet B was opened after a

while and found blank. At medium's request Mrs. Duff wrote her name on outer wooden margin of packet A, as a mark of identification.

At length this packet was at medium's request carried by Mrs. Duff into reception-room and laid upon centre table. As we stood at this table, the younger Mr. Campbell opened packet. There lay the sealed envelope. Then our eyes caught sight of writing on inner side of upper slate. Next we lifted porcelain tablet and found to our amazement an oil-painting of a full-blown rose with clusters of stems and buds around it. The inner side of under slate also contained writing. The paint was still wet and odorous. Daubs of paint in circular form corresponding exactly to the circular base of the paint-vessel were found upon outer side of each slate—a further mark of identity.

The message written upon inner side of slate upon whose outer wooden margin Mrs. Duff had written her name, was signed "J—— S——; per the guides." The message on the other side was signed "A——, per the guides." Both messages were of a general nature and afforded no evidence as to personal identity.

Time occupied by seance, about two hours.

§ 6. On the evening of May 8, 1901, the authors attended a materializing seance in New York City given through the mediumship of Mrs. Williams. The proceeding took place in a small upper room, in the presence of a circle

numbering twelve people, men and women. The cabinet consisted of a space curtained off at the north end of the room; including within it an open fireplace,—a regrettable circumstance, even though, so far as we could judge, the chimney aperture was too small to admit of the concealment of a confederate. The authors sat near the centre of a row of chairs within six feet of the cabinet and up to the time when the gas was turned off observed that the sole contents of the cabinet consisted of a chair in which the medium sat.

As soon as the director had turned off the gas burners he turned on a small green-glass lantern that hung on the wall at the rear of the circle. The subdued light of this lantern enabled us to see distinctly all objects within the room and to detect any movements made by members of the circle.

After a few hymns had been sung, a deep bass male voice within the cabinet greeted the audience announcing itself as "Mr. Cushman" one of the spirit-guides. A child's voice from within proclaimed in hoarse whispers that it was "Bright Eyes," another spirit-guide.

Thereafter, punctuating the hymns sung by the circle, white-clad forms began to appear, generally one at a time, though once two forms appeared simultaneously. They varied in size from large men to little children. One—that of a woman—had a chaplet of phosphorescent light

about her brow. On two or three occasions members of the circle were called to the parted curtains and recognized the apparitions standing there as departed relatives. Many of these apparitions conversed in hoarse whispers.

Of the numerous manifestations, two only appeared to be conclusive tests of occult agency. First, that of a female apparition who came forth and walked around the room for a short time arm in arm with one of the members of the circle. Inasmuch, however, as this member of the circle was personally unknown to us, we cannot of course attach to this test infallible evidential value.

The second test to which we refer seems to be absolutely demonstrative of occult agency. It was this: A small white cloud appeared in mid air *outside* of and to the left of the cabinet. It floated rapidly up and down, and under a small stand, for a few seconds and then suddenly assumed the form of a white-clad woman;—all this *outside* of the cabinet. It then walked or glided forward for two or three feet; then uttering little cries, as though of disappointment, it began to collapse before our eyes, and continued shrinking until nothing remained but a small shroud-like mass upon the floor of the room. This lingered for two or three seconds and then melted away in the twinkling of an eye.

We shall be forced to estimate this as an occult phenomenon until some one shall step for-

ward and tell us how it can be done by mechanical devices in those particular surroundings.

At the close of the seance, after the gas burners had been turned on, the circle was dismissed without being permitted to draw aside the portières and inspect the cabinet ;—another very regrettable circumstance.

§ 7. On the morning of May 9, 1901, the authors were privileged to sit for slate-writing with the famous medium, Fred P. Evans, at his seance-room in New York City.

The room was commodious, and well lighted by two large windows. The authors sat on the west side of a plain kitchen table opposite the medium. The table was of the ordinary kitchen variety, only devoid of any drawer.

Mr. Evans took three slates from a pile and washed them with saliva, alleging for this two reasons : first, that he might not be accused of using chemicalized water ; second, because the saliva was a good magnetic conductor.

We inspected each of these slates carefully and found them above all suspicion. Thenceforward they were not touched by the medium.

Following medium's directions, we placed two of these together (A and B) with little scraps of slate-filings between. The third slate (C) was placed upon our side of the table an inch or two from A and B. Then for a few moments we held first A and B and next C between our hands, the medium touching our hands each time

for a few seconds. Next we placed A and B upon the table in front of us and laid our hands upon the uppermost,—A.

At Mr. Evans' request we placed our ears upon A and heard faint scratchings going on between these slates.

The medium then produced a fourth slate (D) which he salivated as before and handed to us for inspection. Next he took a piece of white chalk and wrote the name "Duff" upon one side of slate D and "Allen" upon the other side. This he did upon the table without removing the slate therefrom. After a few moments the medium bade us take up the slates. Slate A was blank. Upon B, C and D we found writing. B contained a message of greeting signed "Spirit-Guide John Gray." Upon D were three "messages": (1) a "message" in what appeared to be colored chalk-crayons written diagonally in twelve lines of the following colors: red, red, drab, lavender, red, pink, yellow, purple, light gray, red, yellow. It was signed "Dadibah" purporting to be "the Spirit-guide of the man who is aiding you (Dr. Allen) in Bombay, Calcutta." (2) A "message" in slate-pencil signed "Margaret Allen" to Dr. Allen. (3) One in slate-pencil to Mr. Duff signed "Mary and James Duff." Upon slate C was a farewell greeting from "John Gray" closing the seance.

It is worthy of note that in the summer of 1900 Dr. Allen met and formed a pleasant ac-

quaintance with the Pundit Lalana, who sailed for Bombay, India, in September of that year; that Margaret is the name of Dr. Allen's deceased mother; and that years ago there lived in Northern New York a James Duff, great uncle of Rev. E. M. Duff. "Mary Duff," however, is the name of Rev. E. M. Duff's mother, the only relative of that name; and she at this writing is still in the flesh. This fact looks like pretty conclusive proof that the psychographic phenomena in this seance can be charged up to telekinesis with telepathy.

We may add that we noticed that the table-top consisted of two boards screwed down. The medium voluntarily, at the close of the seance unscrewed these top boards and showed us a plain table-surface beneath. These top boards, he said, were especially magnetized and were carried by him when he went on tours in order to save the transportation of a table; or the magnetizing of new tables in every place visited.

Whence came the colored crayon lines, seeing that no colored chalk was anywhere about; at least nowhere near the slate on which the colors appeared?

Mr. Evans answered that the colors were abstracted from the carpet on the floor of the room. In that case however the substance could not have been chalk. Yet a subsequent chemical analysis unmistakably revealed the presence of calcium. There was lying upon the north end of

the table a piece of plain white chalk. Could the body of the writing upon slate D have been abstracted from the substance of this chalk, and the coloring matter supplied from the carpet dyes? Let him answer who can.

§ 8. On the evening of May 10, 1901, the authors sat with Mrs. Chamberlain, materializing medium, in her seance room in Brooklyn. The circle consisted of the authors and two ladies. The room was a conventional but well-appointed back parlor on the first floor. Cabinet was simply a bow window recess about ten feet from the ground, separated from the rest of the room by portières. This so-called cabinet we were allowed to inspect carefully immediately before and immediately after the seance.

At about 9:30 P. M. the gas-burners were turned off and a purple-glass lantern on the wall behind the sitters turned on, by the light of which all objects in the room were plainly distinguishable. The medium seated herself *in front of the closed portière and remained there in plain view of us all as long as the manifestations continued.* At her request we started a hymn in which she, (the medium), joined. Before we had sung one verse, the portière was parted and out walked, or rather glided, a white-clad form,—that of a woman—who almost immediately dematerialized before our eyes. She sank down to the floor until there remained only a white disc-like

cloud which lingered for a second or two and melted away.

Next there materialized *outside of the portières* the form of a little girl, shrouded in white, who inquired in a childish voice if any little children were present. On being answered in the negative, she dematerialized before us in the manner described above.

Two other forms,—those of women,—likewise materialized and dematerialized in quick succession *outside of the cabinet*.

Then the medium retired within the cabinet. After a few hymns had been sung, a male voice from within announced that conditions were unfavorable¹ for further manifestations that night, and much to our disappointment closed the seance. The gas-burners were turned on, the medium came forth, and the cabinet was again closely inspected by us with the result that we were satisfied of the honesty of the proceedings.

A friend has suggested that perhaps some confederate let himself in through the windows while the portières were drawn. Possibly; but even so, how could that wily confederate have produced materialization and dematerialization *in front of the cabinet* six or seven feet from where we were sitting, all objects in the room being plainly distinguishable? We would draw special attention to the fact that out of the four materializations which took place, *three forms*

¹ It was a rainy night closing a rainy day.

were built up outside of the cabinet before our eyes.

§ 9. The following are Dr. Allen's notes of a second seance which he attended, given by the same medium, on Sunday afternoon, May 12, 1901.

"I remained over Sunday in order to see the manifestations of this remarkable medium a second time. On this occasion I took with me a skeptical friend, Mr. D—— of New York City. We arrived at the house, 297 McDonough street, Brooklyn at 3:15 P. M. There were present in the circle about twenty-five people, men and women, including one little girl. Before the seance began my friend and I inspected the alcove which formed the cabinet; examining window-fastenings, finding them locked, and everything else beyond suspicion.

"The seance began at about 3:40 P. M. The medium, as at the seance described in the previous section, sat just outside the drawn curtain. The room was faintly lighted as before by the lantern on the wall behind the circle. All objects in the room were plainly visible. The medium while seated outside the cabinet was apparently in the normal state, and at times addressed remarks to the circle.

"In a very few moments forms began to appear, white-clad, as at the seance of May 10. Of these the most remarkable was that of a little girl eight or nine years old, who called herself 'Carrie.'

“She parted the curtains and came forth. ‘Carrie’ enquired whether any little girls were present; whereupon the child referred to above stepped up to the form, and shook hands and held conversation with her for a few moments. Then this girl-form retired within the cabinet and was seen no more.

“Several other forms appeared in the same way. One of these was that of a good-sized man clad in a dark suit and wearing whiskers. He gave his name as the cabinet-control, Dr. Wise. He dematerialized before us at the parted curtain.

“After this the medium retired within the cabinet and apparently passed into the hypnotic or trance state. In a short time thereafter several forms, some men, others women, came out, conversed with the members of the circle who acknowledged them as relatives, sometimes exchanging kisses with them; and disappeared between the curtain-folds in plain view of the circle.

“Then the light in the lantern upon the rear wall was turned up higher; and so bright was it that I could read my watch at a distance of fourteen inches from my eyes. To this I drew my friend’s attention.

“In this more distinct light the most remarkable manifestation was that of a colored woman dressed in white. We could distinguish her dark face and dark hands. She wore a white

turban around her head. She presented herself in full figure and talked in a negro dialect.

“Several other forms appeared, shook hands with and sometimes kissed acknowledged friends and relatives in the circle.

“One gentleman in the circle,—a German,—went up to the shade of his wife, who stood at the parted curtains, kissed her and conversed with her in the German language, she responding in the same.

“Dr. Wise the ‘cabinet-control’ appeared, shook hands with two or three in the circle, and dematerialized before the curtain. He sank down with such force that he uttered a deep sigh as he fell or collapsed to the floor. We detected in the collapse a slight noise as if a sheet or some light fabric had dropped.

“While the lantern-light was still bright the medium suddenly parted the curtains and exposed the interior of the cabinet or alcove to full view.—It was perfectly empty, save for the medium.—I had however a sort of dissolving view, just as the curtain was parted, of the lower drapery of a figure, which almost instantly vanished, leaving the cabinet untenanted except by the medium. A lady sitting next to me in the circle immediately asked me in a whisper if I had seen a form; thus verifying my observation.

“Then this same form invisibly ‘controlled’ the medium and through her enquired whether any one had seen her (the form) as the curtains

were parted. The lady replied in the affirmative; to which the 'control' responded that the lady's vision must have been clairvoyant rather than optical.

"From the moment that my fleeting vision of this lower drapery had vanished, I observed by the ample light that not only was the cabinet empty but the outside window-blinds were closed, and everything undisturbed.

"Once in the course of the manifestations which followed the medium walked out into the circle apparently under control, shook hands with a lady and retired into the cabinet.

"Then the light in the lantern was turned down very low. Many other forms appeared; people in the circle going up to the cabinet, shaking hands with, and kissing the apparitions. Some of these apparitions spoke with strong and distinct voices, while others were able only to whisper.

"Among these forms appeared a lady with three or four five-pointed stars across her forehead and five down the front. They were all luminous. This form spoke to the company.

"At one time two forms appeared simultaneously; one at the centre of the parted curtains; the other at the right of the cabinet. The former had luminous stars down the front; the other had none.

"One of the apparitions which manifested had eleven of these luminous stars down the front;

others had stars—one or more—over the forehead.

“An apparition came to a lady in the circle and announced himself as the Prophet Hosea.

“The most remarkable of the closing manifestations was that of a series of bright lights at the top of the curtain resembling balls of fire about the size of cherries. Some of these left trails of light behind them not unlike the effect of chain-lightning. One of these luminous balls came out upon the carpet of the room and disappeared within about eighteen inches of my feet. A great many of these lights appeared.

“The voice of ‘Dr. Wise’ announced that in this manner the Indian spirit ‘Bright Lights’ was accustomed to manifest himself.

“This phenomenon concluded the seance. The medium then stepped forth from the cabinet; whereupon my friend and I entered and inspected everything, finding as before not the slightest evidence of anything suspicious.

“The medium was kind and courteous enough to invite me the next time I should visit New York to sit with her in the cabinet during the seance.”

Both the authors feel deeply indebted to this medium, Mrs. Chamberlain, for the courtesy which she extended to them, as well as profoundly appreciative of the frankness and honesty which she manifested from beginning to end.

§ 10. Our diary of personal experience with psychic phenomena up to date ends with seances held with the well-known materializing medium, Mrs. C. M. Sawyer, of Boston.

(a) Seance at private residence, 188 West Huron Street, Buffalo, June 14, 1901.

Present in the circle about twenty people. Room, an ordinary down-stairs parlor. Cabinet stood at south end, a wooden structure of joined boards which formed the sides and the ceiling, having but one entrance, which faced the circle. This structure was scrutinized, pounded and sounded within and without and found above suspicion. Before the seance began we secured the medium as follows: We tied a strip of cheese-cloth around her neck so tightly that it could not be slipped over her head, and then sewed up the knot. She then seated herself within the cabinet, her head close to the front partition. We passed the loose ends of the cheese-cloth through two small holes in the partition, knotted them together upon the outside of the partition and sewed up this knot also. We saw that the cabinet was devoid of contents save the chair upon which the medium was seated. The lights in the room were then turned out; but light was supplied from a purple lantern in the northwest corner sufficient to make visible all the members of the circle.

Under these conditions about twenty forms materialized. Some of them were men, some

women, some children. Some walked far out into the room. Some dematerialized far from the cabinet entrance; others vanished at the entrance. Some talked with great distinctness; others in hoarse whispers. Some were recognized, conversed with and kissed as relatives by members of the circle. One of these was apparently that of Sarah Meith personally known to one of us, who had died about three weeks before. Her husband was present and conversed with her face to face. He told us she gave him token of recognition known only to himself. Among the forms which came out was that of a very tall Indian who shook hands with one of us, (Dr. Allen). His mantle scintillated with points of light. His grasp was fleshly and palpable. The cabinet-control materialized and called one of us forward (Mr. Duff). We grasped his hand. It was warm and palpable. He said in clear manly tones, "God bless you my friend, I trust we shall meet beyond when you take your last journey," whereupon he melted away before our eyes. He stood, while we interviewed him, plainly before us, a man with bearded face and attired in an evening suit.

Little "Maud," another cabinet-control, asked for and obtained Dr. Allen's handkerchief. Thereupon a tall, graceful, female form glided forth, took the handkerchief, and advanced to within about two feet of where we were sitting. So distinct was she that we could see the hair

which rested gracefully upon her shoulders. She began to stretch the handkerchief until she transformed it into a gauzy bridal-veil which extended from her shoulders to the knees. She then detached the transparent, flimsy veil and caused it to contract until it once more became the original handkerchief. This she tossed back to Dr. Allen and melted away.

When the lights were turned on we entered the cabinet and found the medium seated where we had left her, the knots and thread undisturbed. But Mrs. Sawyer, not content with these tests, announced, when she had been liberated, that members of the circle were now privileged to sit in the cabinet with her.

Mr. Duff was the first to be thus favored. He sat with his hands resting upon the medium's head while her hands rested upon the sitter's forearms. Thus any movement on Mrs. Sawyer's part could have been detected. While we were sitting thus we felt a hand patting us first upon the arms, then upon the head. This hand then wrote with a pencil upon a tablet which had been placed across our knees, detached the paper and placed it within the fingers of our right hand. It then wrote upon our cuff. After that it tossed the tablet out into the lighted room.

These were the chief phenomena of that evening.

(b) Seance, same place, June 23, 1901.

Conditions, etc., same as before *plus* this addi-

tion. Dr. Allen, at Mrs. Sawyer's request, fastened a piece of court-plaster across her mouth, thus precluding any movements of the lips. This was done in answer to critics who had accused Mrs. Sawyer of producing the voices of Maud and Elon, the two controls, by ventriloquism. Thereupon she seated herself in the cabinet, the light still burning in the room. Almost immediately the two familiar voices of "Maud" and "Elon," first one, then the other, spoke in clear, resonant, diaphragmatic tones, without the faintest shade of a muffled effect. After this demonstration the court-plaster was removed by Dr. Allen. It was dry and adhered so firmly that it had to be moistened before it could be removed.

The forms on this occasion were for the most part indistinct and their voices very faint. However, "Sarah Meith" was recognized by her mother-in-law, who manifested her emotion with tears and sobs. "Maud" materialized very plainly and spoke very distinctly.

One form materialized and dematerialized out in the room. A remarkable phenomenon in the course of the seance was the levitation of a pail of chopped ice which had been placed within the cabinet. It was carried by unseen agency around the corner of the cabinet and set down with a loud thud about six feet northeast of the entrance to the cabinet, very near to where Dr. Allen was sitting.

The handkerchief-bridal-veil phenomenon was repeated but the form was faint as compared with its appearance on the evening of the 14th.

After the lights had been turned on, and the medium released from her cheese-cloth bands, she again sat with some of the members of the circle. During one of these sittings, a hand materialized in full light at the parting of the curtains.

(c) Seance held in the evening of June 28, 1901, at the above residence and under the same rigid test conditions and before an audience of about fifteen.

Early in the evening the form of an Indian chief materialized outside of and about six feet from the cabinet. He stood by the side of a lady, who said he was one of her spirit-guides. The lady walked across the room with the Indian whom she introduced to Dr. Allen; the chief and the doctor shaking hands. The whole act was similar to shaking hands with a living person. The chief also spoke a few words in the Indian dialect. The form then backed away and melted out of sight before reaching the cabinet.

A lady came and wove the spirit-veil, which was about one yard wide and three or four yards long. As she held this above her head and allowed the veil to fall in folds about her white and fine figure, it made a pretty picture.

Many other forms came out and walked at

least eight feet from the cabinet strong and well-developed.

A fine form appeared at the door of the cabinet dressed in an evening suit. In a strong, well-articulated voice he called "Dr. Allen!" The doctor stepped to the cabinet door, standing a little to one side so that those in the room could also see. "Dr. Allen, I wish to introduce myself to you; I am Dr. Paul Gibier, late of the Pasteur Institute of New York City." He shook hands, and then grasped Dr. Allen's hand with both of his. The grasp was strong, the feeling slightly clammy but otherwise that of a perfect hand of a living person. "May God bless you," he said, "in the good work you are doing; go on and I will assist you all I can to bring these truths before the public."

The voice was strong and manly, the figure perfectly human in appearance. After more exchanges of conversation his hands slipped to the finger-tips of Dr. Allen's and the next instant he sank to the floor, dematerialized, and left Dr. Allen looking into the cabinet at a vacant space. The curtain was held back without visible hands. As he sank to the floor he seemed to go down and out with a sort of a sigh. This was a most prodigious phenomenon. Think of holding a man's hand in a strong grip and talking to him, and then beholding him sink at your feet without leaving a trace behind him!

At the first or second seance with Mrs. Sawyer,

“Dr. Gibier” sent word to Dr. Allen through the cabinet-controls that he would try to manifest himself to him. He certainly fulfilled his promise to such an extent, that Dr. Allen, though in active medical practice for more than fifteen years, could not say but that he was talking and shaking hands with a perfect human being.

At or before the appearance of “Dr. Gibier,” Dr. Allen was not thinking of this gentleman.

Other forms appeared, the friends kissing many of them. Before the close of the seance, several were invited into the cabinet to sit with the medium. While this was going on, a fully developed form was seen by the circle in the cabinet.

(d) Seance July 2, 1901.

Test conditions same as before. The following were the manifestations most worthy of note:

(1) A woman's form robed in white rushed noiselessly out of the cabinet for a distance of seven or eight feet, both hands elevated above her head; then gradually glided back to the cabinet and disappeared. The form was very distinct and strong.

(2) Another woman's form developed *outside of the cabinet*. She wore a white head-piece. This form also was very distinct and strong.

(3) Another form came out from the cabinet, walked about six feet and then simply vanished; not sinking to the floor as many forms here have done.

(4) The form of a strong well-developed woman came forth, walked to Dr. Allen and spoke some words in French. A lady in the circle near Dr. Allen arose and conversed with this form in French. The form backed away, said something further in the French tongue, and retired within the cabinet.

(5) A very striking phenomenon then occurred. A fine, strong figure of a child about eleven years old ran from the cabinet to a Mr. Eddy who was sitting in the circle. She grasped Mr. Eddy's hands exclaiming in a whisper, "Papa, papa, papa, oh papa, papa," and then drew him to the cabinet saying, "I have much I would like to say to you, but there are so many here who would like to speak to their friends, so I must not be selfish." She then dematerialized.

Mr. Eddy informed us that she was his daughter who had passed out some years before with malignant scarlet fever; and that her last expiring words were, "Papa, papa, papa, oh papa, papa!"

(6) The voice of a prattling baby was heard as though the little one were creeping along the floor, but no form could be seen.

(7) Two boys about nine and eleven years old appeared at the cabinet door. The younger disappeared and the mother of the elder boy came and talked with him for a short time before the little fellow vanished.

(8) Several members of the circle were per-

mitted, as at previous seances, to sit with the medium in the cabinet. During some of these sittings materialized hands appeared outside the curtains.

(9) One lady went into the cabinet, carrying with her a small bunch of flowers. While she was holding the medium, as we have described elsewhere, a hand seized the bunch of flowers, held it out before the curtain, and waved it for about a minute in full sight of the circle. Then a voice, apparently Maud's, said, "Dr. Allen is requested to take the flowers." The bunch was dropped into the doctor's hand as he stepped to the curtain, and his hand was patted several times in a friendly manner.

The night was very warm and the seance was shorter than usual. "Maud's" voice could be plainly heard joining in the singing at the beginning of the seance.

(e) Seance, July 5, 1901.

Circle of about ten people.

The question of ventriloquism had again been raised concerning the voices which spoke from the cabinet. It was now suggested that not the medium but the conductress, whose place was more or less near the cabinet, did the ventriloquizing. Accordingly Dr. Allen proposed another "gagging" test which was eagerly accepted by Mrs. Sawyer and her assistants. It was this: Dr. Allen fastened surgeon's adhesive-plaster of his own over Mrs. Sawyer's mouth in two

strips; one on each side of the face reaching from the eyes across mouth and under chin, crossing—one over the other—at the mouth. Another strip two inches wide reaching from ear to ear and covering mouth and first strips. The doctor also marked the skin in several places at borders of the strips with pencil to insure detection in the remote event that the strips might be removed in the cabinet. In addition to this he tied a handkerchief across the medium's mouth. A personal friend of Dr. Allen held both lips of the conductress firmly with his fingers. The gentleman who is accustomed to lead the singing was dismissed from the room.

Under these test conditions the voices of "Elon" and "Maud" spoke as clearly and perfectly as ever from the cabinet. Thus the genuineness of independent phonation was demonstrated.

There were no further demonstrations that evening, owing, as "Elon" announced, to the electrical storm which was in progress outside. No fees were taken from the attendants.¹

(f) Seance July 7, 1901. Present among others, the Rev. Arthur B. Rudd, Episcopal clergyman, of Boston, Mass. Circle composed of about twelve people. Atmospheric condi-

¹ Likewise at two public seances given in the winter of 1901 by the Campbell brothers at the Spiritual Temple in Buffalo, whereat no manifestations occurred, the admission fees were returned to the audience as they passed out.

tions: dry and cool. Test conditions, same as before; Mr. Rudd securing the medium.

The first form was that of a woman who parted the curtains, disappeared, then reappeared and walked out into the room for about four feet.

An Indian next appeared, walked out about five or six feet from the cabinet, waved both hands over his head, two or three times, backed towards the cabinet and vanished outside. His dress was covered with bright spangles of light.

The next form walked around the room with a lady in the circle, conversing with her. She went as far as eight feet from the cabinet; then backed towards the curtains and seemed to melt away in the air.

Then there proceeded from the side of the cabinet an unearthly noise, as of a wheel churning and grinding. This continued for some time. We all wondered what it could be, and enquired of the "controls" as to the cause. "Maudie" answered that she did not understand it herself. It was apparently a female spirit in a state of great perturbation. Then a beautiful, strong female form rushed from the cabinet to a lady in the circle, seized her and exclaimed excitedly, "Where is papa? Where is papa? Where is papa?" The lady whom she had seized exclaimed, "Why she is dripping wet! Her hands and garments are all wet as if she just came out of the water!" The form disappeared within the cabinet and several ladies in the circle went

to the curtains to try to bring her back. In a few moments she reappeared in the same state of frenzy, passing from one member of the circle to another exclaiming, "Where is papa? Where is papa?" All the ladies who touched her remarked upon her dripping garments. Once more she disappeared within the cabinet, only to reappear again.

Dr. Allen was then invited to step forward and see her. She was apparently a beautiful girl of seventeen or eighteen years old. Long dark brown hair hung loose down below her shoulders. Dr. Allen took both of her hands in his and tried to pacify her. Passing his hands up along her arms, he found that they were perfectly natural, only wet. He also found that her garments were full of water; so moist that when she left him and he returned to his seat, he could feel the moisture still upon his hands. She persisted in the enquiry, "Where is papa?" despite all efforts to soothe her. Later the cabinet-control informed us that her name was Grandin.

The next form was that of an elderly lady who enquired for "Francis"—Mrs. Francis stepped up and recognized the form as that of her departed grandmother. The two conversed together for some time.

A form who called herself Sarah appeared and conversed with a friend in the circle. The baby also manifested.

A strong female form appeared giving the name of Alice Sully. Her mother stepped forward, conversed with her and kissed her. After this the form coughed for some time, thus indicating, as we were informed, that her death had been caused by lung trouble.

A form that looked like a Spaniard next appeared. He was dressed in a negligee style;—trousers and shirt. Finally we made out that he wanted a guitar. We had hired a guitar for that evening, knowing that stringed instruments are often made use of by the “invisibles” at seances. This guitar he accordingly placed against the cabinet; and immediately there issued therefrom a female form of the Latin type and took up the instrument. She held her left arm out on a level with her shoulder in a line with her side. The right hand held the guitar straight from her body at arm’s length. While in this position the instrument was played upon by some unseen hand or force. The form was covered with light spangles. From the end of the guitar a bright phosphorescent light radiated in rays. The form stepped forward and thrust the guitar rapidly towards Mr. Rudd and Dr. Allen, who, thinking that they were going to get hit, dodged accordingly. The instrument was withdrawn as rapidly as it was thrust forward. When the form put the instrument down, the phosphorescent light above mentioned disappeared.

The lady of the Latin type then vanished within the cabinet.

One form partly developed, appeared, vanished, and reappeared several times at the top of the cabinet.

A man's form appeared and talked with a lady in the circle. While this manifestation was in progress, an occult voice sang a few lines of a college fraternity song. This was recognized by the Rev. Mr. Rudd, who enquired if it was his old classmate "Jay." Three raps responded—the code for "yes."

After the full light was turned on, Mr. Rudd and others inspected the cabinet and found the medium tied as she had been left.

Several ladies and gentlemen sat in the cabinet with the medium at different times; during which sittings materialized hands appeared outside of the curtains.

One gentleman who sat with the medium, said that he saw a form within the cabinet. Others were touched and patted by invisible hands while they were within.

(g) Seance, July 9, 1901.

Present, circle of eleven people. Medium under test-conditions.

Though this seance was very short, the materializations were for the most part clear and strong. Some of the forms spoke with great distinctness; particularly that of a graceful woman who appeared far out to the east side of

the cabinet. At that time the light in the seance-lantern had been turned to its full strength and all objects in the room were clearly visible. This form enquired in a natural tone of voice, "Does any one in the circle speak French?" A gentleman replied; and exchanged with this form a few sentences in the French language. The form then disappeared near the entrance of the cabinet.

This was the most striking materialization of the evening. During the cabinet-sittings materialized hands appeared outside of the curtains several times. While Mr. Duff was sitting in the cabinet with the medium, holding her as described a few pages back, an unseen but palpable man's hand, after patting the sitter on hands, arms, and head, suddenly gave him the grip of the Sigma Phi fraternity, of which Mr. Duff is a member. "Is this a Sig. brother?" Mr. Duff enquired. Three eagerly given pats by the hand upon Mr. Duff's hand responded. "A Hobart Sig.?" Three pats. "Is it A. C. C. Jr.?" (The name was spoken in full.) Eager pats answered this, which were fairly showered down upon head, cheeks, arms and hands. The hand then wrote a message with the pencil upon the tablet which rested upon Mr. Duff's lap; and then materialized outside of the curtain. The message was clearly written and one of greeting, signed "A ——." (We omit full name for personal reasons.)

(h) Seance, July 18, 1901.

Circle composed of about twelve people, several of whom were physicians and business men of Buffalo.

On this occasion medium was tied with tape brought by Dr. McK——, who saw that medium's wrists as well as neck were tied. Wrists were allowed free movement of about ten inches. Everything carefully examined beforehand. Person of medium searched by committee of ladies.

Female form, perfect and distinct, appears and goes through motions of wrapping shawl around her.

Female form comes out several feet and whispers the name of "Clara." Retires to curtains and disappears.

Graceful female form, white-clad, comes forth, goes to niche in the room formed by chimney, picks up a parasol and shawl there, and hands them to their owner, a lady who sits in the circle next to one of us (Mr. Duff). Apparition speaks a few words and retires to cabinet.

Seance ended with usual sittings in cabinet with medium, during which hands materialized outside of curtains.

(i) Seance, July 19, 1901.

Test-conditions same as at previous seances prior to that of July 18.

In full blaze of lamplight a feminine arm, clad

in white, gauzy material protruded from cabinet-curtains three times.

Under subdued light of seance-lantern the following manifestations occurred :

Woman's form, very distinct, appeared. Wore white dress and veil, black crêpe on right arm. Pointed to north and waved arm and veil in that direction three times. The director remarked that this symbolized a death in that direction, of which we would hear soon.

Woman's form gave name of "May." Desired to see Mrs. Holmes. Quickly vanished.

"Maudie" materialized. Wore luminous crown upon her head. Its lights comparable to moonlight.

Streak of light material or fabric seen above and at top of cabinet. This falls down loosely along the opening of cabinet-curtain ; then suddenly assumes the form of a woman.

Two full-sized female forms appear together at the curtain. One gives the name of "Jessie," and converses with a lady in the circle. Both forms then disappear.

Woman's form, strong and perfect, appears outside of cabinet, several feet from curtains. Converses with a lady in the circle and retires.

Woman's form appears having a luminous crescent upon chest. Gives name of "May Thurber" and asks for "Mother."

Maudie's voice asks Dr. Allen for his handkerchief. Dr. A. complies with request, and as he

drops handkerchief into cabinet, "Maudie" pats and shakes his hand.

The veil-weaving phenomenon follows. A lady in circle is permitted to hold a fold of the woven veil. The form of the spirit-weaver, strong and distinct, walks backward. Dr. Allen extends his hand, and the form drops an end of the veil into extended hand. The fabric has the feel of cheese-cloth. The spirit-weaver then contracts veil into the original handkerchief, hands latter to Dr. Allen, bows gracefully and retires.

Female form appears having the same luminous crescent as above described. This apparition was first seen at left of cabinet about two feet out. Walks up to Dr. Allen and says "May." "Are you ——?" asked Dr. A., naming a relative. Three raps responded upon marble-topped table at which Dr. Allen is sitting. "I will tell Alexander," Dr. A. remarks. A shower of raps respond. "May" then touches Dr. A.'s hand, backs up to cabinet curtains and vanishes.

A startling report as of a pistol-shot is heard. Maudie announces that a test will now be given. Presently a young woman's form appears, dressed in loose white garments. She walks up to Dr. Allen, takes both his hands and says "May." Dr. A. asks if this is Miss "A. C." The apparition replies, "May Fosburgh. He did not kill me. He did not do it. He did not do it." As she said these words she retreated, still holding

Dr. A.'s hands, to the curtain where she vanished. The feel of her hands was natural except for a slight coolness.

A male form, giving name of "Rogers" appears and talks with a lady in the circle.

Elon's manly form suddenly steps out about five feet into the room, talks and offers to shake hands with Dr. Allen. The latter avails himself of Elon's offer. The grip is so strong as to be positively painful.

Maudie's voice prophesies a death amongst the circle.

The baby phenomenon follows—voice audible, as if out in room, but form invisible. A lady in the circle reports that she succeeded in touching the baby's hand.

Maudie appears at curtain-folds and talks.

Out on the floor another form appears and quickly vanishes.

A spot of light appears on the floor of the room and rapidly grows into the perfect form of a man, who stands still for a brief space, backs up to curtain and vanishes.

Female apparition asks for a certain lady in circle. The two converse together for some time.

A fine Oriental male form appears; and Dr. Allen is invited to step forward and see him. He bows gracefully and gave his name as *Amarona*. He wore two stars on his breast.

At the request of Elon the medium is untied.—Physical tests are also promised.

Elon's voice says: "Dr. Allen, will you please tear off a strip from the cheese-cloth?"

Dr. Allen thereupon tears off a strip from the cloth with which the medium had been tied. Its dimensions were seventy-one inches in length and four and one-fourth in width. This he drops upon the floor inside the cabinet. Presently Dr. A. is invited to step inside and see what had occurred. He found both hands of the medium tied together at the wrists. The right hand was crossed over the left. The strip had been passed around the medium's waist and tied in several knots both at wrists and behind her back. One end had been tied to the main post at the back of her chair in three knots—and these knots *back* of the medium's arm.

Elon's voice then said, "Doctor, put your coat in the cabinet."

Dr. Allen complied with this request; whereupon Elon asked, "What do you want us to do with your coat?"

"Put it on the medium," we answered.

"All right; come and see," Elon responded.

On inspection, the medium's right arm was found to be within and through the right sleeve of the coat; while the left sleeve was over her shoulder.

"Now get a chair and put it into the cabinet," Elon commanded.

Dr. Allen placed the back of a Vienna chair

within cabinet and held the legs of this chair on the outside.

“What do you want us to do with this chair?” asked Elon.

“Why, I don’t know,” Dr. Allen replied. “Do with it what you wish.”

In an instant the chair was sharply jerked, and Elon said, “Come in and see the medium now!”

Dr. Allen entered *and found the medium’s right arm, still tied, and with the coat-sleeve, still on, looped through the opening in the back of the chair.*

Thus we were privileged to witness the phenomenon reported by Professor Zöllner in his “Transcendental Physics,” described as “The passage of solids through solids.”

All this time we (Dr. Allen) were the only incarnate person, aside from the medium, in or near the cabinet.

Elon’s voice requested us to untie the medium. Much picking was required before we could loose the knots,—a far longer time than the few seconds spent in accomplishing the phenomenon. Medium’s wrists were bound so tightly that marks of a deep ridge were left upon the skin.

This phenomenon closed the seance.

(j) Seance, July 23, 1901.

This seance opened about 8:30 P. M., twelve persons forming the circle.

The first phenomenon was the picking of the

guitar strings in accompaniment to singing. The guitar stood about four feet from cabinet.

Maudie appears and talks to the doctor and others. Was asked where her crown was, to which she replied that she did not think of it. Soon she reappeared wearing the crown and said: "They have just put it on me!"

A form appears and disappears at the cabinet-curtain. Elon now shows himself at the door, speaks and disappears.

Another form walks out from cabinet and then returns to the curtains and disappears.

A woman's form appears, takes up the guitar and holds it at arm's length, while an invisible force plays a tune. The form then holds the hand of a lady in the circle with her left hand, while with her right she holds the guitar, while it is played upon by an invisible force.

Next the members of the circle all join hands except the reporter. A fine strong figure comes from the cabinet, walks to the table, picks up a book-slate, puts it down, takes up two pencils, opens the book-slate and draws upon it the portrait of a man. This she does with both hands in a few moments. She then puts down pencil, holds slate in left hand and inscribes a Sanskrit [?] message which at this present writing stands untranslated. When the message is finished she steps up to Dr. Allen who has been watching her every motion at a distance of not over eighteen inches, puts the slate down beside his arm, takes

his hand, raises arm and elbow and slips slate under his arm. Then she puts the slate-pencil down along side of his arm, gives his hand a squeeze, followed by several pats and a final press, which signifies that slate-pencil and messages are for the writer. She then walks to the centre of the room, raises her right arm and hand into the air, and saying "guit-tar," vanishes near the cabinet door. Her hand felt cool. Her dress was of a gray color, and upon her head she wore a sort of shaker-bonnet.

A distinct female form appears and exclaims "Jessie!" Whereupon a lady in the circle advances and converses with her.

A man's form materializes, calls "Mother!" and gives his name as "Bert." A lady steps forward from the circle, kisses the form and holds conversation with it for a few moments. "Bert" asks the lady to tell the doctor (meaning Dr. Allen) that he ("Bert") remembers when the doctor brought to him and his wife their first baby, remarking, "Here is a nugget for you."

These, as a matter of fact, were our exact words. The event referred to by "Bert" took place about seven years ago.

Cabinet sittings followed with the usual manifestations.

(k) Seance, July 30, 1901.

At 8:30 P. M. the medium was tied in the usual way, the knots being sewed. We ourselves, to satisfy the enquiries of skeptics, entered cabinet

and carefully inspected the floor. We found it to be a part of the carpet of the room; and though we pried and pulled at it with our pocket knife we failed to detect the slightest looseness.

The manifestations were as follows :

White-clad female form appears at the curtains.

White arm waves at upper part of curtains.

Maudie's voice speaks.

Maudie materializes very distinctly at curtains. We note her appearance as that of a little girl about twelve years of age. She converses with several members of the circle from where she stands.

Distinct female form walks out from cabinet and retires. Comes out a second time as far as centre of room; and walks around with a lady of the circle. Gives her name as "Margaret." Retires to cabinet.

Elon's voice comments upon Sanskrit [?] message given at seance July 23.

Form of woman, apparently French or Spanish, suddenly appears two feet to our left and about five feet from entrance of cabinet. Her garments are of a dark red, dotted with luminous spangles. She walks around marble-topped stand at which we are sitting taking notes, and extends both hands to us. We respond and take both her hands. She draws us to the entrance of the cabinet, and asks, "Does monsieur speak French?" We reply in negative. With that

she releases our hands; and bows herself apparently *into the floor* at cabinet-entrance.

Tall female form walks far out into the room, gives the name of "Stevens," returns to curtains and disappears.

Distinct female form appears at curtains. Speaks the name "Abigail." Relative comes forward from circle and converses with her.

Hand materializes at curtains; immediately after a distinct female form walks down within a foot of the front row and talks with a member of the circle. There is a luminous oval upon her throat. Retires to curtains.

Female form very distinct comes out of cabinet, walks to chimney-corner and picks up guitar which has been left there. She, like the apparition described just now, wears dark red garments dotted with luminous spangles. Encircling her brow is a turban with a luminous spot at forehead. Her features were very distinct, and were swarthy, like an Italian's or gypsy's. Holding guitar upon right arm and at arm's length, she advanced to us and extended her left hand. This we took. She drew us out to middle of room. Then an invisible force plays a Moody and Sankey hymn-tune upon guitar, the strings of which are on the *upper* side, removed from reach of her hands. When the tune is ended we prepare ourselves to dodge a possible blow, remembering the Rev. A. B. Rudd's experience. The form, however, leans

guitar against cabinet, releases our hand, exclaims, "Let justice reign!" and vanishes at entrance.

The veil-weaving phenomenon follows.

Two female forms appear together at curtains. One vanishes and the other speaks the name "Margharetta!" She walks far out into the room and back to curtains where she vanishes. Her garments were covered with luminous spangles.

Maudie is heard singing.

Form of "Bertie" materializes and converses with his mother. They exchange kisses.

Man's form appears at curtain. Gentleman in circle recognizes him as his departed brother. Converses with him.

Voice from cabinet calls for guitar. Conductor places instrument inside cabinet. Guitar is thrummed within, and at same time a streak of light appears at top of cabinet and in front.

Elon's voice announces that portrait on slate given to Dr. Allen at seance July 23 was not that of the person whose name was signed to the message.

Loud and startling report as of pistol-shot within cabinet. Female form appears and comes out into the room. Form clad in white, quite slender, face swathed in bandages. Calls for Dr. Allen. In latter's absence Mr. Duff is called up by conductor. The form standing out in the room addresses Mr. Duff thus: "Tell Dr. Allen

that Anna came. I was shot in the face. He will know." Thereupon she vanishes at curtains.¹

Seance was concluded by usual cabinet sittings.

(1) Seance, August 2, 1901.

Test-conditions same as before. Prior to opening of seance we stood upon a chair and examined the top of the cabinet, finding nothing but the matched boards which we saw when looking within the cabinet from below.

On this occasion some of the forms were very faint and evanescent and others very distinct and lasting.

We would remark that certain of the evanescent forms, both on this occasion and others, evince the genuineness of the work as strikingly as do the more distinct and lasting manifestations. For example, at one time two forms appeared together, a distinct one which stood at the entrance and a faint one which appeared simultaneously about three feet out and to the right as we faced the cabinet. The latter seemed to melt away where it stood.

The most notable manifestations were these:

The materialization of Maudie on four occasions, each time speaking.

The French woman, whose appearance was

¹Dr. Allen identifies this form as a personation of the late née Anna C—— who a few years ago was a trained nurse. She afterwards married unhappily and was shot in the face and killed by her husband in —— Pennsylvania.

the same as at the seance of July 28; who, as before, grasped us by both hands. This time instead of bowing into the floor, she melted into a long narrow streak of light at cabinet-entrance, and vanished.

A female form wearing a crown of light materialized outside.

The manifestation of Anna C——, with face bandaged, who grasped Dr. Allen's hands and repeated in a voice of intense agony, "He shot me! He shot me!" We noted no resemblance in form and build between this apparition and the Anna C—— of our acquaintance.

The baby manifestation.

The veil-weaving phenomenon; on this occasion not so distinct as usual.

The woman who held the guitar, etc., as distinct as at last seance.

The full form of a man clad in a dark suit; height nearly six feet, who stood for a moment in entrance.

Cabinet-sittings as usual.

§ 11. This concludes our series of seances with Mrs. Sawyer. We would add that in looking over that lady's printed testimonials, our attention was attracted by some prints of *photographs* of spirit-forms taken at her seances in 1889 and published in the Rochester (New York) *Union and Advertiser*. They were vouched

for by the printed name of A. W. Moore of the staff of the journal just named. Accordingly we took the liberty to write to Mr. Moore for verification, and we here acknowledge our indebtedness to that gentleman for the courtesy of the following prompt reply :

“ ROCHESTER, N. Y., AUG. 10, 1901.

“ *Thomas G. Allen, Esq., M. D.,*

“ MY DEAR SIR :

“ Your letter to *Union and Advertiser* has been handed to me, and I would say that I witnessed the photographing of materialized forms at a seance held by Mrs. Carrie Sawyer in 1889. Great precautions were taken to prevent the possibility of fraud, and I have always been quite positive in my own mind of the absolute genuineness of the manifestations. Mrs. Sawyer gave a great many seances at that time which were attended by the best people in Rochester, including judges, doctors, lawyers, journalists and clergymen.

“ I reported some of my experiences at the time for the *Progressive Thinker* of Chicago, and a gentleman in New York had several thousand copies of the article published in pamphlet form.

“ You are at liberty to use my testimony.

“ Yours truly,

“ A. W. MOORE.

“ P. S. I was formerly art editor on the *Union and Advertiser* staff, but for the past two years have been assistant secretary Chamber of Commerce. M.”

Among these photographs above vouched for by Mr. Moore the following particularly drew our attention :

First, a series of four cuts, the first of which represented a spot of light upon the floor ; the second, a small upright cloud a foot or two high ;

the third, the cloud developed to the height of a human being; the fourth, its final development into a distinct and perfect human form.

Here, be it noted, is an automatic confirmation of the correctness of our description of like developments at some of the seances described in this chapter. If we were "hypnotized" at the time, as some of our friends have suggested, it seems quite certain that the camera at least was in the "normal state!"

The other photograph which we especially noted represented the medium and Mr. Moore shaking hands with each other across the open entrance of the cabinet; while just within the entrance, back of them, stood two "spirit" forms.

§ 12. We conclude by tendering our thanks to Mrs. Sawyer for the kindness which she accorded to us throughout her seances just described; and for her uniform willingness to submit to every test that we proposed. She had given her assent to allowing us to attempt a photographic seance; but was obliged to leave Buffalo before we could get ready for it. She assured us that she always stands ready to submit to any reasonable tests at any time which any scientific investigators or psychical researchers may see fit to arrange with her; and we would venture to say that here is presented a rare opportunity to the American Branch of the S. P. R. for an investigation of this class of psychic phenomena.

CHAPTER IV.

SPIRIT IN THE REALM OF LIFE.

Showing that the human soul is a corporeal organism in which Spirit has attained to the highest form of symmetry in the creative process; and treating of the conditions under which Psychic Action at a Distance takes place in telekinesis, mesmerism, telepathy and clairvoyance.

§ 1. In this chapter¹ we shall endeavor to find the conditions under which spirit or the superphysical manifests itself in the life-realm; both in the psycho-physical human organism and in the biologic series below man.

The conclusion to which we shall be brought is this :

That in every phase and form of life the fundamental principle is superphysical or spiritual. In other words, so far as life is concerned, it is SPIRIT that quickeneth, matter (by itself) profiteth nothing.

§ 2. Starting with the human organism, we find ourselves confronted by superphysical manifestations at every turn. The seeker after the

¹Those readers who are not especially interested in psycho theory are respectfully warned that chapters iv and v may prove tiresome. If they should feel inclined to continue this book further, they are advised to skip to chapter vi which summarizes the contents of Part II.

occult has no need of leaving his own personal premises to find that which he seeks. Let him but move his hand, let him but speak a word, let him, in short, do anything which calls forth nervo-muscular action and he stands in the presence of the superphysical.

Such a truism is this that its significance is overlooked. The sight of an Aladdin rubbing a lamp and producing a *geni* would strike us dumb with wonder. But force transformed from an impalpable, spaceless idea into vibrations of palpable nerve-matter elicits no astonishment. We call this a normal occurrence because we are used to it.

The materialist tries to explain the phenomenon by saying that mental activity is a "property" of matter; *i. e.*, of matter which is *vitally organized*. He thereby explains nothing, but begs the whole question at issue.

What, we ask, is the determining point of difference between matter which is alive and matter which is not alive? We challenge the materialist to show by chemical analysis the faintest shadow of difference between two organic cells, one of which is living and the other "dead." Before our question he is silent; in the face of our challenge he is helpless.

The simplest form of life, which is the *bioplasm*, is a bioplasm, *i. e.*, a *life-form*, (*Bίος+πλάσμα*) not by reason of the *matter* of which it is composed, but by reason of an unseen,

non-material *something* which animates it, namely, a *spiritual or psychic principle*.

Scientists have now abandoned as chimerical that attempt to create life by chemical synthesis known as "spontaneous generation." Biologists are forced to acknowledge the truth of those words uttered nearly two thousand years ago: "It is *Spirit* that quickeneth."

The phenomenon, then, of nervo-muscular action voluntarily brought about is essentially spiritual in that spirit, not matter, is the efficient cause. Concretely, the efficient cause is a volition. In every volition there are three elements; *first*, the *desire* to execute a certain action; *second*, the *knowledge* of how to do it; (possibly this knowledge is subconscious;)—*third*, the *ability or power* to do it; in other words, the possession of the requisite *force*. Before the volition is executed this force is lying latent in the "motor-idea,"—to employ a technical term. In the execution this latent force is liberated and projected upon matter.

Thus we are brought face to face with one of the first principles of psychology;—*that ideas are forces; that the spiritual contains latent energy.*

Spiritual energy is psychic force.

§ 3. Until within late years psychology has been in a confused and indefinite state. Two rival schools have been struggling for supremacy—the empirical, physiological or materialistic

school, and the idealistic wing. The fundamental error of the former we have already pointed out; namely, its futile attempt to explain the psychical in terms of the material. The idealists, on the other hand, have lost the scientific key to psychology by too much metaphysical abstraction. They have lost sight of concrete facts and things through abstract generalization and imposing terms. They talk learnedly about "consciousness," "sensitivity," "percepts," "concepts," "memory," "emotion," "volition," etc., under the vague designation of "faculties"; but fail to say anything about the psychic *units* or elements and the adjustments thereof out of which all those "faculties" have been evolved and composed.

Just now idealism is talking learnedly about another abstraction which it labels variously "subjective," "subconscious," or "unconscious mind," or "subliminal self," as though the psychic modifications and adjustments which these imposing labels represent were a separate and independent "entity."

+ This vagueness is an attempt on the part of the old idealists to meet certain newly discovered facts which have revolutionized psychology—the facts which fall under the general head of "Psychic Action at a Distance";—telepathy, clairvoyance, telekinesis, etc., etc.

But these facts, like all other psychic facts, refuse to be explained by the old method of

word-coining and abstraction-forming, just as they also refuse to fit into any materialistic scheme.

The new psychology, to be scientific, must cut loose both from materialism and the old idealism, and begin at the very bottom-round of the psychic ladder, which is also the *biologic* ladder. *It must find the primordial unit of intelligence*, which is also the primordial unit of *life*. It must recognize that the psychical as well as the physical structure of life has been a growing process; an evolution; and that any adequate description of psychic action must be along the line of both the historical and the analytical methods.

§ 4. The unit of life is the bioplasm. Its two elements are, first, the matter of which it is composed; second, the psychic principle or force which animates it. It is the basic element in all living tissue. All physical organisms are composed of millions of bioplasms arranged in various groups, adjustments or modifications. Such groups, etc., constitute the different functions of the organism. Separate a bioplasm from the organism of which it is a part, and it dies, *i. e.*, becomes so much lifeless matter. The primordial animal, however, that *moneron* known as the *protamæba*, is a *single* bioplasm; a simple unicellular structure. This is the primordial unit of life in its independent manifestation.

There was a time, a long age, when this possibly represented all the life that there was on this planet. Out of this simple moneron all the

psycho-physical organisms of the earth up to man have been evolved "according to certain laws, by means of resident forces." The main law is that of heredity; the *resident forces*, as we shall see presently, are *psychic* forces.

But first let us consider the moneron, this unicellular organism. Outwardly it is a simple piece of organic material. But its habits, its actions, its movements, manifest the attributes of *intelligence*.¹ In essence then the moneron's life is *psychic*. It is not only the *physiological* unit, it is also the *psychic* unit.

✓ This moneron is the biological ancestor of humanity. The series of more complex forms of life which were developed from this life-unit are the result of *resident forces within* the organism forming modifications of structure in response to changes in the environment. This is an explanation which *explains*, as the natural selection theory does *not*. No series of lucky accidents, as the natural selection theory would have it, can ever account for *inheritable* modifications of structure. Professor Huxley himself in one of his later lectures acknowledged that accident or fortuity is inadequate to explain biologic evolution. He admits that we must look to *impulses from within* the organism as the scientific explanation. This is tantamount to confessing that it

¹ This Dr. Hudson has shown in detail in his "Divine Pedigree of Man."

has been by the action of *psychic* forces that biologic evolution has proceeded.

In the development of life, from the lower to the higher, complexity of nerve-substance,—ganglia,—and growth of intelligence have gone on at equal pace. In this development, however, be it remembered, the *resident psychic forces* responding to environmental changes have been the efficient *causes*; the resulting ganglionic complexities have been the created *effects*. Psychic forces from beginning to end have been the master-builders of the material structures.

This fundamental truth is illustrated, as Dr. A. T. Schofield (“Unconscious Mind,” p. 320) points out, in the case of the reproduction of offspring *after their kind*. That author first quotes Charles Kingsley as follows:

“There is no *physical* cause discovered why ova should develop after their kind. To talk of a law impressed on matter is to use mere words. How can a law be impressed on matter? As a seal on wax? Or as the polar arrangement of parts in a solid? If so, it is discernible by the microscope, and then it would not be a law but a phenomenon. I am indeed inclined to regard the development of an ovum according to kind *as the result of a strictly immaterial and spiritual agency.*”

Upon this Dr. Schofield says in commentary: “Though the writer of the above was no psy-

chologist he was a scientific man and an acute thinker, and we believe that now there are comparatively few that will deny the psychic causes at work."

The author then cites the following observation from Herbert Spencer, adding, "Surely no stronger evidence could be given in favor of Kingsley's belief":

"It is proved that no germ, animal or vegetable, contains the slightest rudiment, trace or indication of the future organism—since the microscope has shown that the first process set up in every fertilized germ is a process of repeated spontaneous fissure ending in a production of a mass of cells, *not one of which exhibits any special character.*"

Thus the history of evolution may be said to be progressive spirit-materialisation. Biologic evolution is a drama in which spirit is building up successive tabernacles; *ever seeking and ever finding in each new achievement of its work a progressively higher form of symmetry.* Indeed this quest by spirit for progressively higher forms of symmetry is seen, as we shall show in our next chapter, as the law by which it works throughout the whole realm of nature. The play of forces in all the kingdoms of nature, whether of forces mechanical, chemical or psychical, is a quest after progressively higher forms of symmetry. From the star-dust to the human soul it is the spirit's way of working.

As Dr. R. Osgood Mason puts it, ("Hypnotism and Suggestion," p. 9):

"It (Professor Tyndall's statement as to matter containing the potency of every form and quality of life) presents the initial force in evolution as psychic force, permeating every particle of matter and every form of organism—securing higher and higher expression through more and more complex, and more nearly perfect organisms, until finally by this same psychic power the human organism is evolved and regulated."

§ 5. We come now to the human organism. We have seen what its physiological constitution is: an organization made up of those bioplastic units which we have been considering; these units being arranged in complex modifications, adjustments, etc., forming the various organs, functions, and so on, of one organism. We have also seen that behind the *material* part of each bioplasm there is an animating *psychic* substance displaying itself as a unit of intelligence and force. It is apparent therefore that the physiological machinery of man is run, so to speak, by psychic intelligences and forces which work together in a unity of organization. This working is *automatic*; *i. e.*, it is independent of that higher complexity of modifications and arrangements known as *consciousness*.

This fact has constituted a pitfall into which both materialists and old-school idealists have come to grief. The materialist calls this auto-

matic working of adjusted psychic forces by the name of *reflex action* and flatters himself that he has thereby got rid of any *intelligent* or *spiritual* element involved in the process. But learned names and phrases cannot obliterate *facts*. The stubborn fact remains that each separate *cell* is a unit of intelligence; and that each *plexus* represents a higher form of symmetry to which these units of intelligence have attained. *Cell-memory*, and *cell-intelligence* are now recognized and admitted by our most eminent physiologists.

The old-school idealist generalizes this automatic working of psychic forces under the collective label "subjective" or "subconscious mind," which he sets up as a "separate entity" as distinguished from the so-called "objective mind" of normal consciousness. But the new psychology resolves this nebulous "entity" into its component clusters and units, even as the telescope has resolved celestial nebulae into separate suns and systems.

Both schools are in error. The new psychology finds that each individual soul and body epitomizes the whole course of biologic evolution in its successive attainments of higher forms of symmetry. It finds that the soul is an organism of the various complexities of psychic adjustments and modifications which have been evolved from the primordial unit of intelligence. It finds that consciousness itself is merely one—the *highest* one—of those adjustments. It finds that

every so-called "faculty,"—sensitivity, perception, memory, conception, volition, emotion, etc., etc., is nothing more than a certain complex arrangement or modification of psychic units, that is to say of *energizing intelligences*.¹

§ 6. We have noted that in each unit there is the outward and visible element, which is *material*; and the inward and spiritual *life-principle*, which is intelligence *plus* force. We have also noted that the biologic building-process represents a progressive action of spirit-force upon organic *matter*. We shall presently see

¹ We might otherwise express the growth of psycho-physical life by saying that it follows a law of *subconscious Assimilation*, which may be formulated as follows:

(1) Intelligence or the spiritual principle seeks to assimilate, *i. e.*, to make a part of its own organism, all suggestions that are presented to it.

(2) The assimilation of any given suggestion takes place when all competing suggestions before the intelligence have been inhibited or suppressed.

Observation 1. Among organisms below man marked changes in the environment stand as suggestions or stimuli which the spiritual principle in the organism assimilates in its reactions thereto; namely, by producing structural and concomitant psychic modifications.

Observation 2. We shall see in chapter v that environmental changes themselves are determined, in their turn, by an intelligent principle; *i. e.*, by spirit in the realm of matter.

Observation 3. In the human organism assimilable suggestions come either through peripheral stimuli or by formal suggestions from other minds or by auto-suggestions. The assimilation of a suggestion in man depends upon the absence of opposition among the fixed ideas of his consciousness. Hypnosis is a method of suppressing the opposition of fixed ideas.

that psychic phenomena include the action of spirit-force upon spirit-force. But here we have to do with the action of spirit-force upon *matter*. To get at any kind of an explanation of this phenomenon, we are compelled to look for some *medium* of a texture finer than the coarse grades of matter of which *ganglia* are composed. It is conceded that the *media* through which all so-called *material* force travels are *ethereal* in their texture. In the case of electricity, for example, it is supposed that the medium is a vibrating *ethereal fluid*; which may conveniently be designated as the *electrical ether*. It is an error to suppose that the *media* of electricity are the various material *conductors*, as they are called, through which electrical communications, etc., are made possible. Electricity is in its essence a *force* or mode of force. Its real *medium* is a *vibrating ethereal fluid*;—the electrical ether,—which fluid has a “preference” for certain material substances called “conductors.”

This distinction (which is a real one) between the *media* and the *conductors* of forces is an important one to be kept in mind. The *media* are the ethereal fluids; and these are the true vehicles of the forces. In fact they may be said to be the *organisms* of the forces. The *conductors* are the material substances for which the *media* or the ethereal fluids have a “preference,”—to use figurative language.

Psychic force acts upon *matter*, as *nervo-mus-*

cular or motor-action proves. Certain organized forms of matter, namely, nervous matter or *ganglia*, form its *conductor*. But this is *not* its *medium*. The latter must necessarily be an *ethereal fluid*. Accordingly, behind the *material* part of each bioplasm, and each complex modification of bioplasms, there is an *ethereal fluid* which is the *medium* through which the spiritual acts upon and governs its temporary conductor, the physiological. In other words, *every part of the physiological structure has its ethereal counterpart. These ethereal counterparts together form a complete corporeal organism—the SOUL—which is the true and abiding medium or tabernacle of human spirit.*

This is that "Building of God, that house not made with hands, eternal in the heavens," which the apostle speaks of as surviving "when the earthly house of this tabernacle"—the physical body—shall be "dissolved" (2 Cor. 5 : 1). This is that "spiritual body" which the same apostle speaks of (in 1 Cor. 15 : 44) as existing with the natural body.

Thus psychological analysis shows that man as he exists on this planet is a trichotomy, consisting of *body*, (the physical organism) *soul*, (the ethereal organism) and *spirit*,—the intelligent, animating principle.

§ 7. But the grounds for the existence of this ethereal counterpart, *replica* or *double* of the physical organism, which is the soul, are wider

than mere inductive reasoning from known psychic data.

The existence of the etheric double is a matter of exact demonstration.

§ 8. First of all an *aura* has been seen as a luminous radiance emanating from the person. We have this on the testimony of Reichenbach's experiments with clairvoyants. Dr. R. O. Mason also in the book already referred to cites the following more modern case :

“The peculiar perceptive power of Master Leo Brett of South Braintree, Mass., is of interest in this connection. He is a remarkably bright, healthy and active lad, ten years of age (1901) and the son of a reputable physician, Dr. Frank A. Brett. He is easily put into the hypnotic condition by his father, and when in that condition he is able to see the tissues, bones and all the internal organs of the body and describe their condition. He has examined organs, bones, etc., by means of the X-rays, but he scorns that method, declaring that he sees much clearer himself. The correctness of his perceptions has been demonstrated in numerous instances, not only by patients themselves, but by *post-mortem* examinations. *The point of special interest is, that he sees an atmosphere of pale-green light flashing in every direction about the patient for a distance of four or five feet. This he sees around all persons*” (Italics ours.) (p. 255, footnote).

§ 9. Secondly, it is a well-known fact—there are many cases to prove it—that persons who have undergone amputation of limbs and other members have continued to feel sensations as though the amputated members were still an integral part of their bodily organism. The following is a striking instance of this kind:—A gentleman while traveling in the White Mountains met with an accident which made it necessary for him to undergo amputation of his forearm. After the operation the gentleman complained of persistent pain in his absent member saying that it felt as if *the hand were full of sawdust and a nail sticking in the finger*. During an occult sitting at which the patient was *not* present, in answer to an inquiry concerning the gentleman's condition, information was given by independent writing that the arm was packed in sawdust, and a nail partly driven through the first finger. *Unknown to the patient who was distant a hundred miles at the time*, two friends visited the scene of the accident and had the arm exhumed, finding it in the condition described. It was washed with warm water and the nail taken out. *At the same moment*, as was ascertained by comparing notes later, the armless man exclaimed, "They are pouring warm water on my hand and taking the nail out. I think my arm will get well."¹

From this it would appear that as long as an

¹The Hidden Way Across the Threshold, pp. 109, 110.

amputated member is preserved from decomposition, *there is maintained between it and the parent organism a subtle ethereal connection.*

§ 10. But instances are numerous where the etheric body or *double* has been *seen* by several witnesses at once by *normal perception*, as well as by single witnesses of trained technical experience.

§ 11. For example,¹ in the spring of 1892 Dr. George T. Stewart, superintendent of Bellevue Hospital, as he entered the door of Ward C of Ward Island Hospital one morning at ten o'clock, saw rising from above the screen, behind which lay a bed, a faint bluish form, the dim outline of a human body. It floated across the room, passed out of an opened window and disappeared. The physician immediately called the attendant, one John McBride, and said: "The man in that bed is dead." McBride replied, "No, sir, I've just left him." Said Dr. Stewart, "He is dead, go and see." McBride entered the room, went to the bed, returned and said, "You're right, sir. He's dead."

Dr. Stewart had been a witness of the flight of that patient's psychic organism or soul.

"I afterwards mentioned the matter to the Jesuit Father B—— the chaplain of the Ward's Island institution," says Dr. Stewart in the *Journal* interview; "and he said that my account of

¹ New York *Journal*, March 31, 1901, p. 67. Interview with Dr. Stewart,

the phenomenon agreed in all respects with several similar cases which had been reported by the clergy."

We personally have had a similar case reported to us by reputable persons.

§ 12. One of the most striking cases of the psychic organism's visualization is that recorded by the Hon. Robert Dale Owen, in his book "Footfalls on the Boundary of Another World,"¹ and noticed also by Adolph D'Assier in his "Posthumous Humanity."² It is that of Mlle. Emilie Sagèe, a French lady, from Dijon. In the year 1845 she was employed as a teacher in a young ladies' seminary of high repute near Wolmar in Livonia. The pupils were principally daughters of the Livonian nobility.

"A few weeks after Mlle. Sagèe's arrival singular reports began to circulate among the pupils"—to the effect that Mlle. Sagèe was often seen in two places at the same time. These reports were at first set down by the teachers as nonsense. But one day Mlle. Sagèe while illustrating something upon a blackboard before a class of thirteen pupils suddenly duplicated herself. The pupils "saw *two* Mlle. Sagèes, the one by the side of the other. They were exactly alike; and they made the same gestures, only that the real person held a bit of chalk in her hand, and did actually write, while the double had no chalk, and only imitated the motion."

¹ P. 348 *et seq.*

² P. 62 *et seq.*

As time went on similar phenomena of the double's manifestation became frequent. The most remarkable was this: The young ladies were all seated at a long table in a certain room engaged in needlework or similar occupations. From where they sat they could readily see what passed in the garden just outside. "While engaged in their work they had noticed Mlle. Sagèe there, not far from the house, gathering flowers, of which she was very fond. At the head of the table, seated in an armchair . . . sat another teacher, in charge of the pupils. After a time this lady had occasion to leave the room, and the armchair was left vacant. It remained so, however, for a short time only; for of a sudden there appeared seated in it the figure of Mlle. Sagèe. The young ladies immediately looked into the garden, *and there still she was*, engaged as before; only they remarked that she moved very slowly and languidly, as a drowsy person might." The "double" in the armchair was touched by some of the more daring pupils and manifested a slight resistance as though made of gauzy material. It was also found to be transparent. All this was witnessed by every one of the forty-two pupils.

The result of this and other involuntary projections of the double led to Mlle. Sagèe's dismissal with good character.

For the same cause she was dismissed from *nineteen* schools successively.

Mr. Owen concludes by saying: "The institution of Neuwelcke (the scene of these manifestations) still exists, (1860) having gradually recovered its standing after Mlle. Sagée left it; and corroborative evidence can readily be obtained by addressing its directors" (p. 355).

Mr. Owen's informant was Mlle. de Guldenstubbé, daughter of a baron, and a pupil at the school during these manifestations.

§ 13. The following is another "double" case personally investigated by the Hon. R. D. Owen,¹ his informant being a Captain J. S. Clarke of the schooner "Julia Hallock" in which vessel the case in question occurred while Captain Clarke was in command.

One day about noon while the ship was off the Newfoundland Banks *en route* from Liverpool to St. John's, New Brunswick, the first mate, Robert Bruce, entered the captain's cabin to record an observation of the sun which he had just taken. Captain Clarke was with him. Bruce, intent on his calculations, did not note the captain's departure from the cabin. At the conclusion of his figuring he said, "I make our latitude and longitude so and so. Can that be right? How is yours?" This was addressed, as he supposed, to the captain who was sitting, as Bruce thought, at his desk busy writing on his slate. Receiving no reply, Bruce looked

¹ "Footfalls"—etc., p. 333 *et seq.*

more closely and perceived a total stranger sitting at the captain's desk. The stranger was looking at Bruce with a fixed gaze and in grave silence. The mate thereupon rushed panic-stricken to the deck and reported the incident to the captain. The latter accompanied the mate to the cabin and found it empty. Upon the slate, however, they found the message written "Steer to the nor'west." The ship was searched from stem to stern for a possible stowaway, but in vain. Then the captain, acting upon the mate's earnest advice, put the ship around to the northwest. About three o'clock the lookout reported an iceberg nearly ahead, and shortly after what he thought was a vessel of some kind close to it. It proved to be a vessel from Quebec bound for Liverpool. She had become entangled and firmly frozen in the ice. On board was a crew and a number of passengers. Their condition had for some days been desperate. Among the rescued passengers, Bruce, to his consternation *recognized the identical man who a few hours since had sat staring at him in the captain's cabin.*

An examination brought out the fact that this man just before noon had fallen into a deep sleep; that on awakening he had told the captain of the distressed vessel that rescue was near at hand. He could however remember no dream. When taken aboard the "Julia Hallock" this man declared that everything on board looked

strangely familiar, yet he was positive he had never seen the vessel before. Captain Clarke, after duly apologizing to the stranger, handed him the slate upon which the writing had appeared,—the reverse side only being shown to him,—and requested him to write upon it “Steer to the nor’west.” The man complied. *The handwriting was found to be identical with the original.*

“I asked Captain Clarke,” writes Mr. Owen (p. 341) “if he knew Bruce well and what sort of a man he was.” “As truthful and straightforward a man,” he replied, “as ever I met in all my life. We were as intimate as brothers; and two men can’t be together, shut up for seventeen months in the same ship, without getting to know whether they can trust one another’s word or not.”

§ 14. Still another case is that of St. Francis Xavier, to which reference is made of Adolph D’Assier in his “Posthumous Humanity” (p. 183 *et seq.*). The facts are that during a tempest at sea he in his proper person was praying and encouraging the crew of the ship in which he had embarked, while in his double he was steering the life-boat of the companion ship towards that in which his proper person was a passenger.

Cases of the “double” or psychic organism seen by witnesses might be multiplied. We have cited a few of the best attested ones.

We may say that materialized spirit-forms, of which we speak elsewhere, afford further proof

of the soul's corporeal organization and its capability of being visualized.

So much for the consideration of the psychic organism as it is revealed by evolution, by psychological analysis and by cases of sense-perception.

§ 15. We pass next to the explanation of that phenomenon called *psychic action at a distance*.

This is of two classes: the action of psychic force upon matter, and the action of psychic force upon psychic force.

We have already considered one phase of the first named class: psychic force as it acts upon the bodily organism in voluntary muscular action. But now our interest centres upon the action of psychic force upon matter at a comparative *distance* from the bodily organism—the phenomenon called *telekinesis*,—the movement of ponderable objects without physical contact.

In all the telekinetic phenomena, of well-authenticated record, the objects moved or levitated have been comparatively near to (*i. e.*, in the *presence* of) the psychic or medium.

When the agency is that of an incarnate being, the only reasonable, and we think, the only possible explanation is that a *fluidic aura* proceeds from the agent's etheric organism and magnetizes, so to speak, all objects within a certain radius of his person. This aura forms the medium through which intelligence and psychic

force operate upon the object to be affected, which object becomes for the time a sort of "conductor."

There is evidence for believing that all persons radiate this aura, but those people called "psychics" or "mediums," by reason of a control over their organization, radiate it to a marked degree.

It often happens that "physical" mediums are more or less exhausted after their manifestations. Evidently a certain portion of the etheric fluid which normally maintains the nervous system is drawn off therefrom into the radiating aura. This would make it possible for some psychics to perceive that power or force has gone forth from them, even as Christ perceived on a certain occasion (St. Luke 8:46).

The emanating aura of which we have spoken is popularly and somewhat loosely called "personal magnetism," or "mesmeric force." When we come to speak of the therapeutic works of Christ we shall refer to it as *psychic force*.

It is, as we have observed, an etheric fluid, the proper *medium* of psychic force, which acts upon material objects making them its temporary "conductors," or which acts upon and temporarily controls the etheric fluid of other soul-organisms. In the latter case it is nothing more or less than that which is commonly called *mesmerism*.

§ 16. Before we speak further of this, however, we must note a wonderful fact pertaining to the

emanation of aura upon objects, for which there seems to be abundant evidence. It is this: a material object which has once been made a "conductor" of a person's etheric fluid seems to remain connected for an indefinite period with that person's soul-organism, as though there were a subtle etheric "trail" of connection.¹ A certain class of psychic sensitives touching or taking such objects are brought into *rapport* with the personalities whose psychic ether is connected with the objects. These sensitives are affected somewhat analogously to people who come in contact with the end of a "live-wire" and are thus connected with the central dynamo. Through this psychic connection their soul-organisms seem to vibrate in harmony with those of the former owners of the objects touched; so that they are able to describe the appearance, character, etc., of the latter, even though they have never seen them. This phase of psychic sensitivity is known as *psychometry*. (See Professor Denton's book, "The Souls of Things.")

§ 17. When the etheric fluid of one person enters into, and, to a greater or lesser degree, controls that of another person, we have the phenomenon of *mesmerism*. Such control is

¹ Du Potete in his Introduction to the Study of Animal Magnetism (London, 1838) pp. 214, 215 and 216, says that fire does not destroy this aura as the ashes have been found to retain it. See "Posthumous Humanity," footnote, page 198.

usually brought about by manual contact or "passes" on the part of a person known in such cases as the "operator." We shall later on (Chapter i of Part III) refer to the experimental demonstration of this power. The mesmeric infusion of psychic force from operator to subject may or may not produce hypnotic sleep in the latter, according to the *desire* or *will* with which the operator charges his emanating force. Mesmerism is simply an infusion of etheric fluid from one soul-organism into another; the degree of control depending chiefly upon the psychic power of the operator, and in part upon the willingness of the subject.

§ 18. Hypnotism brings us into a somewhat different and yet closely allied field. It is a grave error into which "suggestionists" have fallen to suppose that the hypnotic operator, even though he employs neither contact nor passes, does not therefore infuse some of his etheric fluid into the subject.

True it is that hypnosis may be induced by *auto-suggestion*; in which case of course the subject hypnotizes himself. The Nancy method of hypnotic induction, by means of revolving mirrors, is *auto-suggestion*. Here the subject is made to hypnotize himself. He comes into *rapport* with the operator through the fact that before he goes to sleep he *believes* he *will eventually pass under the operator's control*. The subsequent *rapport*, in short, is a part of the

subject's auto-suggestion. When once *rapport* is established, no matter how, psychic force emanates from operator to subject; its degree being determined by the operator's psychic power.

Dr. Bernheim's definition of hypnosis as *increased suggestibility* seems to us very inadequate. Of course hypnosis *is* increased suggestibility; but *how?* What has happened? The efficient cause of hypnosis is called "suggestion." What is the *psychic character* of suggestion? It is an intelligence or idea *plus* a psychic force. The force grows in strength as the rival and competing forces in the soul gradually become quiescent by being abstracted from the subject's attention. When the abstraction is complete, the subject is in hypnosis. That modification or stratum of psychic forces known as "waking consciousness" now no longer interposes obstacles in the way of the suggestion of sleep *plus* obedience. Sleep and obedience now become the dominating psychic force and take control, according to the measure of their strength, over those modifications of the psychic units which "run" the machinery of the sympathetic system.

The "suggestionists," as we shall see further in chapter i of Part III, neglect a therapeutic factor of great value when they rely wholly upon auto-suggestion and leave out the mesmeric method. The most that a psychic force in the form of an auto-suggestion can do is to bring

about a certain readjustment of the psychic forces within one's own soul-organism; or as Dr. Tuckey puts it, effects a *nervous dynamo-genesis*. Auto-suggestion can never put new and fresh force *ab extra* into the organism. This is precisely what the *mesmeric* method *can* do and *does* in the hands of an operator of sufficient psychic development.

The auto-suggestive method, we may observe, may or may not be *hypnotic*; *i. e.*, *formal* hypnosis is not always necessary in order to enable the psychic force represented by an auto-suggestion to take therapeutic effect. In some persons, perhaps about twenty per cent., the "personal equation" of psychic forces is such that a little concentration upon the content of an auto-suggestion suppresses all opposition in that stratum of psychic forces called "consciousness"; and the psychic force in the auto-suggestion takes therapeutic effect; while enough of the consciousness-forces are operating to keep the subject awake.

This fact is the key to many of the so-called Christian Science cures. It is probable however that many Christian Science healers do exert, consciously or unconsciously, (according as they are dishonest or honest) a *mesmeric influence*; that is, by fixation of gaze or mental concentration they infuse their etheric aura into the soul-organism of the patient.

§ 19. We come now to consider those phases

of psychic action at a distance known as telepathy and clairvoyance. Here a new order of phenomena confronts us. Telepathic and clairvoyant phenomena, including hypnosis at a distance, show a strange disregard of space-conditions. Telepathy may be said to laugh at space. Quicker than the flight of light messages and impressions fly from spirit to spirit (whether between incarnates or between discarnates and incarnates) traversing distances measured by the breadth of oceans and continents. The transmitter in many cases knows not the whereabouts of the recipient. But the message reaches the latter unerringly. So also distant scenes and even future events will image themselves before the mind's eye of the clairvoyant. Space, and even in some cases, *time* do not count.

Let us note well the fact that in telepathy and clairvoyance spirit and psychic force *do not enter into relation with matter*, as they do in *telekinesis* or "physical" phenomena. In the phenomena with which we are now dealing spirit is concerned only with spirit, and psychic force only with psychic force. But the question may be asked: Is there no *medium* in cases of telepathy *through which* psychic force must be transmitted from mind to mind? We answer in advance, Yes.

What then is the *nature* of this medium? Can it be an *ether*? We are constrained to reply, No; for this reason: If mental messages are

carried along the vibrations of a material ether, they must needs be carried in all spatial directions ; for if etheric vibrations are thus set going, they must be set going in all directions. If this be the case, there is no reason why *every psychic sensitive* in this and all other worlds should not sense the vibrations and receive the transmitted message. But as a matter of fact only that person for whom the message is intended receives it, or one in the immediate vicinity in sympathy.¹

We have found that in our experiments thought-transference to others than the one intended can be prevented, and secrecy can be maintained by the will of the person sending the message. This comes under the law of subliminal self-preservation.

In telepathy we are dealing with nothing material. *We are in the realm of pure spirit.* The medium of transmission which confronts us here is a purely *spiritual* medium ; one in which distance and absence, past and future are obliterated ; one in which all that there is is the eternal here and now. We are in the realm of the absolute, the Divine Mind ; the source of all conditions and relations. Within this medium the spirit that seeks another spirit *finds* it. Within this medium there come to spiritual perception such distant scenes and such knowledge of future

¹ Or, again, the message might be transferred from the recipient to another person through the process described in chapter ii, as "Telepathie à Trois."

events as the Absolute Spirit reveals. "No prophecy ever came by the will of man."

And here we may ask those who contend for a material ether as the medium in telepathy and clairvoyance: How can a material ether vibrate with events, forces, etc., *which are yet in the future*, and are at present non-existent? Space and time are inseparable conditions of matter.¹

¹ If the hypothesis of a material etheric medium is inadequate to explain prevision or prophecy, it is equally inadequate to account for clairvoyant knowledge of the past;—the "Astral Light" theory of theosophy to the contrary notwithstanding. The "Astral Light" is a poetical term for the theory that all events are registered somewhere out in the luminiferous ether. In some way the psychic's own aura is supposed to "vibrate in harmony" with the corresponding etheric vibrations which register the perceived events out in the interstellar immensity. There these events are supposed to be photographed in the aura of the psychic or seer. The difficulties which beset this theory are many. Among them is the fact that such comparatively feeble vibrations as events are almost sure to be converted into other forms of vibrations by counter-forces. Even the light emitted by suns, as is now generally admitted, gets lost eventually, *i. e.*, converted into other forms of energy. Again, to suppose that one's personal aura, whose radiation is comparatively limited, could be stretched out into interstellar space is wildly absurd.

Much simpler is the hypothesis which supposes that events are stored up as *knowledge* within the spaceless and timeless medium of Absolute Spirit with whom the psychic, who seeks knowledge of the past, comes *en rapport*, and thus obtains that for which he seeks.

A word in this connection with reference to the X-ray. Here we have simply a physical adjunct to optical vision which enables the eye by means of the ultra-violet vibrations to see for a limited distance through objects which are otherwise

“Again,” writes Dr. R. O. Mason in the work just now cited, “vibrations through all mediums with which we are acquainted are liable to be turned aside or obstructed, but we know of no substance which constitutes a barrier to thought transference, and we can hardly conceive of such an obstruction. It would seem then that, if the vibratory theory is to stand as an explanation of the method of thought-transference, a medium different from any we are at present acquainted with must be hypothecated” (p. 274).

When the seer of Patmos clairvoyantly saw things present and things to come, he described conditions in these words: “I was in the Spirit.”¹ Is not this the most scientific formula he could have uttered?

§ 20. We have before us now the constitution of the human soul and the main conditions under which its higher manifestations are effected.

We have seen that the soul is a corporeal organism of psychic forces and intelligences; that in its visualized form it is the etheric duplicate of the physical body. We have seen that as it acts, under the direction of spirit, upon matter it does so through its own fluidic aura or

opaque, *i. e.*, opaque to the vibrations of the other spectral rays from red to violet inclusive.

We feel that the ether has been made to carry too many burdens by those who have of recent years been speculating in the superphysical department of psychology.

¹ Rev. 1 : 10.

ether, and that as the soul's mind, which is spirit, acts upon another spirit, (telepathy) or sees into distance or futurity (clairvoyance) it does so by coming into *rapport* with the Universal Spirit.

§ 21. Perhaps we have not sufficiently emphasized the fact that *mental passivity*, varying all the way from waking abstraction to deep hypnosis or trance, is found by most psychics to be favorable, if not indispensable, to the control of their own *aura*, or to coming *en rapport* with the universal medium of spirit.

We are aware that Dr. Hudson in his "Law of Psychic Phenomena" makes *passivity* an *indispensable* condition; and calls it "the ascendancy of the subjective mind" whose supposed "faculties" and "powers" then proceed to do their work.

Aside from all questions pertaining to any "subjective entity" with a stock of "faculties" and "powers," we may say that in many of the cases which we have seen and in those of which we have read not the slightest shadow of even "waking passivity" has been apparent. For example, Mrs. Chamberlain in the materializing phenomena which we described in chapter iii, § 8, sat in front of the cabinet, joined in the singing, and occasionally addressed a remark to the members of the circle. And yet four distinct forms materialized. Also the Campbell brothers in the private seances of Feb. 7, and Nov. 15, 1900, were as wide awake all the time as were

the sitters. If there was any "mental passivity" in these cases, it was of the same order as that which pertains to any normal work; just as much and no more as the "mental passivity" of the carpenter or bricklayer intent upon his job; or of the clergyman, lawyer or public speaker intent upon the composition of sermon, plea or oration, as the case may be.

These are the observed *facts*. It is in order for the dogmatist, of course, to say that the "passivity" which he finds necessary to support his preconceived theory *must* have been there.

However, we must freely acknowledge that all psychics do recognize and employ the trance state as a condition most *favorable*, but not indispensable, to that control which produces the most marked phenomena.

The reason, we think, is clearly apparent and has been well expressed by Shakespeare in the oft-quoted saying,

"Conscience makes cowards of us all."

The great dramatist was here referring not to the "moral faculty" but to *consciousness*.

In every work, both normal and "supernormal," the less consciousness there is, the more accurate and smooth will the work be. In other words, work becomes efficient in proportion as it is *automatic*. You will never, for example, learn

to balance yourself upon a bicycle until you have suppressed those adverse suggestions which consciousness is liable to obtrude upon you,—to your undoing as a wheelman.

Valuable as consciousness is in its own place, the fact remains that our proficiency in any art is the work of arrangements and modifications of psychic forces *below* those of the consciousness-strata. *Until the latter are sufficiently inhibited, we can never become artists in anything.* Their complete inhibition *may* be perfectly accomplished in the *waking* state, as the performance of a Paderewski bears witness. But their inhibition is absolutely *assured* in the *hypnotic* or *trance* state. When, therefore, the psychic or medium induces the trance state, he is simply making any assurance which he may possess, *doubly* sure.

§ 22. There is one other condition which must be noted; and it pertains to psychic action upon *matter*. This also, like passivity, is perhaps not an *indispensable* condition, but it is one which is recognized by all psychics and mediums as greatly favoring success. We refer to that preference shown by practical psychics which has raised such a hue and cry on the part of skeptics ignorant of all the laws and conditions of psychic phenomena;—the preference, namely for *darkness* or *subdued light* during seances.

Of course this preference is ascribed by the

prejudiced to an occasion for perpetrating fraud. No doubt many unscrupulous jugglers palming themselves off as psychics *have* availed themselves of darkness for working their tricks. But as we have seen in the preceding chapter, tests can be arranged whereby trickery can be detected in subdued-light seances, as surely as in the full blaze of light.

But why cabinets and subdued light? Is there any legitimate reason for them?

First, be it said, some mediums do not use cabinets. They merely suspend a shawl or piece of drapery, as does Mrs. Chamberlain, walling off a corner or alcove of the room. Others even sit out in the room and hang a curtain or its equivalent across the lower part of a doorway which opens into a darkened room. The board-partition cabinet, however, is the best arrangement both for excluding light and possible confederates. This as we have seen is Mrs. Sawyer's plan.

Howsoever the cabinet be constructed, the most important point is this: the trance state is best induced when the medium is concealed from the people around her; *i. e.*, freed from the consciousness of being observed.

The medium or psychic at work disengages his aura, which if visible, would appear as a surrounding cloud. Air-currents in the room caused by persons moving about, and the law of the diffusion of gases, would dissipate much of this

aura or psychic force; and all manifestations would be much weaker.¹

As for subdued light, or light modified by red, blue or purple glass; or even total darkness, this may be said: psychic force being *positive* is more *active* as the light is more subdued; for light itself is a positive force.²

The photographer must have a dark room in which to develop his negative. The *actinic rays* of light, if not excluded, destroy his plate. The seed must go into the darkness for burial in order to germinate; as it will not germinate in the sunlight. All vegetation grows more by night than by day. It is in daylight that the *chemical* changes take place in the plant acted upon by the sun's actinic and heat rays, when the chlorophyll is changed into starch, and all chemical compounds are formed, as in opium, strychnine, digitalis, etc., etc. Thus the day brings forth the plant's chemistry, while the night brings forth its growth and strength.

In the animal we see the same changes taking place; only whereas the plant by day stores up carbon and gives off oxygen, the animal does the reverse.

¹ At one of Mrs. Sawyer's seances the voice of a "control" from the cabinet requested the audience to refrain from using their fans.

² Again a cabinet control at one of the seances remarked concerning light that was shining from underneath the door leading to the hall, "That light *cuts* the forces!"

The essential point to note in animal-life is that growth and repair take place to the largest extent by night. Hence rest is the greatest medical agent. Note how perfectly all bodily functions are carried on at night. The psychic forces in the consciousness-*strata* are then not drawing upon, and hence, in a measure, not interfering with the other psychic forces. By night the psychic forces of man and the life-principles of plants are being recuperated. Now the manifestations of which we are speaking, most particularly *materializations*, are, by the will of intelligences incarnate or discarnate, *growths of the psychic forces of man, i. e.*, of the medium and perhaps also of the entire "circle"; for the material parts of the manifested forms are (if we may add *their* testimony to that of inductive reasoning) built up from the *auras* of medium, circle and the surrounding material. Here then we have a process of psycho-physical growth; in fact, the processes of ages epitomized in a few moments of time. But all psycho-physical growth requires darkness. How much more therefore is darkness necessary here. We shall see Christ's recognition of this condition in His "mighty works" (*dunameis*) when we come to chapter i of Part III.

§ 23. In conclusion:¹ one spiritual energy pulsates through the universe and gives birth to

¹ A conclusion which we trust will be made fully apparent in our next chapter.

all the various forms of force which are manifested; and has within it the potency of materialization. In its creative work it has ever been seeking progressively higher forms of symmetry, looking to the consummation in the highest of all forms, namely that in which its own divine nature is reflected—the perfect man.

It is spirit which quickeneth. It is the spiritual which is the fundamental principle in every form of life.

CHAPTER V.

SPIRIT IN THE REALM OF MATTER.

Showing that the forces immanent in and controlling so-called inert matter in the mineral and vegetable kingdoms and in the planetary system are essentially spiritual ; manifesting an immanent intelligence, which is seeking progressively higher forms of symmetry.

WE now come to consider the laws governing matter below the so-called biological realm.

Matter exists in one of three states, solid, liquid or gaseous ; for illustration we will select water as a type to represent all other forms of matter, for what is true of this is true of all other substances.

The particles composing water possess the property of freely moving upon each other. This is due to the force of cohesion.

Cohesive force is attraction of a lesser degree than that which exists in frozen water, ice or other solid substances. If we apply heat to water, we find that it evaporates and passes into steam.

The relative volume of water as compared to that of steam is 1 : 1696. This vapor, or steam condensed, will again result in water, showing that both under heat and when vaporized its physical properties remain the same. By this

method we simply separate the water into its molecules.

*“The molecules of a body when in a liquid state possess a vibratory motion about a position of equilibrium and also a motion of rotation around their natural axis of minimum moment of inertia.”*¹

When water is vaporized into steam we find that it corresponds to a definite rule or law similar to that of elementary gases.

If we wish to separate water into its ultimate gaseous elements we shall have to acidulate the water and use the electric current to decompose it. By collecting these gases, we see that we have given off at the positive pole, oxygen; and at the negative pole, hydrogen. This is proved by the fact that hydrogen burns and oxygen supports combustion when an ignited taper is brought in contact with each gas. We also note that the hydrogen occupies twice the volume of that of oxygen. This calls forth the law of Avagadro: *Equal volumes of all gases, under like conditions of temperature and pressure, contain equal numbers of molecules, similar in size and equally distant apart.*

This demonstrates that each molecule of oxygen and hydrogen occupies definite space; but we see that hydrogen gas has twice the space or volume that the oxygen gas occupies. Then there should be two molecules of hydrogen to

¹ “Crystallography”—Hinrichs.

one of oxygen; and this is just what we find and that which exists in the composition of water: $\text{H—O—H,=H}_2\text{O}$.

“These molecules also possess motion. *The molecules' of a body in a gaseous condition have a motion of translation and also a motion of rotation around the natural axis of maximum moment of inertia.*”¹

A molecule is the smallest quantity of a substance that can exist free and maintain its physical and chemical properties. When water is separated into its two component gases, the individual properties of the water are lost or destroyed.

“So great is the force of attraction between the atoms of hydrogen and oxygen in forming water, that there is required to separate one pound of water into its component gases a force equal to raising 5,314,200 pounds one foot high; and the same force is exerted when the gases unite to form water.

“If these are mixed in a bag by volume, two volumes of hydrogen gas and one volume of oxygen gas we can demonstrate this interesting experiment.

“Make a soap and water mixture and pass the mixed gases in a bag through a pipe, as in making soap-bubbles. The thin film which appears is but a miniature bag containing the gases in the proper proportion.

¹Opp. Cit. Hinrichs.

“Now carry a lighted taper to the soap-bubble, and a deafening explosion announces to us that the chemical union has taken place and a drop of water has been formed. The formation consists of a single drop of water so small that it could be held on the point of a needle.”¹

This brings us to another important law governing these elements, The Law of Gay Lussac's.

I. There exists a simple relation between the volumes of gases which combine with each other.

II. There exists a simple relation between the sum of the volumes of the constituent gases and the volume of gas formed by their union.

In water we found we had one volume of oxygen gas and two volumes of hydrogen gas. When these three volumes unite we have two volumes of water existing in a gaseous state.

We must push this analysis to its ultimate end to comprehend fully what all this precision means.

We started with water, and found that by the aid of heat it passed into steam, or better it separated into its molecules.

When the molecule of water was separated into its component gaseous elements, the physical and individual properties were lost, but two different gases were found. In examining these gases we find that each has definite properties, weights, etc., peculiar to itself. The atomic weight of hydrogen is 1 and oxygen 16. They are both stable substances and can exist in a free

¹ “New Chemistry” —Cook.

state. It is interesting to know that in a free state each molecule of oxygen and hydrogen and all other elementary molecules are *double*, two in one. This brings us to the law of definite proportions: *The relative weights of elementary substances in a compound are definite and invariable.*

*“An atom is the smallest quantity of an elementary substance that can enter into a chemical reaction. The word atom can be used only in speaking of an elementary body; and that only while it is passing through a chemical reaction, combining with other atoms. The term molecule applies indifferently to elements and compounds.”*¹

“The atom shows another attribute known as the *law of multiple proportions.*

*“When two elements unite with each other to form more than one compound, the resulting compounds contain simple multiple proportions of one element as compared with a constant quantity of the other.”*²

Similar examples might be multiplied indefinitely, and the law holds good not only when two elements unite but also when several unite to form a compound.

¹ Whethaus' "Chemistry."

	² Nitrogen pts. by wt.	Oxygen pts. by wt.		
Nitrous oxide, N ₂ O	28	16	or	14 : 8
Nitric oxide, N O (=N ₂ O ₂)	14	16	“	14 : 16
Dinitric Trioxide N ₂ O ₃	28	48	“	14 : 24
Nitric Dioxide N ₂ O(=N ₂ O ₄)	14	32	“	14 : 32
Dinitric Pentoxide N ₂ O ₅	28	80	“	14 : 40

“The absolute weight of one atom of hydrogen is about one four hundred quintillionth of a milligram or $\frac{1}{400000000000000000000}$ mgr.

“In other words, one milligram of hydrogen contains 400,000,000,000,000,000 atoms of hydrogen; this would be 200,000,000,000,000,000,000 molecules of hydrogen. The velocity of the molecules of hydrogen gas at the freezing point (0.° C.) is 1860 meters a second. Oxygen molecules move at the same temperature with a velocity of only 465 metres. *In fact, the greater the molecule's weight, the smaller must be the molecule's velocity at the same temperature.*

“The molecules of these gases do not continue their motion undisturbed very long; they strike against neighboring molecules, or the walls of the containing vessel and rebound therefrom. The molecules of hydrogen gas continue their path on the average only ninety-six millimicrons,¹ while oxygen molecules have a mean path of only fifty-six millimicrons; for the hydrogen molecules collide against each other 17,750,000,000 times a second and oxygen molecules 7,646,000,000 times a second.”²

We may unite in one systematic table the symbols of the elements, together with the atomic weight and atomicity or valence of the same. This arrangement was first pointed out

¹ Micron—.001 millimeter. Millimicron—a millionth of a micron.

² Hinrick's "Chemistry," from Maxwell.

SERIES.	GROUP I.	GROUP II.	GROUP III.	GROUP IV.	GROUP V.	GROUP VI.	GROUP V.	GROUP VI.
1 . . .	R ₂ O H=1	RO	R ₂ O ₃	RH ₄ RO ₂	RH ₃ R ₂ O ₅	RH ₂ RO ₃	RH R ₂ O ₇	(R ₂ H) (RO ₄)
2 . . .	Li=7	Be=9	B=11	C=12	N=14	O=16	F=19	(NH ₄)=18
3 . . .	Na=23	Mg=24	Al=27	Si=28	P=31	S=32	Cl=35	Cu=63
4 . . .	K=39	Ca=40	Sc=44	Ti=48	V=51	Cr=52	Mn=55	Fe=56 Co=59 Ni=59
5 . . .	(Cu=63)	Zn=65	Ga=63	?=72	As=75	Se=78	Br=80	Ru=104
6 . . .	Rb=85	Sr=87	Yt=88	Zr (?)=90	Nb=94	Mo=96	?=100	Rh=104 Pd=106 Ag=108
7 . . .	(Ag=108)	Cd=112	In=113	Sn=118	Sb=120	Fe=125	I=127	Os=195
8 . . .	Cs=133	Ba=137	D=138 (?)	Ce=140	. . . . .	. . . . .	. . . . .	Ir=197 Pb=198 Au=196
9 . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
10 . . .	. . . . .	. . . . .	E=178 (?)	L=180 (?)	Ta=182	W=184	?=190	. . . . .
11 . . .	(Au=196)	Hg=200	Tl=204	Pb=207	Bi=208	. . . . .	. . . . .	. . . . .
12 . . .	. . . . .	. . . . .	. . . . .	Th=231	. . . . .	U=250	. . . . .	(CN=26)

by Newlands in 1864 and further developed by Mendeljeff. Upon this variation Mendeljeff has based what is known as the Periodic Law. *The properties of elements, the constitution of their compounds and the properties of the latter, are periodic functions of the atomic weights.*

By inspecting the table it will be seen that the number 16, the atomic weight of oxygen or a multiple thereof, acts as a stepping stone between many of these elements.

Here we see periodicity demonstrated in the individual elements as in the planetary system.

An aggregation of some primordial $\frac{1}{4}$ atom substance is suggestive as a connecting link between these elements.

ATOMIC WEIGHT		ATOMIC WEIGHT	
Lithium	$7+16=23$	Sodium (Na)	= 23
Sodium	$23+16=39$	Potassium (K)	= 39
Fluorine	$19+16=35$	Chlorine (Cl.)	= 35.5
Sulphur	$32=16 \times 2$		
Selenium	$80=16 \times 5$		
Tellurium	$128=16 \times 8$		
Nitrogen	$14+16=30$	Atomic Weight of Phosphorus	is 31
Carbon	$12+16=28$	“ “ “ Silicon	
Potassium	$39+3 \times 16=85$	“ “ “ Rubidium	is 85.4
Rubidium	$85.4+3 \times 16=133$	“ “ “ Caesium	

Some express this peculiarity as follows:

“Atomic weight of Lithium is 7. Suppose this represented two four (4) atom elements, one superimposed above the other; this would be a union and group of eight (8), but having no atomicity as all bonds of union are satisfied.

“The removal of one corner would leave an element with one point of attraction which would be the lithium element.

ATOMIC WEIGHT

Lithium $7+4 \times 4=23$ = Atomic Weight of Sodium

Sodium $23+4 \times 4=39$ = “ “ “ Potassium ”¹

Prof. I. Remsen, of Johns Hopkins University, expresses this relation very nicely as follows :

Lithium	Glucinum	Boron	Carbon	Nitrogen	Oxygen	Fluorine
7	9	11	12	14	16	19
Sod.	Mag.	Alum.	Silic.	Phos.	Sulph.	Chlor.
23	24	27	28	31	32	35.4
Cl. 35.4	S. 32		Li. 7		Ca. 40	
Br. 80	Se. 79		Na. 23		So. 87.5	
I. 127	Tell. 125		K. 39		Ba. 137	

Each column represents a class of elements that resemble each other closely. The sum of the first and last, divided by 2, of each column will nearly equal the middle column of elements.

$$\frac{35.4+127}{2}=81.2;$$

$$\frac{32+125}{2}=78.5$$

$$\frac{7+39}{2}=23$$

$$\frac{40+137}{2}=88.5$$

This seems to demonstrate that : “*The properties of elements, the constitution of their compounds, and the properties of the latter are periodic functions of the atomic weights of the elements.*”

“ We also see a striking contrast in the atomic-

¹ Hinrick’s “ Chemistry.”

ity or valence and the atomic weight of some elements.

Atomicity or Valence	1	2	3	4
Element	Fl (Fluorine)	O (Oxygen)	N (Nitrogen)	C (Carbon)
Atomic Weight	18	16	14	12

1
 19 (Fluorine should be 19 but it is an element not thoroughly investigated.)

Organic or complex radical.

Atomicity or Valence	1	2	3	4
Radical	$-\text{C H}$ 3	$-\overset{|}{\text{C}} \text{H}$ 2	$-\overset{|}{\text{C}} \text{H}$ | 13	$-\overset{|}{\text{C}} -$ | 12'' ¹
Atomic Weight	15	14	13	12'' ¹

In Column VI of the table the first substance is the compound radical ammonium (N H_4), nitrogen and hydrogen. The two unite to form an alkaline substance.

In the same column the last substance is an acid radical cyanogen (C N). This when united with hydrogen gives us hydrocyanic or prussic acid.

The peculiarity of these two radicals is that they act in combining with other elements as a single elementary substance.

The blank spaces in the tables are supposed to represent undiscovered elements.

Two of these theoretical elements have been discovered and filled in the blank space of some of the tables arranged more or less as the above. The elements are Scandium Sc. wt. 44.9 and

¹ Hinrick's "Chemistry."

Gallium Ga. 69.8. Both resembling aluminum more or less.

This is analogous to the discovery of the planets Neptune and Ceres.

Specific heat also shows analogies. The specific heat of the elementary atoms varies inversely as the atomic weight for all the elements. This specific heat is the number of calories required to raise one atom one degree centigrade. If we multiply the specific heat of the atoms by its atomic weight, the product is practically the same, giving an average equivalent of $6.4 = (6.4)$.

Professor Hinrichs states the following:

“We believe to have established an additional and very remarkable instance of *Unity in Nature*—for obviously the motions of the cosmical bodies in the celestial space correspond exactly to the motions of a molecule in a gas.

“*In both cases, the body has a free motion of translation associated with a motion of rotation around an axis which passes through the centre of gravity of the body, and for which the moment of inertia of the body is a maximum.*”

We shall now sum up the attributes of the atom elements.

I. They have a definite weight.

II. They have the same number of molecules in a given volume similar in size and equally distant apart.

III. They have definite combining powers.

IV. There exists a simple relation between the volumes of gases which combine with each other.

V. There exists a simple relation between the sum of the volumes of the constituent gas and the volume of the gas formed by their union. Gay Lussac's Laws.

VI. They follow the law of Multiple Proportions.

VII. Their specific heat multiplied by their atomic weight gives practically the same product for all the elements.

VIII. They seek to unite with one electro negative or positive to themselves to form a *double* or a molecule and become stable on this plane.¹

IX. They show a *preference* in selecting certain elements with which to combine.

This is well demonstrated in analysis in chemistry by the wet process, whereby the elements combine with special reagents and form definite insoluble compounds which are precipitated out of their solution. Without this preference our analytical chemistry would amount to very little.

X. Through the law of periodicity they seem to show that *they are united with some primor-*

¹ In the vegetable world we have the vital or living part and the so-called material structure. While in the animal kingdom we have the spiritual and the material parts, making *doubles* in all these three spheres.

dial tetrad substance or are multiples of one and the same thing.

XI. When in a gaseous state, the molecules of the elements have the same motions that the planetary bodies possess.

XII. They show more or less of electric affinities, as electro-positive and electro-negative.

XIII. Two elements have been discovered whose properties were foretold and described since the table of periodicity was first published. This is analogous to the discovery of the planets Neptune and Ceres.

First conclusion: The above is an exhibit of law and order.

Second conclusion: With all these attributes there is an exhibition of immanent intelligence.

We infer from the above facts that *the elements are all one and the same substance presenting itself in different forms or structures.*¹

If one substance, that substance could be but *only one thing.*

These so-called elements have all the marks of *ideas or thoughts* which are all-pervading; and *immanent intelligence seems to be crystallizing into organized form-structures.*

¹ Carbon is a beautiful illustration of these various conditions or states, *e. g.*, charcoal, bituminous coal, anthracite coal, graphite, and finally that crystallized gem of radiant sunlight called the diamond.

Cane sugar and gum arabic have the same chemical formula, the arrangement of the molecules making the difference in both cases.

Additional proof will presently be given.

We now revert to certain details in the foregoing analysis. We see that the atom cannot exist in a free state, for its force of attraction is so great that it *seeks to become united with one opposite in character to itself, to exist as an individual element*, or enter into a definite chemical compound.

That an *atom* does exist in a compound we determine by the definite weight, its molecular structure, its gaseous volume, and the satisfied valance of the compound.

We know that the atom *seeks to maintain its individuality* and can exist as a *double* or molecule of any element.

We know that the two gases, hydrogen and oxygen, seek each other and do unite in definite proportions to form water. This shows that *attraction* is great, even in the ultimate atom, seeking to maintain an existence as a definite individual substance.

We also learn from chemistry that atoms have natural or preferred selections or tastes, *e. g.*, hydrogen and oxygen to form water; barium and sulphuric acid to form barium sulphate; calcium and oxalic acid to form calcium oxalate; silver and chlorine to form silver chloride, etc., etc. (These are the most stable and fixed compounds of these elements.)

There is here manifested a tendency in the individual atom to form a *fixed, stable and crystal-*

lized compound, one more complex in a series and possessing a higher symmetry.

This *powerful and all-present force of attraction* in the atom with its *inherent affinities showing a preference for certain other elements and seeking to construct stable forms of a definite higher symmetry or structure, constitutes the basis of intelligent evolution in matter.* This is wrongly called fortuitous, accidental or natural selection. It is on its face an inherent, intelligent, intentional design of the molecules to reach a higher plane of development.

Let us now look at the properties and attributes of the solid state of matter, and as an example, let us take water in its solid form,—ice.

If we lower the temperature of water to 39. 83°F., it is then at its greatest density. Below this the water begins to expand, and at 32°F. it becomes solid, if slightly agitated. If at absolute rest, the temperature of the water may be lowered to 5°F. without becoming solid. If slightly agitated, it immediately becomes solid, and the temperature rises to 32°F.¹ This expansion is due to absorption of air and a further separation of its molecules.

The resulting lump of ice, if placed in water, will float on account of the air that it has absorbed, and being bulk for bulk lighter than water. About one-ninth of the ice is above the surface and eight-ninths below the surface.

¹ Withaus' "Chemistry."

This lump of ice is made up of definite shaped crystals. The best way in which to examine these crystalline structures is to catch the snowflakes upon dark or black cloth.

The crystalline structure is what all elements seek to produce, as it is a regular and orderly arrangement of its molecules, and is a true resemblance to the individual molecule and atom.

These snowflakes Professor Tyndall very appropriately calls ice-flowers. As the flower shows forth the structure of the plant, so these hexagonal forms disclose the six-sided structure of the molecules that compose ice.

These six-petals make with each other a regular angle of 60° . Six times 60° equals 360° , the total number of degrees in a circle.

While the feathery petals of these beautiful ice-flowers may vary and show many shoots and varying leaf-structures, *each seeks to produce and always does produce its definite angle of 60° .*

Divide these crystals of ice so the most powerful microscope can just distinguish the substance, and we shall see the same six-sided figure. This is true of all the other elements in a crystalline state. Their molecules *seek to arrange themselves in definite shapes, angles and lines of cleavage.* As the molecules one after another separate from the gas or solution, they cease *their rotations and remain fixed in positions parallel to that of*

*the crystal already existing. This is the general law of aggregation or crystallization.*¹

This proves that in *cleavage a crystal is composed of its molecules in exactly parallel positions.*¹ This statement can be demonstrated by passing a ray of light through one way, and when the crystal is turned at right angles, the light is refracted.

The law of molecules in a solid is this:—*The molecules of a body when in a solid state have only a vibratory motion about a position of equilibrium.*¹

“If we arrange the crystal forms according to their *degree of symmetry*, we find *the higher types prevail over the lower ones.* But since the number of possible forms of lower symmetry is much greater, *matter in the act of crystallization seems to select the forms of higher symmetry.*

“Thus of 1944 measured crystallized substances 94 have no symmetry (triclinic); 571 have one plane of symmetry (monoclinic); 1279 have two (3) planes of symmetry (orthoclinic).

“Of these latter 538 have no rotary symmetry (are rhombic), while 741 have rotary symmetry (are quadratic, hexagonal, rhombohedral or tesseral).”¹

We feel that we have shown the following facts about so-called inert matter:

I. The atom of an element cannot exist free, and has a movement of translation and rotation with marked affinity to combine with another atom seemingly of its own kind, (electro-negative or

¹ “Crystallography,” Hinrichs.

positive), to form a molecule. It has a definite weight, valence and powers of natural or preferred selection.

II. The molecule of a substance is the smallest particle of matter that can exist in a free state, and these molecules are *double, having definite forms and regular laws governing their action.*

III. The atoms forming the molecule seek to enter into composition with other elementary atoms forming higher chemical compounds.

IV. The crystalline structure is the highest type of representation of the elements of inorganic matter, and the structure resembles the individual molecule and atom comprising the substance.

V. *Matter in the act of crystallization seeks to select the form of higher symmetry.*

VI. The behavior of the element indicates that there is a directing intelligence. The chemical action being constant, demonstrates that this intelligence resides within rather than outside of the element; that it is immanent and not extraneous.

These propositions being true, we must admit that this shows a *sense of intelligence.*

We have demonstrated attraction which is *always present* in the atom, molecule and mass, and its *wonderful power and intelligence seeking to arrange the molecules in the highest symmetry as in crystallization.* Hence intelligence potentially omnipresent, omnipotent and omniscient is

established in so-called inert matter. And it appears to manifest itself in accordance with Lam-rack's law of appetency, which, as hereinbefore explained, is a phase of the law of subliminal assimilation: In the act of crystallization im-pulses within correspond to the *rotary movements of the molecules*. The atoms combining with other atoms or atom-elements and *the slower mo-tion of the molecules* constitutes the environ-mental changes.

Structural modification is brought about by the *atoms in the act of crystallization seeking to select the highest forms of symmetry*.

Having finished the analysis on inorganic mat-ter, we shall show some interesting facts about the planets and the vegetable realm, and shall con-clude with some remarks on the animal organism.¹

¹The following table is copied from the book "Religion and Chemistry," by J. P. Cook, Jr., 1865.

LAW OF PERIODIC TIMES.			
	<i>Yearly rotation</i> <i>observed.</i>	<i>Theoretical</i> <i>yearly rotation.</i>	<i>Fractions.</i>
Neptune	60,127	62,000	
Uranus	30,687	31,000	$\frac{1}{2}$
Saturn	10,759	10,333	$\frac{1}{3}$
Jupiter	4,333	4,133	$\frac{2}{5}$
Asteroids	1,200 to 2,000	1,550	$\frac{3}{8}$
Mars	687	596	$\frac{5}{13}$
Earth	365	$366\frac{8}{13}$	} $\frac{8}{21}$
Venus	225	$227\frac{13}{21}$	
Mercury	88	87	$\frac{13}{34}$

After the first two each succeeding fraction is obtained by adding the numerators and denominators; $\frac{1}{2}$, $\frac{1}{3}$, $\frac{2}{5}$, $\frac{3}{8}$, $\frac{5}{13}$, $\frac{8}{21}$, $\frac{13}{34}$. Compute series.

Sir Robert Stowell Ball LL. D. in his late work *The Story of the Heavens* (pp. 229, 230) says:

“In the diagram (p. 234) of the orbits of the various planets it is shown that a wide space exists between the orbit of Mars and that of Jupiter.

“It was surmised that this ample region must be tenanted by some other planet. The presumption became much stronger when a remarkable law was discovered which exhibited with considerable accuracy the relative distances of the great planets of our system. Take the series of numbers, 0, 3, 6, 12, 24, 48, 96, whereof each number (except the second) is double of the number which precedes it.

“If we now add *four* to each, we have the series 4, 7, 10, 16, 28, 52, 100. With the exception of the fifth of these numbers (28) they are all sensibly proportional to the distance of the various planets from the sun. In fact, the distances are as follows: Mercury, 3.9; Venus, 7.2; Earth, 10; Mars, 15.2; Jupiter, 52.9; Saturn, 95.4.

“Although we have no physical reason to offer why this law,—generally known as Bode’s,—should be true, yet the fact that it is so nearly true in case of all the known planets tempts us to ask whether there may not also be a planet revolving around the sun, at the distance represented by 28.

“It was January 1, 1801, that Piazzi located a planet at the position between Mars and Jupiter (28) and called it Ceres. Piazzi had searched for

this planet 159 nights, taking fifty stars each night. For three nights he had located this moving star and noted its position. This planet became lost. Gauss a young German mathematician opened his distinguished career by a successful attempt to solve the orbit of this planet.

“When, therefore, the progress of the seasons permitted the observations to be renewed, the search was recommenced. The telescope was directed to the point which Gauss’ calculations indicated and there was the little Ceres. Ever since its rediscovery the planet has been so completely bound in the toils of mathematical reasoning that its place every night of the year can be indicated with a fidelity approaching to that attainable in observing the moon or the great planets of our system.” The diameter of this planet is 485 miles.

THE LAW OF GRAVITATION, OR THE PLANETARY LAWS.

I. Each planet revolves around the sun in an elliptic path having the sun at one of the foci.

II. Every planet moves around the sun with such a velocity at every point that a straight line drawn from it to the sun passes over equal areas in equal times.

III. The squares of the periodic times are proportional to the cubes of the mean distances.¹

¹ Ball’s “Astronomy.”

This proves beyond doubt the law and order of the planets.

We had arrived at the conclusion that the molecule element had the same identical motion in our ether space that the largest planets possess. But we find that Prof. J. P. Cook, Jr., in his book, "Religion and Chemistry" (page 335) had published this in 1865.

Prof. Gustavus Hinrichs, late of the State University of Iowa, now of St. Louis, Mo., discovered this same motion and published it about 1867 to 1870.

Here we have three arriving at the same conclusion independently of each other.

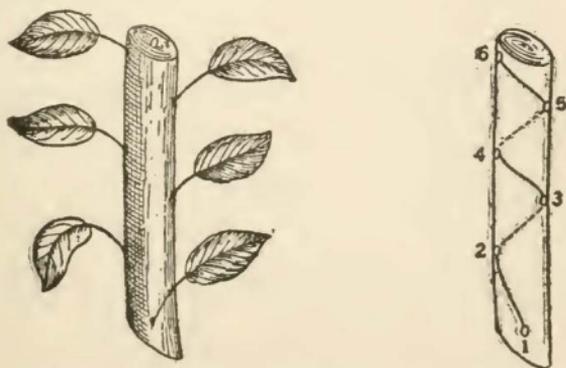
In this article we have called attention to the ever-present force in the atom to combine with another element. We will now quote what Professor Cook says on this energy in his book on "Religion and Chemistry."

"All natural phenomena are the manifestation of the same omnipresent energy, which is transferred from one portion of matter to another without any loss of power.

"The sum total of all the active and latent energies in the universe is constant and invariable. In other words, power is as indestructible as matter."

This brings us to what Newton said many years ago, and is believed by many philosophers, that "matter in its essence is only a manifestation of power."

Passing now to the vegetable kingdom, we find again the same numerical laws. The leaves of a plant are always arranged in spirals around the stem. If we start from any one leaf and count the number of leaves around the stalk and the number of turns of the spiral until we come to a second leaf immediately over the first, we find that for any given plant, as an apple-tree, for example, the number of leaves and the number of turns of the spiral are always absolutely the same.



The simplest arrangement is where the coincidence occurs at the second leaf, after a single turn of the spiral; and this may be expressed by the fraction $\frac{1}{2}$, whose numerator denotes the number of turns of the spiral, and whose denominator the number of leaves.

The next simplest arrangement is when the coincidence occurs at the third leaf, after a single turn of the spiral, and may be expressed by the fraction $\frac{1}{3}$. These two fractions express respectively the greatest and the smallest diver-

gence between the successive leaves which have been observed.

The angle between two successive leaves, therefore, is never greater than 180° or one-half the circumference of the stem, and never less than 120° , or one-third of the circumference.¹

It will be seen that we have precisely the same series of fractions in the arrangement of leaves around the stem of the plant which appears in

¹ Law of Phyllotaxis (Leaf Arrangement).

<i>Name of Plant.</i>	<i>No. of turns of spiral.</i>	<i>No. of Leaves.</i>	<i>Fractions.</i>	<i>Arrangement of divergence between two successive leaves.</i>
Grasses	1	2	$\frac{1}{2}$	180°
Sedges	1	3	$\frac{1}{3}$	128°
Apple	2	5	$\frac{2}{5}$	144°
Cherry				
Poplar				
Holly	3	8	$\frac{3}{8}$	135°
Callistimon				
Aconite				
Rosettes of the Houseleek	5	13	$\frac{5}{13}$	$138^\circ 28'$
Cones of the White Pine				
Cones of the European Larch	8	21	$\frac{8}{21}$	$137^\circ 9'$
Certain Pine Cones	13	34	$\frac{13}{34}$	$137^\circ 39'$
“ “ “	21	55	$\frac{21}{55}$	$137^\circ 27'$

Typical arrangement which would expose to the sun's rays the greatest leaf surface $137^\circ 30' 28''$.

“Religion and Chemistry,” Cook.

the periods of the planets. This law does not stop with the planets.

The same series of fractions expresses also the spiral arrangement of the tentacles of the polyp and the spines of the Echinus.

Thus through the whole realm of nature, from the structure of the crystals to the dimensions of the human form, a similar numerical simplicity is preserved.

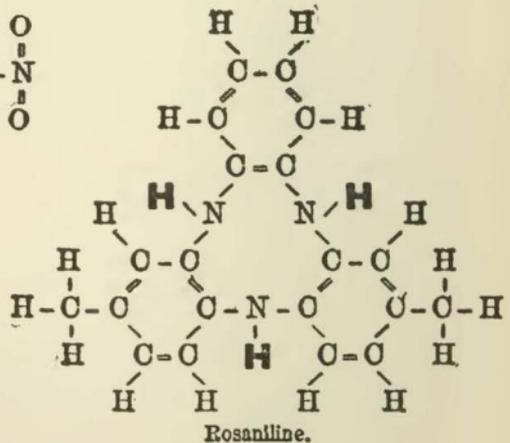
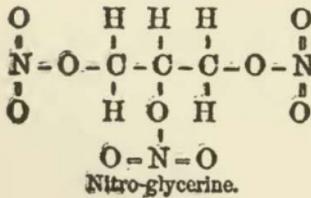
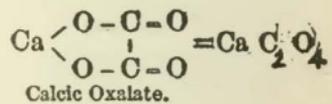
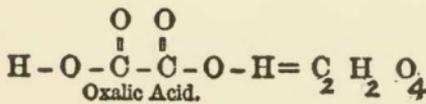
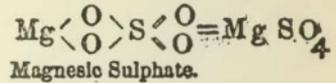
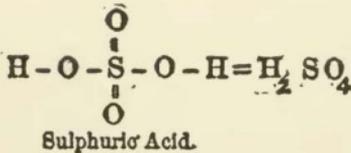
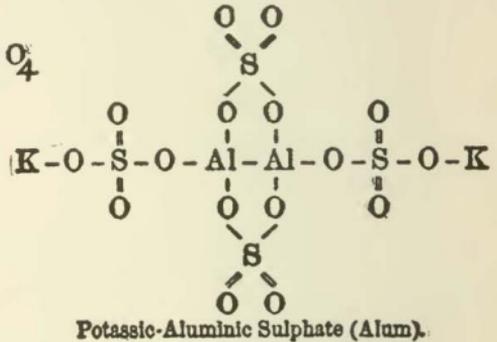
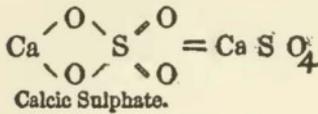
The ultimate analysis of plants reveals these atoms: Carbon (C), Hydrogen (H), Oxygen (O), Nitrogen (N), the mineral part of the plant being but a fraction in percentage of the plant, as Calcium (Ca), Potash (K), Sodium (Na), Iron (Fe) and Sulphur (S). We see here the elements *seeking* to select the higher *forms of symmetry*. This is shown in the regular order of the flower, the molecular arrangement of the cells and the *crystallized compounds we extract from the plants as medicines, morphine, strychnine, quinine, etc.*

It is in the plant that we find for the first time nitrogen as an albuminoid substance assimilable as animal food. This albuminoid solution is the basis of animal life.

The exact chemical form has never been ascertained for the albuminoid substances, and they have been looked upon as the highest molecular arrangement, as they constitute the cell basis of the animal kingdom. We find the amoeba, the tissue of the plant and of men made up of these living cells composed of this nitro-

genous substance. We shall add a few formulæ representing different substances.¹

¹The atomic arrangement is supposed to represent the crystalline structure of the following substances:



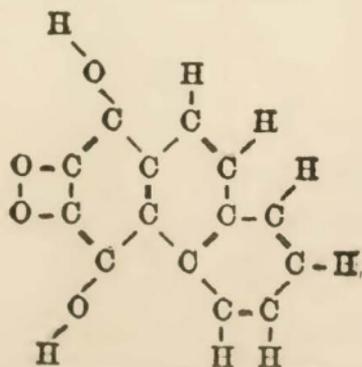
“New Chemistry.”—Cook.

For years alizarine, the coloring principle of the madder-root, used in calico-printing, was sought by chemists synthetically. The molecular arrangement of the atoms could not be solved until the German chemist, Graebe, accidentally stumbled upon its interesting formula.¹

We see that by these individual atoms a molecule is formed representing an individual substance. This arrangement is always definite; if not, the substance would not be produced. The cinchona tree produces quinine, the poppy morphine, the madder-root alizarine, etc. Like begets like. The atoms in organic matter arrange themselves to form definite crystals and substances.

With all of man's intelligence, he fails to produce artificially, that is, by synthesis, many of these substances. Are we then to say that these atoms arrange themselves in their complex forms without any inherent or immanent intelligence, and that it just *happens* this way?

¹The following is its peculiar structure :



Anthraquinone Acid (Alizarine).

We believe that it indicates not only intelligence, but it demonstrates that everything in nature seeks to progress, and to produce higher forms of symmetry.

We might speak of the adjustment of the atmosphere for the support of all forms of life; its very poor conducting properties for heat and cold. This protects the earth from the excessive heat from the sun's rays, and also prevents the radiation of heat that has been absorbed by the earth.

In the ocean, lakes and bodies of water, we notice an all-wise provision. The seaweed and other vegetation absorb carbon dioxide from the fish and other living inhabitants, and by the action of the actinic rays of the sun, the carbon is stored away in the water plants and a certain necessary amount of oxygen is given off to supply and support the fish and all other creatures of the deep. Certain fish, lizards, cat-fish, etc., act as scavengers; the snails, newts, etc., keep down the algæ, so we have a perfectly adjusted balance; the fish live, the water is kept pure, and the enormous growth of algæ is kept within certain limits.

On the earth we have all necessary vegetation for animals and man, forests for shade and lumber. In the earth, all necessary minerals, lime, coal, oil, etc., etc., that man finds stored here available for his needs. Can this be all by chance or accident, or does it show intelligence?

This brings us to the law of subconscious assimilation. We have demonstrated that in the atom as in the larger masses the planets, we have law and order.¹ The arrangement of the atoms seeking to form higher and more complex and stable compounds shows immanent intelligence.

These same immutable laws prevail in the vegetable and animal worlds. This evidently proves that the universe is but crystallized thought structures; whence it appears that thoughts are literally *things*.

In man the law of assimilation is this: The thoughts, through the immanent intelligence, seek to arrange themselves in selective order whereby the highest symmetry will be attained for the individual's good. This is demonstrated in hypnosis. Good suggestions are assimilated, while bad ones are rather rejected and the subject refuses to be brought to a lower plane than his normal waking morality. If adverse, debasing, low or injurious suggestions *for a very long time are continued*, these suggestions then may act as environmental changes and *stop the natural and inherent growth*, as we see by children brought up in the slums of a city, among thieves, liars, desperadoes, etc. If these waifs are transplanted and held under restraint for a time, the inherent good tendencies will come out, or they will be reflected to better the future lives of their children. This gives man a chance for his spiri-

¹ See **Law of Subconscious Assimilation.** Foot-note page 143.

tual part to become an organized Godlike structure of intelligence. ¹

This then seems to prove to us, without *petitio principii*, that the *inorganic elements are but primordial thoughts, with force and intelligence, seeking to arrange permanent, symmetrical organized structures of higher intelligence.*

General Note to Chapters IV, V.

From the facts reviewed in the last two chapters, especially those in chapter v, it would seem that the following proposition were justifiable: Thoughts have within them the promises and potencies of *things*.

This the reader will recognize as a reversal of Professor Tyndall's famous admission, viz., that matter contains within it the promises and potencies of all forms of life.

From what we have shown in our last chapter it is clear that the psychic element or spiritual principle *immanent* in matter alone makes a proposition like Professor Tyndall's intelligible.

In other words, matter exists, and exists as an ordered part of the cosmos, because of the spiritual principle which is resident in it and apparently inseparable from it. The extended universe is the expression of spirit; the materialization of divine intelligence. It represents Deific Thought transformed into Extended Thing.

¹The facts of anthropology, however, seem to indicate the presence in man of a tendency to assimilate enough badness (which tendency itself seems to have become assimilated) to negative the doctrine of certain modern evolutionists that *man is inherently good and needs only education to enable him to attain to the Divine Ideal*. On that head, see Part III., chapter ii., § 2: Christ as the Head of a new Celestial Humanity through His Immaculate Conception.

We have seen (chapter iv) that ideas, as we know them in the department of human psychology, are forces ; that thoughts are potential projectiles. If we may reason from microcosm to macrocosm, we may say that the ordered forces of nature are divine ideas or thoughts in process of projection.

The intimate (though as yet unsolved) relationship between spirit and matter, thought and thing, is most strikingly illustrated in those manifestations described by us in chapter ii, p. 75, and chapter iii, §§ 8-10,—*Materialization*.

The determining factor in this phenomenon is *will* ; which is of course spiritual. Let judgment be suspended, if the reader chooses, as to *whose* will it is, that of an incarnate or a discarnate person. In either case personal will is the determining factor.

Take a specific case. Suppose we select that witnessed by us through Mrs. Sawyer's mediumship described in chapter iii of Part II, pp. 114 *et seq.*

A whirring, churning noise is heard, and there rushes from the cabinet a girl's form attired in appropriate feminine garb, the garments dripping with moisture as though she had just emerged from the ocean.

Whence came the fleshly and palpable form ? Whence the fabric of the garments ? Whence the water with which they were dripping ? Whence in short, the *material* of the manifestations ?

On the spiritistic hypothesis they were created by the *will* of the discarnate spirit to symbolize the manner in which she had passed out of the earth-life.

On the mundane psychic hypothesis they were the projected and materialized thoughts of the medium. On *either* hypothesis their efficient cause and source was *personal will*. The thought-image of form, garment-fabric, water, accompanied by a volition for their materialization, *produced them*. The thought by some unfathomed process of organic and inorganic chemistry became realized as the *thing*. In the thought there was a force which mediated the transformation from spirit to matter.

The following case also came under our observation : Upon a slate three or four feet from the "psychic" was precipitated a beautiful oil-painting of a five-pointed star surrounded by lilies of the valley. It was recognized by one of the members

of the circle as a "message" from *Lillian Starr*, a deceased relative.

We have personally witnessed the projection of force by mind upon matter through the mediation of "psychics" so as to cause messages to be written upon a typewriter four feet distant and to precipitate oil-portraits and beautiful landscapes upon slates and porcelain tablets,—works of art accomplished in from thirty to fifty seconds which would require an artist working by normal means a day or more to execute.

We believe that the facts to which we pointed in chapter v all go to show a synthesis between mind and matter. In the realm which includes the plant-world, the mineral-kingdom, the planetary system—a realm commonly handed over to force and matter only—we see intelligence immanently manifest and at the head of an hierarchy ;—thought realizing itself in the thing ;—thought and thing, phases of one eternal entity ; and ever seeking to manifest itself in progressively higher form of symmetry. From the star-dust to man it is one harmonious interaction of a threefold hierarchy, intelligence, force, matter ; intelligence always at the head ; or rather, to express the one entity in symbolic terms,—intelligence *being* the head, force the nerves, and matter the body.

We conclude that thoughts indeed, as we have already observed, have the potentiality of things ; that intelligence, force and matter are cosmic eternities ; an everlasting hierarchy over which intelligence rules ; and that there is no necessary conflict between materialism and idealism.

CHAPTER VI.

THE NEW DATA SUMMARIZED.

Review of chief points in Part II. Their character as verifications of the superphysical element in the gospel.

IN passing in review the results established by psychic research we have not aimed at the thoroughness demanded by a separate treatise on psychic fact and theory; we have merely endeavored so to marshal the main points as to preclude the possibility of their being passed by "on the other side" as evidential factors. That strange oblivion on the part of current Christian Apologetics to the evidential weight of modern superphysical phenomena (to which we referred in our introduction) has rendered necessary in our judgment the dimensions to which the second part of our work has attained.

The main points which we have endeavored here to marshal, summed up, are these:

(1) That point so logically taken by Sir William Crookes in reply to those who *à priori* and dogmatically rejected his findings, viz. (to quote his words) "If a new fact seems to oppose what is called a law of nature, it does not prove the asserted fact to be false, but only that we have

not yet ascertained all the laws of nature, or not yet learned them correctly.”

So the dogmatic rejection of superphysical phenomena by the materialists is pure question-begging.

(2) Their attempt to dispute the evidence on empirical grounds is seen to be futile when we consider the painstaking precautions against “sources of error in observation” uniformly pursued by such investigators as Sir William Crookes and the psychical research organization.

(3) The chief classes of facts brought out are these :

(i) “Subliminal” memory and intuition, which we pass by as having no further bearing on our subject.

(ii) *Psychic action at a distance.*

a. The action of intelligently-directed psychic force upon matter.

First. Upon inorganic matter, as ponderable objects, substances, etc., manifested in :

(a) Telekinesis or mechanical movements, levitation, dynamic control, etc., and

(b) Psycho-chemicalization, or production by psychic agency of chemical changes in material substances.

Second. The action of intelligently-directed psychic force upon the organic matter of the human body ; as in *mesmeric* phenomena applied either in healing (psycho-therapeutics) or in other ways.

b. The action of psychic force upon psychic force, mind upon mind, or spirit upon spirit.

This is manifested in :

(a) *Telepathy* or the transmission of thought from mind to mind ; and in

(b) *Clairvoyance*, or the independent perception of distant scenes or future events.

(iii) Still another class of psychic facts to which in Part II we have given a passing reference ; a discussion of whose verity we have reserved for *Appendix B*, are those which fall under the head of discarnate spirit-communication. We have, it is true, dwelt at considerable length upon *materializing* phenomena. We suspend formal judgment as to whether those witnessed by ourselves or by Sir William Crookes and others manifest discarnate or incarnate agency. The chief point of interest for the present is *that living, palpable, intelligent, human organisms can be and are materialized by superphysical agency.*

(4) We have tried to bring out the fact that the basic cause of all superphysical phenomena is found in the spiritual constitution of the universe. By "spirit" we mean an intelligent will, whether it be infinite or finite, incarnate or discarnate.

We have, we think, shown that both in the realm of life and of matter, there is an all-pervading or immanent intelligence which is ever seeking to find expression in progressively higher forms of symmetry.

We have shown that the Divine Spirit has found the highest form of symmetry in that consummation of the life realm, the human organism.

We have shown that man, as he exists on earth, is a *trichotomy*, consisting of *spirit*, the intelligent, animating principle; *soul*, the fine ethereal organism of psychic forces in their complexity of adjustments; and *body*, the unstable, coarser structure of evanescent arrangements, of which *soul* is the permanent duplicate, as well as the efficient cause of its (the body's) life.

We have shown that the human spirit potentially controls the soul's forces to the extent of projecting them, as in an *aura*, to produce psychic action upon matter; as in telekinetic, psycho-chemical, and mesmeric phenomena.

We have shown that spirit acts upon spirit, as in telepathy or hypnosis at a distance; and that mind sees into the distance or the future, as in clairvoyance, through a medium in which space and time are swallowed up,—the medium of spirit infinite or mind absolute.

(5) And now let us review the conditions under which spiritual agency produces superphysical phenomena :

(a) *In physical manifestations.*

(i) Here *confidence* on the operator's part is indispensable—*i. e.*, where the phenomena are *sought* and not *spontaneous*.

This confidence may be impaired, if not destroyed, by the adverse suggestions of others

either expressed verbally or *impressed by telepathy*. It is probable that *with* the adverse suggestions there is projected a psychic force which neutralizes that of the operator.

Most necessary is this confidence in the case of psychic healing.

(ii) In telekinesis, materialization, etc., the exclusion of the caloric and the actinic rays is a most favoring condition, though not always indispensable.

(iii) In psychic healing faith on the part of the patient is so necessary as to be almost indispensable. Only those healers whose control over their psychic forces is ideal can overcome those counter-forces which adverse suggestions on the patient's part bring into play.

(iv) Hypnosis or trance, which means suppression of possible adverse forces in the strata of consciousness, is a condition in which a physical medium is insured against adverse *auto-suggestions* and is thus made *self-confident*.

It is also a condition in which a patient is prevented from opposing the healer with adverse suggestions; and is thus rendered receptive of as much psychic force as the healer is able to project.

(v) In twenty per cent of all people adverse suggestions can be self-suppressed *without* hypnosis; which fact enables us to understand the success which the delusive and absurd suggestions of Christian Science healers have achieved.

(b) Mental passivity, trance or hypnosis, are conditions which serve to bring the human spirit into *rapport* with the absolute, thus enabling it to become receptive of telepathic communications or of those things which the Divine Spirit may see fit to reveal, as in clairvoyance.

(6) The *present* occurrence of superphysical phenomena under known conditions renders credible the *past* occurrence of *like* phenomena under *like* conditions. The cloud of suspicion which overshadows the historical argument in the form of the materialistic dogma, "Miracles," *i. e.*, supernormal phenomena, "do not happen now" is dispelled by the results of modern psychic research.

The way is now cleared for the task of Part III, the enquiry, Do the evangelists represent Jesus as performing superphysical works of the same class as those observed in modern times, and as recognizing and employing like conditions? If so, what are the evidential consequences?

Part III.

The New Verification Applied.

"According to your faith, be it unto you."—St. Matt. 10:24.

"Verily, I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—St. Matt. 17:20.

"Jesus was the first to proclaim the great law of Faith."—Hudson's "Law of Psychic Phenomena," p. 160.

"And all the multitude sought to touch him; for power came forth from him and healed them all."—St. Luke 6:19.

"Like many other forces of nature, it defies analysis. That it exists, and that under certain conditions not yet very clearly defined, it can be controlled by the conscious intelligence of man, is as certain as the existence of electricity."—Hudson's "Law," etc., p. 171.

CHAPTER I.

CHRIST'S WORKS OF HEALING IN THE LIGHT OF PSYCHIC LAW.

Demonstrating how Christ in His works of healing is represented as recognizing and utilizing the negative condition of faith on the patient's part, and the positive condition of psychic or vital force ; which facts prove the veracity of the evangelists and Christ's scientific insight into psychic conditions.

§ 1. WE believe that the enquiry which concludes our last chapter of Part II answers itself. If it is a demonstrable fact that the evangelists represent Jesus as performing super-physical works of the same kind as those performed to-day, and as recognizing and utilizing like conditions, then two facts are proved: evangelical veracity and Christ's inerrant psychic insight.

In this chapter we shall try to make plain from the data supplied by the evangelists that the latter do so represent and report their Hero; viz., as the great psychic healer who was the first to discover those conditions of psychotherapeutics which twentieth century enlightenment is just beginning to find out anew.

§ 2. We are aware that in this statement we may offend the preconceptions of an unreflecting

traditionalism which poses as "orthodox"; a traditionalism which deems impious any other view of Christ's superphysical works than that of downright *miracle* in the popular sense of that term; viz., an arbitrary suspension of cosmic law by Divine *fiat*. Man-made tradition would have it that the Master healed the sick by a mere decree regardless of conditions or limitations. Man-made tradition would divorce these works from that great and glorious organism of self-sending human love which the Nazarene manifested from John's baptism to Calvary's crowning altar. We propose to show from the recorded statements of the gospel-story that these "traditions of the elders," which tend to make Christ's sacrificial Saviourhood "of none effect," are heterodox, in that they have no support in the evangelical record. We propose to appeal from human tradition to "the law and the testimony."

One more preliminary observation: Suppose we are "doubting Thomases";—people who are earnestly desirous of some reasonable proof that the gospel-record is veracious. We are met by the dogmatist who tells us that if the *gospel* records superphysical works *that* is enough; the case is closed; no further argument is necessary; enquiry is blasphemy.

Now no doubt the most convincing *popular* proof of gospel veracity, as one of Mr. Connor's cowboy characters expresses it in that powerful

story "The Sky Pilot";—is "by the *feel* of it." We are willing to admit that even *earnest* and *honest* skepticism argues a certain lack of spiritual sensibility. But even so, is it not recorded that Christ eagerly proffered to His doubting apostle the evidential proofs which the latter demanded? For He came to seek and to save that which was lost.

Are there not to-day thousands of people hungering and thirsting after righteousness, who nevertheless "stumble" at the so-called miraculous element in the gospel-story? From the dawning of their intellectual maturity they have breathed the arid and rarified air of unfaith; they have assimilated the hard materialism in the midst of which they have grown up. To them all stories which relate the superphysical are in one respect alike;—they are fairy-tales; human dreams. In another respect such dreams are *not* all alike. Some of them are nightmares; others are cheap and silly; a few of them are beautiful. In this last class stands the "Dream of the Gospel," a story whose perusal arouses the exclamation, "Would that it were true!"

Now these seekers after well-attested truth are candid. All that they demand is sufficiency of attestation. They respect solid evidence even though that evidence completely demolishes all their former convictions. We will suppose that they candidly examine the evidence for *modern* superphysical phenomena. In that case but one

result is conceivable: they are fully convinced that such phenomena *are* present day occurrences. We leave it to the impartial reader to say what the result would be if it can be shown that the gospel-writers do not represent their Hero as one who sets at nought established conditions, as so many narrators of the marvellous are prone to do, but represent Him as working under well-defined conditions identical with those brought to light to-day. Could the result be aught else than conviction?

§ 3. At the risk of undue repetition we must remind ourselves of two of the known conditions under which modern superphysical phenomena occur; namely, those mentioned on pages 206-208:

(1) That a psychic agent or operator can do nothing unless he has *confidence* in his power to control the forces whereby his work is to be accomplished.

(2) That in psychic healing faith on the patient's part is a most important factor.

We are aware that the first named of these conditions is scouted by modern "Suggestionists"—and by "Suggestionists" we mean that class of practitioners who believe that all psychic cures can be covered by the phrase, which they neglect to define, "Amenability or susceptibility to suggestion."

Their method, which is best exemplified at the Nancy Hospital under Benheim and Liébault, is

to let the patient hypnotize himself by gazing fixedly at revolving mirrors or bright objects; and having established *rapport* between patient and operator, (as described on page 157) they (the operators) impart the required suggestions of recovery, improvement, etc.

What these practitioners fail to see (as we pointed out on page 158) is that *a suggestive idea is itself a psychic force*; that its strength depends upon the power with which it goes forth from operator to subject; that this last in turn depends upon the control which the operator has over his own forces; and that this in *its* turn depends upon the operator's *self-confidence* and *power of concentration*;—in all this, of course, we are assuming that the patient has been rendered passive and receptive.

The limitation of the suggestionist method consists in leaving too much of the work to the patient; in making the treatment largely a matter of *auto-suggestion*.

§ 4. We have seen what the limits of auto-suggestion are; viz., a readjustment of the patient's psychic forces; *not* an infusion of new force from without.

We have also seen that the Christian Science method is in the great majority of cases the same in principle. The healer, if he be faithful to Mrs. Eddy's teachings, tries to get the patient to do the work *auto-suggestively*; *i. e.*, by constantly repeating, either mentally or verbally, some of

the stock propositions of Eddyism ; as, for example, "My trouble is an error of mortal mind,"—etc., etc. After a sufficient amount of mental concentration upon propositions such as these, the *force*, which they, *as ideas*, contain, becomes a *controlling* force to the extent of effecting the desired internal readjustment.

And now what about the results of these suggestive methods ?

The reports of Bernheim, Lièbault, Wetterstrand, Schrenck-Notzing, Quackenbos, and other world-famous medical suggestionists certainly show most remarkable cures. But observe: the cures of all serious cases have been gradual; *never* instantaneous; and the realm of *organic* diseases is absolutely untouched, save only a few organic diseases of the nervous system.

The same characteristics are true of the unquestionably numerous and genuine Eddyite cures; nothing of an organic nature beyond the nervous system; no instantaneous cure of any serious malady; no broken bones mended; no severed members restored.

It is true that Eddyite testimonials are not wanting which proclaim the cure of organic diseases like cancer, tuberculosis, etc. We must remember, however, that many organic diseases may be *arrested* in their incipient stages by means other than the use of drugs or surgery, *e. g.*, changes of climate, diet, hydropathy, etc., etc. We cannot forget, nor, we surmise, has the

public forgotten how Mr. A. B. Purrington, author of the book, "Christian Science: An Exposition," challenged an eminent Eddyite lecturer to produce proofs of alleged cures of aggravated organic diseases concerning which that lecturer had boasted in his public talks; how the latter first postponed his reply; and finally, when brought to bay by Mr. Purrington, completely evaded that honest enquirer's questions. All this was thoroughly aired in the columns of the *New York Sun*. Mr. Purrington and the public are still waiting for the proofs.

Remarkable, then, as the cures effected by suggestionists of both classes certainly are, they are after all decidedly limited in their scope.

We cannot but feel that this limitation is due to the neglect of that factor which, as we shall show presently, Christ both recognized and utilized: viz., the projection from operator to patient of psychic or vital force.

§ 5. That this force resides in man cannot be doubted in view of the evidence which lies entirely outside of New Testament sources.

Take the experiments made by Sir Wm. Crookes and his colleagues with the medium D. D. Home in the alteration of weight of bodies. Again, at the risk of undue repetition we must get this before us. After describing the apparatus, Sir Wm. Crookes reports: "Mr. Home placed the tips of his fingers lightly on the extreme end of the mahogany board which was

resting on the support, while Dr. A. B. and myself sat one on each side of it, watching for any effect which might be produced. Almost immediately the pointer of the balance was seen to descend. After a few seconds it rose again. This movement was repeated several times, as if by successive waves of the psychic force. The end of the board was observed to oscillate slowly up and down during the experiment." (See pages 71 and 72.)

Here we have a manifestation of a force, call it what you will, — psychic, vital, animic, magnetic,—which emanated as an effluence from the person of D. D. Home and produced those dynamic results.

Again, the following is an account of an experiment conducted by the London S. P. R. thus summarized by Dr. Hudson in his "Law of Psychic Phenomena":

"In an account of some experiments in mesmerism, written by Mr. Edmund Gurney, and recorded in Vol. II, pp. 201-205 of the Proceedings of the society referred to, a very interesting experiment is mentioned, which demonstrates the fact that there is an effluence emanating from the mesmerizer which is capable of producing very marked physical effects upon the subject. In this case the subject was blindfolded, and allowed to remain in his normal condition during the whole of the experiment. His hands were then spread out upon a table before him, his

fingers wide apart. The mesmerizer then made passes over one of his fingers, taking care not to move his hand near enough to the subject's finger to cause a perceptible movement of the atmosphere, or to give any indication in any way which finger was being mesmerized. The result was, in every instance, the production of local anæsthesia in the finger operated upon and in no other.

“Oral suggestion, or any other form of physical suggestion, was here out of the question, and telepathic suggestion was extremely improbable, in view of the fact that the subject was in his normal condition, and consequently not in subjective rapport with the operator. A further experiment was then tried, with the view of ascertaining whether it was necessary for the mesmerist to know which finger he was operating upon. To that end, the operator's hand was guided by the hand of a third party while the passes were being made, and it was found that the selected finger was unaffected when the operator did not know which one it was.

“The first of these experiments,” Dr. Hudson concludes, “demonstrates the fact that there is an effluence emanating from the mesmerist; and the second demonstrates the fact that this effluence is directed by his will.”¹

Another experiment, even more conclusive than the foregoing, is that mentioned by the late

¹ *Law of Psychic Phenomena*, p. 171.

Dr. Paul Gibier in his "Psychism."¹ A group of experimenters stand in a circle with fingers inverted over a vessel of water, at the same time trying to project their wills, as it were, into the water. Presently the fluid begins to boil and bubble, manifesting the effects of heat *minus* steam.² In this experiment the object affected lacks the personal element, thus eliminating all possibility of suggestion, whether physical or telepathic.

It is certain, then, that a psychic force or effluence exists, latent in every individual, and potentially under the control of the will; in other words, intelligence is immanent in the force.

§ 6. This experimentally demonstrated certainty, we submit, amply justifies us in our foregoing assertion that if the psychic healer is to rise above the level and the limitations of the mere suggestionist, he must reckon with psychic force.

A confident, strongly-concentrated will, which insures a certain degree of control over his psychic or vital forces forms the equipment of the psychic healer.

§ 7. And what of the *ideal* psychic healer?

If we knew nothing whatever concerning the great Healer of Galilee, we still could draw this induction from modern psychic data: That

¹ Pp. 127-8. "The experiment of Horace Pelletier."

² The magnetization of water is attested also by R. O. Mason, M. D. in his work on "Hypnotism," etc.

the ideal psychic healer is one in whom confidence has been attained beyond the possibility of disturbance; concentration beyond the reach of distraction; and control over psychic force to its very farthest limits, whatever these may be.

§ 8. And now let us address ourselves to the question, What is required of the patient?

The answer is contained in that proposition, already twice recorded, which sums up the observations of modern scientific investigators, That in psychic treatment cure is either retarded or defeated by *lack of faith* on the part of the patient. Suggestionists of all schools—both “regular” and “irregular” recognize that doubts, hesitations, questionings, analyzings on the patient's part, block the way to his cure or relief. These must first of all be suppressed before hope of cure or amelioration can be entertained. We have seen that these competing ideas or “adverse suggestions” may be suppressed either by the induction of hypnosis or by the auto-suggestive method of reaffirmation.

The ideal patient is he whose mind from the very beginning is free from adverse suggestions.

We have now before us, independently of all gospel data, the ideal psychic healer and the ideal patient.

§ 9. Let us suppose that the ideal psychic healer becomes realized in the person of some man. Let us suppose that his reputation as

such is established. A physically afflicted brother comes into his presence. He has heard of the healer's fame. He has friends who have been healed by him. Heretofore, that is, before this healer became known, the faith of his afflicted brother was neither greater nor less than the average. But after hearing of the healer's fame it has become strengthened. When he meets a friend who has been healed by this great man that faith becomes stronger yet. Is it not reasonable to suppose that when he stands at last face to face with the healer himself, his last misgiving will vanish? Even though no express record or proclamation of the patient's faith be adducible, the facts which we have mentioned are enough to justify the inference that faith on the patient's part exists.

Again, it is conceivable that this ideal healer has made enemies; that there are persons who traduce, slander and discredit him;—for such is human nature. This being the case, it stands to reason that in those parts where these adverse influences are, so to speak, “in the air,” the healer will be working under great disadvantages. Perfect faith will be to a greater or lesser extent undermined. It may be necessary in the case of some patients to take them aside from the leaven of these adverse influences, and even after their cure to charge them to *keep* aloof. It is even conceivable that in such regions where these adverse influences are conspicuously pre-

dominant, *all* works on the part of the great psychic will be temporarily blocked.

In short, the ideal psychic healer and wonder-worker, whoever he may be, will encounter certain limitations and conditions, of which he must, as an adept, be aware; and to which he must conform.

There are two "threshold guardians" opposing his proficiency; and these he must overcome. The first resides in himself. He must first of all learn the secret of confidence and concentration; which secret being learned, he will have at his disposal that force which lies latent in himself and in all men. Next, he must overcome that "threshold guardian" of unfaith which holds in its clutches the whole human environment with the exception perhaps of a few elect souls. To do this he will first single out the elect souls, after which his progress will gather ever-increasing momentum.

§ 10. Keep in mind then the two great factors in ideal psycho-therapeutics: the one is positive and the other is negative. The positive factor is psychic or vital force controlled by a confident and concentrated will.

The negative factor is faith or receptivity on the part of the patient;—the open, unquestioning, undoubting mind. Given these two factors in cooperation, and we may reasonably expect results compared with which the limited achievements of modern suggestionists are trivial.

§ 11. Now then, what do we find reported concerning the therapeutic works of the Nazarene by the four evangelists? Let us look first at certain statements which may serve to introduce us to a more detailed consideration further on; and, for the sake of accuracy, we shall quote hereafter in the words of the Revised Version.

Luke 6 : 19. "And all the multitude sought to touch him; for *power* (*δύναμις*, *force*) came from him and healed them all."

Luke 8 : 46. "Some one did touch me; for I perceived that *power* (*δύναμις*, *force*) had gone forth from me."

Luke 5 : 17. "And the *power* (*δύναμις*, *force*) of the Lord was with him to heal."

These three significant statements must detain us for a moment. They show us the picture of One who possesses the *positive* factor pertaining to the ideal psychic healer; One whose control over psychic or vital force—a force whose existence, remember, is a matter of modern scientific demonstration,—has advanced to such a degree as to enable Him to send forth from His person waves of vitality which heal the diseased organisms of those receptive ones who touch Him. There is pictured here One who possesses in ideal fulness that same force which, emanating from a modern medium, produces alterations of weight in bodies; which, emanating from a modern mesmerist, produces local anæsthesia in a "subject"; which, emanating from a circle of modern

experimenters causes water to boil and bubble. The difference, so far as the nature of the force and its effects are concerned, is one of degree and not of kind. It is only by a *moral* comparison that a difference in kind appears. But so far as *positive psychic conditions* are concerned, all the cases are identical.

The statements which we have cited imply that *physical contact* between patient and healer was recognized as a channel through which the vital force was communicated. This accords with the Crookes experiment and the Gurney experiment. In the case of the Gibier, or more properly, the Horace Pelletier experiment, *propinquity* without actual contact sufficed; "All the multitude sought to *touch* him; for *power* came forth from him"—etc. "Some one did *touch* me; for I perceived that *power* had gone forth from me."

We shall see that out of the fifteen detailed accounts in the gospel of the direct healing of physical infirmities eleven (11) show the employment of *physical contact* or *touch* in various forms; sometimes through the laying on of hands, sometimes by anointing with saliva and clay, and sometimes by grasping or laying hold of the patient.

In the remaining three cases *propinquity* suffices. In two additional cases we shall see distant or absent healing.

§ 12. In *Luke 5:17* this force is called "the

power of the Lord." That this cannot validly be taken as a text to prove that Jesus is represented as healing in His divine capacity is evident when we consider that His disciples healed also through the laying on of hands and in response to faith on the patient's part. (See chapter iii, Part III.) Moreover, according to Christ's assertion, the disciples were to be able to do even greater works than He Himself had done (John 14:12). What else can this text (Luke 5:17) mean than that Jesus was *en rapport* with the Source of all forces, even as all men like unto Him can be?

It is elsewhere recorded that "He whom God hath sent speaketh the words of God, for he giveth not the Spirit by measure" (John 3:34).

So much by way of general indication that, according to the evangelists, Jesus recognized and utilized that positive condition known to moderns as psychic or vital force.

§ 13. That He also recognized the negative condition of faith as a necessary factor must be obvious to the most superficial reader of the gospel story.

First, He recognized it in the *positive* form of *confidence* as part of the needful equipment of the *healer*.

Matthew 17:19. "Then came the disciples of Jesus apart, and said, Why could not *we* cast it out?" They had just tried to cast out a devil and had failed. Jesus' reply was: (v. 20) "Because of your little faith."

Secondly, He recognized the necessity, or, at the very least, the great *helpfulness* of faith on the *patient's* part in the *negative* form of a mind free from questioning, hesitation, or "adverse suggestion."

Instances of this recognition may be found upon nearly every page of the gospel-narrative. "Thy faith hath made thee whole," He said to the woman with issue of blood who had touched the hem of His raiment in the throng and had thereby received that effusion of vital force which had been the *positive* factor of her instantaneous cure. In these words the Master seems to recognize that the receptivity of faith formed the condition whereby the outflowing force had been enabled to enter within her organism.

Thirdly, in one case, according to the statement of one evangelist, (St. Mark) the adverse influence of unfaith in a certain environment actually *prevented*¹ Jesus from exercising some of

¹The Master's recognition of receptive faith as a negative condition is thus expressed in the conservative work, "The Miraculous Elements in the Gospels" by the Rev. A. B. Bruce, D. D.: "According to the records our Lord wrought cures chiefly, if not exclusively, where there prevailed a mood of believing recipiency. . . . He does not seem to have been at all exacting as to the degree of faith, or to have given any narrow theological definition of the kind of faith requisite. A little faith apparently sufficed. . . . It was not necessary that it should express itself by act or word; it was enough if there appeared in the eye or in any feature the slightest sign of an expectant or recipient mood; and it may be assumed that

His superphysical powers. St. Mark's somewhat blunt statement is this: (6:5 b) "*And He could there do no mighty work.*" Literally translating the Greek, we have: "He *was not able* (*οὐκ ἔδύνατο*) there to do any *power* (or *force*—*δύναμις*). The evangelist adds: (v. 5), "Save that he laid His hands upon a few sick folk and healed them;" as though referring to the cure of some minor ailments among simple and trustful souls who were uncontaminated by the prevailing skepticism. St. Mark concludes (v. 6), "And he marvelled *because of their unbelief.*"

St. Matthew's statement bearing upon this incident is this: (13:58), "And He did not many mighty works (*powers*) there because of their unbelief."

The significance of these statements is most telling against that view of Christ's superphysical works which would regard them as sheer miracles,—suspensions of cosmic law,—performed by a divine *fiat* irrespective of conditions or limitations. Such a view is here exhibited as a man-made tradition unwarranted by "the law and the testimony."

§ 14. We believe that gospel data make it

faith to this extent at least existed *when no mention is made of the faith of the parties benefited.* . . . Where that quality (recipient faith) was wholly lacking He did not manifest His power. It was not that He would not, but that He was not able. (Here Mark 6:5., is cited.) . . . A cold critical temper paralyzed the mighty arm."—p. 263.

clear that Jesus performed His works according to well-defined conditions; and that these conditions were: As regards the *healer*: *unshaken confidence* (Matt. 17: 19, 20), and the *projection of psychic or vital force*; (Luke 6: 19 and 8: 46). And, as regards the *patient*: they were *receptive faith* on his part; (Matt. 9: 22, and a score of similar passages); that the healing force was communicated in most cases by *contact*; in a few cases by *propinquity*; in two cases (to be examined presently) over a considerable distance; that in one instance the *absence* of receptive faith blocked the way to the performance of any notable superphysical works (Mark 6: 5; Matt. 13: 58).

It is obvious that if the evangelists were mere marvel-mongerers, they would not have reported their Hero as limited by well-defined conditions. From the data thus far examined we see the gospel-story glowing with the light of circumstantial truth. *We see depicted therein by men who were scientifically ignorant the doings of a Man who evinces a knowledge of psychic conditions which modern science has just discovered.* Gospel veracity and inerrant psychic insight on Jesus' part are beginning to come into view.

§ 15. Now let us look more in detail into the therapeutic works reported of the Nazarene.

For convenience' sake we divide them into the following classes:

1. *Direct healing of physical infirmities.*

II. Distant healing of physical infirmities.

III. Healing of the spiritual infirmity of demonic possession.

IV. Raising of the dead.

These we shall consider in the order named.

§ 16. *Class I. Direct healing of physical infirmities.*

Sub-Class A. Cases wherein both psychic or vital force through contact and declaration of faith on patient's part are specified in the record.

For these cases we think it will suffice to subjoin a table of references without comment :

Case 1. Two blind men healed. Matt. 9 : 27-31.

Case 2. A leper cleansed. Matt. 8 : 2, 3 ; Mark 1 : 40-42 ; Luke 5 : 12, 13.

Case 3. Woman with issue of blood. Matt. 9 : 20-22 ; Mark 5 : 25-29 ; Luke 8 : 43-48.

Case 4. Blind Bartimæus. Matt. 20 : 30-34 ; Mark 10 : 45-52 ; Luke 18 : 35-43.

Sub-Class B. Cases wherein psychic or vital Force through contact is alone specified ; but Faith on the patient's part is fairly inferable.

These we shall have to examine more in detail.

Case 1. Deaf and Dumb Man Healed. *Mark* 7 : 31-37. Faith on patient's part inferable from the fact that he suffered himself to be brought to Jesus by those who had heard of the Master's fame and who undoubtedly had informed their afflicted friend thereof. Contact specified in v. 33b.

Case 2. The Blind Man of Bethsaida. Mark 8: 22-26. Faith on patient's part inferable on same grounds as specified in preceding case. Contact specified in vs. 23 and 25: by anointing with saliva and the laying on of hands.

Case 3. Woman Bowed with Infirmity. Luke 13: 11-13. Faith inferable from the fact that this woman was among those in the synagogue where Jesus was teaching (v. 10). She was not of the Pharisees, who scoffed, but of the common people "who heard him gladly." It is, therefore, presumable that she believed in Him.

"When Jesus saw her, he called her to him" (v. 12a). That she obeyed His call is evidenced by His continuing to speak to her in the

Therapeutic Sentence: "Woman, thou art loosed from thine infirmity" (v. 12b). In this Jesus recognized that by her faith the way to her cure was opened. It only remained that the healing force should now flow in through the open gate. Note, then, what follows:

Manual contact: "and he laid his hands on her" (v. 13a). Through this contact the healing psychic force flows in with the

Result: "that immediately she was made straight and glorified God" (v. 13b).

Case 4. The Man with Dropsy. Luke 14: 1-4. The patient's faith is inferable from the fact that the man had evidently entered the Pharisee's house (where the cure was performed) in order to be "before"—i. e., in the presence of

Jesus (see v. 2) of whose therapeutic powers both he and the Pharisees were aware. The Master's question previous to the healing; "Is it lawful to heal on the Sabbath day?" would inevitably make the man aware of Jesus' intentions towards him. It is recorded that Jesus "*took* him and healed him." Here we have contact by *grasping* or laying hold, as the verb *lambano* makes obvious.

Case 5. The Ear of Malchus. Luke 22 : 50, 51. Malchus' belief in Jesus' superphysical power was inevitable in view of the phenomenon that had just occurred when the officers were about to seize Jesus; viz., "When therefore he said unto them, I am he, they went backward, and fell to the ground" (*John* 28 : 6). Contact thus specified: "And he touched his ear and healed him" (Luke 22 : 51).

Case 6. The Man Born Blind. *John* 9 : 1-7. Faith of patient inferable from the latter's prompt and unquestioning obedience of Jesus' command: "Go wash in the pool of Siloam."

Contact specified as performed through anointing the patient's eyes with saliva and clay. The force thus infused took effect when the man had complied with Jesus' command.¹

Case 7. Peter's Mother-in-law. *Matt.* 8 : 14-15; *Mark* 1 : 30, 31; *Luke* 4 : 38, 39.

Her faith is inferable from the fact of her relationship to Jesus' leading disciple.

¹ See pp. 274, 275.

Contact specified by St. Matthew: "He touched her hand."

Case 8. The Palsied Man. Matt. 9: 2-7; Mark 2: 3-12; Luke 5: 18-25.

"And Jesus seeing their *faith*";—*i. e.*, He saw the faith of the *patient* as well as of His friends, who, to get into the Master's presence, tore off the tilings from the roof of the house and let down the patient upon his bed into the room where Jesus stood.

The employment of psychic or vital force in this case is made certain by the general statement in Luke immediately preceding his account of this case; viz. (v. 17), "And the power (*force*) of the Lord was with him to heal." In this case the force was communicated by *propinquity*, not by contact.

§ 17. *Sub-Class C. A Case in which Faith alone is specified in the Record:*

Viz., That of the ten lepers who were cleansed: Luke 17: 11-19. Thus: "Jesus, Master, have mercy on us" (v. 13). V. 14: "He said unto them, go show yourselves unto the priests. And it came to pass, as they went, they were cleansed."

Here the outgoing healing force (*Luke 6: 19* and *8: 46*) proceeds telekinetically, *i. e.*, without contact, and over a considerable distance. As *Luke 6: 19* stands as a *general* statement, viz., that Jesus is characterized by an emanating force which goes forth in response to faith, the burden

of the proof in this case, as in all cases wherein no emanation is specified, rests upon those who deny its operation.

§ 18. *Sub-Class D. Cases in which neither Force nor Faith is specified in the Record.*

Case 1. The Impotent Man at Bethesda. John 5: 1-9. The patient had an unwavering belief that he could be made whole, if only some man could cast him into the water when first the pool was troubled. Our observations respecting the projection of force which we made under Sub-Class C apply here.

Case 2. The Man with Withered Hand. Matt. 12: 10-13; Mark 3: 1-5; Luke 6: 6-10.

This man was among those in the synagogue who heard Jesus gladly. He manifested his faith by promptly obeying Jesus' Word, "Stretch forth thine hand" (Sts. *Mark* and *Luke*).

Through the outstretched hand in close proximity to the healer the vital force entered. (See observations under Sub-Class C.)

§ 19. *Class II. Distant Healing of Physical Infirmities.*

We may observe that modern cases of distant or absent healing are numerous. The Eddyites have many unquestionably genuine cases of this class on record. Dr. T. J. Hudson, author of "The Law of Psychic Phenomena," states in that work (p. 192) that he himself is prepared to produce proofs of over one hundred cures by distant healing wherein he was the agent. In

speaking of these cases the author draws attention to the fact that when the patient is unaware of the treatment, his mind will be free from resisting any adverse suggestions; hence in a favorable condition for receiving distant psychic treatment. We may add that if the patient *be* aware of the fact that he is to be thus treated, and has full confidence in the healer, conditions will be equally favorable.

In the gospels there are recorded two cases of the distant healing of physical infirmities; to wit:

Case 1. The Centurion's Palsied Servant.
Matt. 8: 5-13; *Luke* 7: 7-10.

It seems probable that the afflicted man was apprised by his benevolent master of the latter's errand to the great Healer whose name was upon every tongue throughout that region. In that case the patient would have both hope and faith. If, however, he was *unaware* of his master's errand, conditions would still be favorable according to our observations above.

Now be it noted, the patient was not healed until persons had come from his presence into the presence of Jesus. St. Matthew tells us that the centurion himself did the errand; St. Luke says that it was done by *friends*. In either case psychic connection is established between the aura of the patient and that of Jesus by means of the messenger or messengers. Through this connection psychic force could be projected. (See Part II, Chapter IV, § 16.)

These observations apply with equal pertinence to :

Case 2. The Nobleman's Son. John 4: 46-54.

We may leave this class of cures with the following propositions to be considered :

(1) The projection of psychic force resulting in marked dynamic effects is a modern fact.

(2) Distant healing is a modern fact.

(3) Jesus' perfect control over psychic force is a demonstrated fact.

We leave it to the reader to apply these propositions to the two recorded cases of distant healing.

§ 20. *Class III. Healing of the Spiritual Infirmity of Demonic Possession.*

Here we are brought into an entirely different field from that in which we have been exploring. In fact, we are thrown headlong into the much controverted question of spirit-communication. For a more detailed treatment of the question in its bearing upon demonic possession we must refer the reader to *Appendix B*. Suffice it to say here that after the most careful study of the best modern evidences as to the possibility of communication between the incarnate and the discarnate, *we are forced to the conclusion that such communication is not only possible, but certain.* We affirm this conclusion, thoroughly mindful of the fact that in the most critical modern cases, where telepathy, both direct and indirect, is excluded, *independent clairvoyance may be the ex-*

planation. However, we cannot escape from the feeling that this is a very strained, desperate and highly improbable explanation.

The reader may surmise that those "critical cases" to which we have reference are the phenomena of supernormally acquired information reported by Professor Hyslop and Dr. Hodgson of the famous medium, Mrs. Piper. In addition to these we have in mind a few cases of alleged spirit-communicators, both through mediumistic "control" and in materialized form, which have reported themselves as individuals who have lived several generations before the birth of either medium or sitters, and have referred to obscure records and other data, through which, incidents affirmed by them to have happened in their alleged earth-lives, have by the members of the circle been subsequently verified. Neither the individuals whose identity in such cases was in question, nor the records referred to, have been known either to medium or members of the circle. Such cases go to corroborate the phenomena of the famous Piper Case; and to a candid judgment not only preclude all sorts of telepathy, but strain independent clairvoyance to the breaking-point. To all practical purposes they prove the actuality of communication between the incarnate and the discarnate.

They prove that mediumistic obsession is a fact; and justify the following propositions:

(1) The "control" of mediums by communi-

cating spirits is a form of "obsession" or "possession."

(2) This phenomenon, with rare exceptions, happens only to persons of a peculiar temperament or organization; one which is either *constitutional*, or else *developed* by special cultivation.

(3) Persons having such temperaments or organizations, either by birth or cultivation, are commonly called *mediums*.

(4) The persons reported in the gospels as obsessed by evil spirits were born mediums.

(5) Their manifestations of mediumship were beyond the control of their wills.

(6) The casting out or exorcising of these controlling spirits was accomplished through the act of a will more potent than that of the obsessing spirits.

It was Christ's perfectly developed power of confident concentration carrying with it an ideal control over psychic force which enabled Him to "have power over unclean spirits." It was *lack* of such development that caused the failure of the disciples in one recorded instance to cast out an obsessing spirit.

"Why could we not cast it out?" they asked.

Jesus answered, "Because of your little faith" (Matt. 17: 19, 20).

There is nothing in the recorded fact of demonic possession which is not of modern occurrence.

There is nothing in the recorded control by the

powerful will of Jesus over the obsessing intelligences which is irrational in the light of modern data. If a strong incarnate will can control a receptive incarnate will to the extent of inducing involuntary hypnosis, it is conceivable that a *mighty* incarnate will can control a receptive *discarnate* will to the extent of compelling the latter to do the former's bidding.

§ 21. *Class IV. Raising of the Dead.*

To say that there are no modern instances of this would of course be trite. The gospels, however, record three cases in which Jesus called back the departed spirit to its vacated tenement house. That "silver cord" which binds the psychic body to the physical organism had in each case been sundered.

The first point that impresses us in these recorded instances is this: *In no case had irreparable disintegration of the physical organism set in.* The abandoned tenement houses were still standing. This fact makes the return of the departed spirits to their former earthly tabernacles a phenomenon *far less wonderful than is the well-accredited modern phenomenon of spirit-materialization.* (See p. 74.)

Consider this for a moment.

Whether so-called spirit-materialization be by mundane psychic agency or by that of discarnate spirits, the fact is clear that the materialized form, possessing as it does in some cases all the characteristics of a flesh-and-blood person, has

been in the twinkling of an eye literally built up of material particles gathered—whence? The answer baffles the acutest scientist; but the *fact* is beyond dispute.

In the return of a departed spirit to its recently abandoned tabernacle there would be no materialization; no building up of structure *de novo*;—we might almost say *ex nihilo*. Such a phenomenon, assuming its possibility, would be only a special case of spirit-return; and spirit-return is a demonstrated fact. The only element in such a phenomenon that is in anywise akin to materialization would be the reestablishment of that which in a figure may be called “the silver cord”;—that psychic or etheric stream which, in cases of “astral flight” or the “projections of the double,” still binds the spirit to the flesh. From the mere standpoint of marvel the accomplishment of this by one possessing sufficient control over psychic force is assuredly much less wonderful than is the production of that well-attested stupendous phenomenon known as spirit-materialization.

In considering the cases of the raising of the dead recorded in the gospel, we start with these established facts:

- (1) Spirit-return through mediumship.
- (2) The existence of psychic force in man.
- (3) The control over psychic force by the human will.

The first named of the above facts—spirit-

return through mediumship—carries with it *the standing possibility of communion between the incarnate and the discarnate by means of telepathy.*

The cases in the gospel under present consideration fall within the scope of possibility under the following conditions: Given, a man who possesses a high degree of control over psychic force, and a telepathic sensitiveness of the keenest nature; and we would expect him to be able to perceive and call to him departed spirits, and to supply to them that psychic connection with their former physical tabernacles which was sundered in that flight called "death."

To accomplish any such phenomenon, however, he would—so *à priori* considerations lead us to believe—be particular to establish first the most favorable conditions;—conditions best conducive to complete control over psychic force and to telepathic communication.

Let us now turn to the gospel cases:—first, that of the raising of Jairus' daughter.¹

As to this case, we can add nothing to the masterly presentation thereof given by Dr. Hudson in chapter xiii of his "Law of Psychic Phenomena."

The main point to be noted is that Jesus first of all *caused the skeptical scoffers to be removed from the house*, allowing only the parents of the deceased, and His own three most intimate disciples, Peter, James and John to remain

¹ *Matt.* 9 : 23-25 ; *Mark* 5 : 38-42 ; *Luke* 8 : 43-48.

within. In this atmosphere, charged, so to speak, with confidence, He called the maid back to life. Here certainly the Master continues to recognize the same condition as that which He utilized in the healing of disease.

As to the raising of Lazarus:¹ (1) Martha exhibits her faith by saying, "Lord, if thou hadst been here, my brother had not died." (2) Jesus tested her faith in the sentence concluding, "Whosoever liveth and believeth in me shall never die. Believest thou this?" To which she replied, "Yea, Lord." (3) The witnesses were not in a mental condition of skeptical hostility but followed Jesus' movements with reverential awe and expectancy. They believed at least that this man who opened the eyes of the blind could have caused that even Lazarus had not died. (4) At Martha's demurrer, spoken before the mouth of the sepulchre, that the corpse was nearing the state of decomposition, (having been dead four days) Jesus uttered these significant words to raise her faith to the highest point: "Said I not unto thee that *if* thou wouldst believe, thou shouldst see the glory of God?" Then followed the raising of the dead, conditioned apparently by the combined faith of Jesus, Martha and Mary, and effected presumably by Jesus' psychic force unhampered by the restraint of adverse suggestion.

In the case of the widow's son² every condi-

¹ John 11: 1-44.

² Luke 7: 11-15.

tion appears favorable. The mother and pall-bearers stand in silent respect as the Master calmly advances ; stills the weeping widow, and places His hand in *contact*—that same vitalizing contact which we have witnessed in so many cases—with the bier upon which the recently deserted tabernacle of clay reposed.

§ 22. Before concluding our examination of Christ's therapeutic works, we must note a class of incidents connected with many cures ; incidents which bear further testimony to Jesus' insight into psychic conditions. We refer to those cautions and charges which He so frequently issued to cured patients, as "See thou tell no man."

Dr. Hudson, in his book above referred to, rightly, we think, estimates these as *Post-therapeutic cautions*.

Faith on the patient's part is recognized by the Master as a necessary condition of cure. This being so, a possible infection of the patient with the leaven of skepticism *subsequent* to his cure might work physical injury ;—not necessarily a relapse, but a condition of debilitation. These cautions would be calculated to close all avenues of counter or adverse suggestions of evil-minded gossips. On examining various instances in which these cautions were given, we find in the context no apparent reason why they should have been given. The only possible reason that might be adduced is that Jesus was desirous of

concealing His therapeutic powers from the people. But in every instance that we look into we find that no such explanation will stand. Every "Caution case" is preceded by a series of public cures which of course preclude the possibility of Jesus' powers being a secret in that particular community.

Dr. Hudson's explanation is the only one which really *explains* why these cautions were issued. This is a most significant and telling proof, in addition to others which we have adduced, of Jesus' profound insight into psychic conditions; as well as of evangelical veracity. The evangelists fail to tell us why Jesus issued these injunctions. This is singular, to say the least. But as we read their context, the conviction grows upon us that the reason of their failure to explain *was because they did not know the explanation.*

They were faithfully recording facts as they observed them.

§ 23. Closely akin to these post-therapeutic cautions are those aids and stimulants to receptive faith which the Master in several recorded instances gives to His patients. For example, in the case of the two blind men (Matt. 9:27 f.) the afflicted ones manifest their faith in the request, "Thou Son of David, have mercy on us." Jesus, as it were, stimulated their faith by asking them, "Believe ye that I am able to do this?" to which they reply, "Yea, Lord." This seems to open

wide that inner door through which the emanating vital force enters, as the Master utters the therapeutic sentence, "According to your faith, be it unto you." In such aids and stimulants to faith Jesus evinces that insight into the *suggestive* phase of psycho-therapeutics which is possessed by the skilled modern suggestionist.

§ 24. What now, are we entitled to say, is shown by Christ's reported works of healing?

We are entitled to affirm:

(1) That the reports show that He understood and utilized the same psychic conditions as those which modern psycho-theraputists acknowledge, and to a limited extent utilize, viz.:

(a) The negative condition of faith on the part of the patient free from all adverse suggestion; either that which may arise from the questionings, hesitations, analyzings, etc., of the patient's own mind; or that which may be communicated to the latter's mind by others, whether orally or by telepathy.

(b) The positive condition of psychic force on the part of the healer, which emanates from the latter and enters the patient through the door opened by faith, and is itself controlled by that *positive* form of faith called *confidence*.

(2) The recording of these things—this keen insight on Jesus' part into psychic conditions of which that age and all succeeding ages down to recent years were ignorant—is overwhelming proof that the recorders were relating facts;

facts which they witnessed, though they did not understand them. In other words, the recording of these things is proof positive of the veracity of the evangelical narrative.

(3) *It is apparent that the Man of Nazareth, by His insight into psychic conditions thus manifested knew scientifically the laws and nature of all psychic phenomena, and could speak with inerrant authority upon things spiritual.*

Postscriptum.

We are compelled to break in upon the continuity of Part III with some new evidence properly belonging to chapter ii of Part II. We failed to get hold of it until January, 1902, while this present chapter was in the proof-reading stage. One justification for its insertion here is because it completes the verification of Christ's instantaneous healing of diseases, organic and functional, by the projection of psychic force in response to receptive faith.

The evidence which we are about to cite fairly startles us in its remarkable confirmation of our reasoning in §§ 7, 9 and 10, respecting the Ideal psychic healer. But any pleasure which we may feel on this account is overbalanced by the chagrin to which we must confess for having almost missed in our researches by all odds the

most tremendous series of psychic phenomena in modern times. We gratefully acknowledge our indebtedness to our esteemed friend, Fred L. H. Willis, M. D., of Rochester, N. Y., for bringing this evidence to our notice.

The evidence to which we refer is bound up with the life and deeds of the world's greatest healer, (so far as we know), since the Apostolic Age. This is the late *James Rogers Newton*; of whom Dr. Willis was one of many personal friends.

We have just examined the testimony to Dr. Newton's achievements in psychic healing. It is contained in the book entitled "The New Bethesda," edited by A. E. Newton. This work is for the most part a collection of affidavits sworn to before Justices of the Peace by healed patients of Dr. Newton, together with repertorial and editorial accounts of the healer's achievements contained in reputable journals of the country.

In every affidavit it is deposed that the specified disease has been pronounced to be such by one or more regular physicians; and that the latter's treatment has done little or nothing to bring relief. In fine, each case seems to have exhausted all the resources of *materia medica*.

We shall first submit a list of the diseases reported in the affidavits and reputable journals as cured by Dr. Newton's treatment, after which we shall address ourselves to the latter's therapeutic method.

Diseases cured as per affidavits.

(1) Abscess of knee with enlargement of knee-joint, 13 years' standing; (2) asthma, several years; (3) ankle sprained, fractured leg, effects of, 11 weeks; (4) asthma, 40 years; (5) blindness, total, 2 years, 3 months; (6) blindness, partial, 22 years; (7) consumption, cured 1860; affidavit sworn, 1863; (8) cancer on cheek, cancerous conditions for 11 years; (9) dropsy, with tetter on head, spinal disease and internal weakness, 2 years; (10) dropsy, 7 months; (11) diarrhœa, chronic, many years; (12) dyspepsia, with liver complaint and female weakness, 17 years; (13) dyspepsia, with weakness of heart and liver complaint, 2 years; (14) diabetes, 7 years; (15) eyes, weakness of; (16) eyes inflamed, dark room, 7 months; (17) erysipelas, with ulcer on leg, 13 years; (18) epilepsy, fits, 2 years; (19) foot, lifeless through injury to hip, 1 year; (20) fistula; (21) gall stones, diseased kidneys, liver complaint, 10 years; (22) hip-joint, dislocation of, 5 months; (23) hip disease, 7 years; (24) hand, constant pain in, effects of bruise, 10 years; (25) humors in leg, 30 years; (26) inflammation of bowels, chronic, terminating in ovarian tumor, 3 years; (27) insanity; (28) jaw, stiffness of, from calomel doses, 5 years; (29) knee, drawn up and caloused, resulting from fracture, 6 years; (30) kidney trouble with palsy, 1 year; (31) lameness, with crutches, 20 years; (32) voice, loss of, through weak lungs; (33) nervous debility and palpitation

of heart, 11 years; (34) optic nerve, debility of, 3 years; (35) paralysis of side from infancy and of leg for 3 months; (36) paralysis, vocal, with spinal trouble, 3½ years; (37) paralysis, arms and legs with dementia; (38) prolapsus uteri, 16 years; (39) rheumatism, inflammatory, 2 years; (40) rheumatism, inflammatory, 2 years; (41) scrofula, scald-head, from childhood to maturity; (42) sciatic neuralgia, 2 years; (43) spinal disease, with complete helplessness; (44) spinal curvature, "some time"; (45) spinal disease, "many years"; (46) spinal disease, helplessness, 13 years; (47) spinal affection, 11½ years; (48) spinal affection, 15 years; (49) spinal trouble, 8 years; hip disease, 1 year; (50) spinal disease, 2 years, 4 months; (51) varicose veins with chronic rheumatism, 33 years; (52) walk, inability to, 19 years.

Diseases cured as per local journals of Springfield, Mass., latter part of March, 1864.

Blindness from birth, Dinexia S. Hawks, of Claremont, Mass.; cancer, with great pain, Mrs. C. H. Fassaur, 13 Wilcox St., Springfield; diphtheria, neuralgia and internal tumor, Mr. Thomas W. Wason, (car-builder), Springfield; "was permanently cured in thirty minutes, and walked about his grounds. . . . The tumor broke and discharged a gallon or more."

Diseases cured as per eye-witness of Mr. Arthur Whitten, recorded in his book, "Notes of a Tour in America and Canada, May, June and July, 1869." (Englishmen's Press, Calcutta.)

Cancer, contracted leg, deafness, distant healing verified, insanity, loss of speech, paralysis, partial blindness, scrofula, tumor, varicose veins.

Testimony of American Journals.

1. New York *Herald*, July 3, 1861.

“Our reporter saw several of these cases, (deafness), which to all appearances, were cured in from five to six minutes, as the patients when they entered could not hear a word, but went out hearing questions and answering them with comparative ease and readiness.”

2. New Haven *Courier*, July 11, 1863.

The reporter gives names and addresses of people cured of the following diseases: Ulcer on the leg; bed-ridden invalid two years; lame in spine and hip; speechless for nine months; lame, three years, cured instantly; speechless for four years; hip disease; rheumatism of many years' standing.

3. New Haven *Times*. (No date given, but probably July, 1863.)

Reporter collected following cases, with names and addresses: Paralysis, lower part of body and legs; bad vaccination; heart disease, with loss of use of lower limbs; chronic lameness; stiff knee; lameness of eight years; organic disease of heart, twenty years; patient brought in on bed on which she had lain nine years, and cured.

4. Hartford *Times*. (No date given.)

Editorial comment: Cases of lameness and rheumatism.

5. Rochester *Democrat*, Nov., 1864.

Case of F. G. Lacy, of Scottsville, N. Y., who came to *Democrat* office and reported cure of spinal disease of ten years' standing.—Cure effected in ten minutes.

6. New York *Tribune*, May 14, 1860.

Ten to fifteen persons cured of minor ailments ; about 100 of more serious afflictions, including one woman who was healed by touching the skirt of Dr. Newton's coat as his back was turned. "He instantly turned and said, 'All right, madam, your faith has healed you.'" Many verbal testimonials of cures were given.

7. New York *Despatch*, Sept. 2, 1866.

Reporter collected cases cured of: ulcer on breast; chronic and inflammatory rheumatism; contracted limbs; weak lungs and cough, ten years; dropsy; partial blindness; spinal diseases; fever and ague; congestive chills; female weakness; paralysis; dementia; almost total blindness; heart disease; total blindness.

8. Utica *Observer*, Oct., 1866. (Editorial testimony.)

"He (Dr. Newton) told of a cure which he effected in Oswego several years ago, in the case of our friend Lord, of the New York Furniture Warehouse, and Mr. Lord, who was present endorsed the doctor's statement."

This case, we may observe, is of peculiar interest. Mr. Lord, according to the editor of "The New Bethesda," went to Dr. Newton in Oswego

for tumor on the neck. Dr. Newton told the patient that he could not remove it instantly, but that in fifty-six days it would disappear. "Mr. Lord took his memorandum book and wrote: 'Hocus pocus—Dr. Newton says in fifty-six days I shall be cured.' After receiving treatment, Mr. Lord went home. No change appeared until the fifty-second day when the tumor began to discharge, and on the fifty-sixth day it had entirely disappeared" (p. 129).

9. *Toledo Record*. (No date given.)

Editor's testimony to cure of woman afflicted with spinal disease of twenty-five years' standing.

10. *Columbus Journal*. (No date, probably Sept., 1868.)

Editor's testimony of being eye-witness to cures of sore eyes, asthma, tumors, deafness.

11. *Miami Gazette*, Waynesville, O. (No date, probably Sept., 1868.)

Editor's testimony to Dr. Newton's cure of contracted leg and rheumatism.

12. *Salt Lake City Tribune*, Oct., 1872.

Reports case of man prostrated with excruciating pain in the head cured at a distance; also case of acute pain and deafness.

13. *Providence Press*. (Date not given, summer of 1867.)

Reporter testifies to simultaneous cure of a large number of people in Pratt's Hall afflicted with light ailments. "He (Dr. Newton) then,

on the platform, put his hands together, drawing them towards his breast, then suddenly threw them outward and said, 'You are cured.' He then requested those whose pains were cured to sit down. All but one lady did so, and after one or two movements of his hands as before, she sat down, declaring herself relieved. A remarkable fact was observed as the doctor threw out his hands in the first instance. There was a sharp detonation, similar to the crack of a percussion cap when it is struck. It was distinctly heard by hundreds. The doctor told us last evening that it was the first occurrence of the kind in his practice."

Following cases reported cured,—names given : lameness, seven years ; lameness, seventeen years ; partial paralysis, several years ; case of distant healing verified.

14. Providence *Press*, April 26, 1867.

Report of proceedings in Remington Hall.

Cases : restoration of voice ; lameness ; partial paralysis.

Other Testimony.

1. H. T. Child, M. D., of Philadelphia, 634 Race Street, testifies to having witnessed in Boston, Oct., 1860, cure of over 100 persons with various forms of disease. Describes in detail one cure of paralysis in twenty minutes ; another of hip disease in a few minutes.

2. Testimony of Mr. J. W. England, then city editor of New York *Tribune* and later of New

York *Sun*, to cure of his wife from paralysis of lower limbs, four years' standing. This testimony Mr. Greeley of the *Tribune* refused to publish, but it appeared over Mr. England's name in the New York *Sunday Courier*, Mr. Jas. L. Smith, proprietor, the same year.

3. Testimony of Rev. S. A. Davis, Hartford, Ct., in Hartford *Evening Press*, to cure of his daughter Minnie from spinal trouble affecting also eyes and use of legs.

4. Testimony of Rev. Frederic Rowland Young, of Swindon, Eng., to his own cure by Dr. Newton of neuralgic affection of the head from which he had been suffering for eleven years. Reports witnessing cure of paralytic woman in five minutes; also of young man whose left hand was withered,—cure instantaneous. Mr. Young's testimony was published in the North Wilts *Herald*, Eng., Aug. 5th, 1868.

5. Testimony of our personal friend, Fred L. H. Willis, M. D., Rochester, N. Y., being an account of what he saw in Pratt's Hall, Providence, R. I.

“At the close of his lecture my eyes witnessed a scene that beggars description.” He then describes what has already been cited from the Providence *Press*. (See testimony of American Journals, No. 13.)

“Then he requested some of the worst chronic cases to come forward to the platform. And what a scene ensued: The blind, the lame, the

deaf, the palsied and those afflicted with divers diseases came forward to be healed, and for an hour and a half he laid his hands on them and they were healed. I saw a cripple, a young man of about twenty years of age, who had not walked without crutches since he was three years old, who had never been able to go up and down steps without assistance in addition to his crutches, at the command of the doctor throw aside those crutches, walk back and forth across the stage, go down the steps and out of the hall, and I was told that he walked to his home, the distance of half a mile, without them."

In verbally reporting this case to us a few days ago (Jan. 13, 1902), Dr. Willis said that Newton caused the young man to be supported on his feet, took each hand in one of his own, gazed for a moment steadfastly into the patient's eyes, and then cried in a loud voice, "In the name of Christ I pronounce you cured." The cure was immediate as above described.

"I was on the platform," Dr. Willis' testimony continues, "close by the doctor all the time he was operating, and watched with professional interest the effect of his power. One man came up wearing a pair of goggles. Dr. Newton pulled them off, revealing a pair of the most intensely inflamed eyes I ever saw, and I have walked the wards of the hospitals of our large cities as a student, and spent hours in our eye infirmaries. The doctor placed his fingers upon

those eyes, and I actually saw the inflammation subside from them. Three times he placed his fingers upon them, uttering his words of power, 'Be cured': and each time I could see the marvelous effect. Finally, he who could not endure a ray of light upon his eyes when he entered the hall, turned and looked without blinking upon the large uncurtained window through which streamed the unimpeded light of heaven.

"I saw several who were deaf healed of this infirmity so that they could hear a whisper. Hundreds were operated upon, and no case of failure was reported at the time. Several times in the throng the doctor felt himself touched. 'Who touched me?' 'I, sir.' 'You are healed, pass right on. There is no necessity for my operating upon you again. You are healed, *for I felt the power go out of me.*'"

We think no further evidence need be cited. Doubtless many of the 250,000 or more healed by Dr. Newton in the sixties and seventies of the past century stand ready to bear their witness.

We should observe that this healer had his goodly proportion of failures; a fact which the editor of "The New Bethesda" makes no attempt to conceal. The claim made therein for Dr. Newton respecting failures is that each cure depended entirely upon psychic conditions. Dr. Newton always insisted that there must be faith either on his part or on the part of the patient. In many instances skepticism in the patient

thwarted him; while, on the other hand, he would often succeed in maintaining his own confidence and effecting a cure in spite of the patient's unbelief.

As to his *methods*: They consisted usually in manual contact of some sort, fixed gaze, and a word of command. Sometimes, however, he would in the case of lighter ailments project his force from a distance; say from the platform to those who stood up in the audience.

In cases of distant healing, of which there were many, he would usually take the hands of the absent patient's friend, request him to concentrate upon the patient, and then announce that the latter had received a vital shock which would bring cure. An astonishingly large number of these instances were verified. Sometimes also Dr. Newton would send his patients "magnetized" letters or handkerchiefs which they had mailed to him.

The essential point to note is that Dr. Newton recognized and employed, according to his editor, the two main conditions employed and recognized by Christ:

(1) A force or effluence which proceeded from his own person; (2) concentrated confidence which he perceived to be strongest when the patient was trustful, and, in many instances, entirely canceled when the patient was skeptical.

Says Thomas R. Hazard of Vacluse, R. I.:

"When the last patient was dismissed the doc-

tor stooped down and asked us to raise our hands as far above his head as we could. We did so and felt a current as strong as a tolerable blast from a bellows" (p. 161).

Dr. Willis writes, "The doctor drew his hands up to his chest and concentrating a power that seemed to fill his whole being and flash from his eyes like sparks of fire, he threw this power down upon the audience three times" (p. 167).

It was on this occasion that the *Providence Press* reporter noted the detonation spoken of a moment ago.

In a lecture delivered in Dodworth's Hall, New York City, May 13, 1860, Dr. Newton himself said:

"I feel and eliminate a shock, just as real and powerful as that produced by a galvanic battery. . . . In healing there must be faith on one side or the other. A healer should be a person of great faith; a man who is true to himself; a muscular man; with a fixed, positive and determined will. . . . I can heal any one in this room just as well without touching as with (*if it is not an organic disease*). Sometimes I must come in contact with the patient, and at others it can be done by will alone. If a person comes and says it will take nine operations for you to cure me, it will take nine; but if he says, 'I will be cured by touching the hem of your garment,' it will be so. I have felt the influence pass from

me by a simple touch, while the person was cured" (pp. 113-119).

How, it may be asked, did James Rogers Newton come by the knowledge of his methods? "The New Bethesda" tells us that his gift began to display itself in boyhood. "At an early age," says the New York *Literary Album* in 1866, in an article entitled "Men of Mark," "he became aware of possessing the gift of healing, of which he has for the past few years given such wonderful evidence. He became conscious of new powers, new capabilities, wondrous and strange, and opening a glorious avenue of usefulness, and his young enthusiastic spirit burned for the work. But meeting with no encouragement, this heaven-born gift was suffered to lie comparatively undeveloped until later years. Although contrary to his inclinations, he entered upon pursuits less congenial to his tastes, and for twenty years was a prosperous merchant, during which time his gift was often manifested, but never exercised to any extent till the year 1858. . . .

"He holds none of his powers in secret, but courts investigation of the scientific, and endeavors to promulgate to the world his principles of cure, as well as to show how magnetism, the life-principle, or vital force, can be imparted by a positive will from a strong and healthy body to a sickly and weak one, producing an instantaneous cure of the most chronic diseases.

"The doctor disclaims any miraculous powers,

but declares the results he produces to be founded on philosophic and scientific principles which can, in a measure, be taught."

It appears, then, that Newton's gift was in-born; (1 Cor. 12: 9b), that he studied and reflected upon it as he developed it by exercise, doubtless correlating it with what he must have read on the subject of mesmerism and magnetism;—this was before the literature of hypnotism and suggestive therapeutics had appeared.

Newton himself writes in one of his letters: "*My whole knowledge of healing I gained from the New Testament teachings.* When Jesus discovered the power, at the age of thirty years, His mission was healing the sick, and to this the remainder of His life was largely devoted. This power He promised to others in His memorable words: 'The works that I do ye shall do also; and greater because I go to My Father.' . . . He also said, 'These signs shall follow them that believe,' etc. . . . The eyes of the spiritually blind are being unsealed, and in the light of the new truths now dawning on the earth, all must be led ere long to apply to their own lives and practice the long rejected teachings of Jesus'" ("New Bethesda," pp. 204, 205).

We can see from Newton's numerous recognitions of the healing power proceeding from his person, and the emphasis which he also constantly placed upon receptive faith, that the gospels in-

deed formed the chief source of his therapeutic knowledge.

To him belongs the honor of being the first to declare as well as to demonstrate that the Man of Nazareth perceived and used psychic conditions in His works of healing. The works and the methods of James Rogers Newton stand as a scientific verification of the Master's therapeutic works and of gospel veracity.

It is refreshing to know that this remarkable man towered above many of his fellow-psychics in his absolute freedom from commercialism. We are the last to dispute that the psychic specialist in any field is, as a laborer, fully worthy of his hire. Still there seems to us to be a limit beyond which reasonable remuneration for these gifts savors of the sin of Gehazi. If present-day suggestionists, posing as prophets of new religions, wallow in wealth from the proceeds of their copyrighted "inspired" books, souvenir spoons, etc., or become multi-millionaire landlords and bankers, and as founders of new sects, recipients of semi-divine honors, they have their reward we suppose here and now. James Rogers Newton had much to say about divine love, but what he said concerning it was nothing compared with his exemplification of it.

"Out of all these patients," says the *New York Herald* of July 3, 1861, "he does not receive payment but for about twenty out of one hundred. On the poor and needy he operates

without charge; but others are expected to pay according to their means and position in life." Other quotations of similar purport from many other American Journals might be multiplied. Instances might be cited of his paying the traveling expenses of poor patients from their home to his office. Not even from the rich would he receive remuneration for *distant* healing. He felt that the use of his spiritual gift for worldly gain would weaken his power. So at least he expressed himself.

"Dr. Newton," writes the Rev. Frederic Rowland Young to the North Wilts (Eng.) *Herald*, "is an extremely simple-minded and most benevolent man, and gives himself none of the airs of the quack or charlatan. . . . A very large majority of his cures are done by him without fee or reward of any kind. In my own case he steadily refused to receive any remuneration, although I offered him a hundred dollar bill, and I saw him act in like manner towards several other patients."

"One of the most Christlike men I ever knew," is the tribute paid to him by Dr. F. L. H. Willis in speaking of him to us.

That he recognized himself not as the agent but the medium of divine power can perhaps be best illustrated in his therapeutic sentence spoken to the Rev. F. R. Young in his act of healing. Facing Mr. Young, taking him by the hands, and looking steadfastly upon him, he said: "Look at

me. In the name of God, our Heavenly Father, and of the Lord Jesus Christ, the great Healer, I bid this disease depart from this dear suffering brother, and never more afflict him."

Newton passed to his eternal reward leaving no great riches behind him, no "inspired" writings or "revelations," no sect or cult bearing his name, nothing but the gratitude of some 250,000 healed patients, the vast majority of whom walked in the ranks of the obscure and lowly.

Requiescat in pace et lux perpetua luceat ei.

CHAPTER II.

CHRIST'S "MIGHTY WORKS" IN THE LIGHT OF PSYCHIC LAW ; INCLUDING HIS BIRTH AND RESURRECTION.

These works, when compared with modern manifestations of like character, represent like phenomena performed under like conditions.—His superphysical birth is in conformity to the known conditions of modern psycho chemicalization, and manifests the law of higher symmetry in its consummation.—The fact of His resurrection is demonstrated, in that He, who in His earthly psychic works evinced His inerrant insight into psychic conditions, predicted it.—Its corroboration in the light of modern materializing phenomena.

§ 1. *His Mighty Works during His Earthly Ministry.*

That class of manifestations spoken of in the New Testament as *dunameis*, "mighty works," or "powers," now claims our consideration.

They are contrasted by one evangelist, St. Mark, with works of healing, as though they belonged to another class. We cite the passage once more: "He could there do no power, (*dunamin*) save that he laid his hand upon a few sick folk and healed them" (*St. Mark 6 : 5*).

We have seen, however, that His works of healing were powers, inasmuch as in their performance "*power* went forth from him and healed

them all." But the healing of the sick seemed to be regarded by the evangelist as a *minor* power.

Not stopping to discuss the evangelist's estimation, we see that the difference between Christ's therapeutic and other works is one of *degree* only. Apparently to cure a disease, to act upon the organic matter of the human body, was less of a "power" than to act upon inorganic matter *outside* of the human body. At least so St. Mark estimated it.

But we are expressly told that the *modus operandi* in these *lesser* powers (healing) was the emanation of a *force* (*dunamis*) from His Person. This was what constituted the act a *power*. It would follow that the *modus operandi* in the performance of the *greater* powers would be the same:—an *intelligently-directed emanation of force*. Here, then, again we are dealing with a psychic condition treated of in chapter iv of Part II—the spirit's forthputting of the soul's ¹ *etheric aura* in the action of psychic force upon matter, as in *telekinesis*.

But we know further that such manifestations by modern psychics are conditioned by *confidence* on their part. In other words, all adverse psychic forces in the consciousness-strata must be suppressed.² Consciousness, which is liable to

¹ For distinction between *spirit* and *soul*, see Part II, chapter iv, p. 144.

² See Part II, chapter iv, pp. 169 and 170.

"make cowards of us all," must be overcome, otherwise control over the psychic forces which do the required work is impossible. This confidence is faith in its *positive* form, as we have explained in the chapter previous to this. (See page 220.)

Does Christ recognize the necessity of this in the performance of the so-called greater powers, or physical manifestations?

Let us examine a few specific cases:

(1) Jesus walking upon the waters of the Galilean Lake, (St. Matt. 14:22, 23; St. Mark 6:45-52; St. John 6:15-22).

The disciples at first mistook the walking figure for an apparition. Peter, to assure himself of the Master's identity, said, "Lord, if it be thou, bid me come unto thee on the water." Jesus answered "Come"; and Peter, full of assurance, left the boat and walked out over the waves towards the Master. "But," says the record, "when he saw the wind boisterous, he was afraid." What was the result? He began to sink and cried out, "Lord, save me!" The *grasp of his Master's hand*¹ restored the disciple's confidence, and the two proceeded over the waves to the ship. Then followed this significant rebuke administered by the Master to Peter: "O thou of *little faith*, wherefore didst thou *doubt*?" The Lord then stilled the tempest—according to St. Mark—and turning to all of

¹ Presumably the impartation of psychic force by contact.

the boat's crew, said: "Why are ye so fearful? How is it that ye have no *faith*?"

It is manifest here that Jesus still recognizes the same condition of faith which He had all along been recognizing and utilizing in His therapeutic works. His recorded rebukes imply that both Peter and the others might have done as He did, if only they had manifested their confidence. This implication becomes explicit when we compare this incident with certain words of the Master spoken on another occasion: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works shall he do."¹ (St. John 14:12).

(2) The Withering of the Fig Tree and the Words Spoken Concerning it (St. Matthew 21:19 f.; St. Mark 11:20 f.).

When the disciples marveled that the tree was withered so soon in obedience to the Master's command, Jesus replied, "Have faith in God (St. Mark). Verily I say unto you, if ye have faith and doubt not, ye shall not only do this which is done to the fig tree (St. Matthew) but also if ye say to this mountain, Be thou removed and be thou cast into the sea, (Sts. Matthew and Mark) it shall be done (St. Matthew). (And if) he shall not doubt in his heart but shall believe those things which he saith shall come to pass, he shall have whatsoever he saith" (St. Mark). Compare

¹ Belief on Him, the source of cosmic energy, places that energy at the believer's disposal.

also St. Matthew 17:20, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you."

(3) The Master's reply to the prayer: "Lord, increase our faith."

The reply as recorded by St. Luke (17:6) is: "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the roots, and be thou planted in the sea and it shall obey you."

This reply, together with the words cited under the case preceding this, shows beyond the need of further demonstration that Jesus recognized a condition—that of confidence—which, under favorable circumstances, could be brought into operation, whether by Himself or by any human agent, to open the way to any super-physical work, whether therapeutic or non-therapeutic.

Before considering further the conditions recognized and employed by the Master in His "Mighty Works," (*dunameis*) we would do well to remind ourselves that these works belong mainly to two of the sub-classes of Psychic Action upon Matter which we have reviewed in Part II, viz.: *telekinesis* and *psycho-chemicalization*. There is also one phenomenon of *spirit-materialization* which must presently claim our attention.

Under the head of *telekinesis* fall the following : (1) The so-called miraculous draught of fishes on two occasions. The most obvious explanation seems to be the setting in motion of a force by the Master's agency which impelled the fishes to swarm to the spot in which the nets were cast. (2) Walking upon the water; the setting in motion of a force which cancelled the known physical laws of specific gravity and attraction. (3) Stilling of the tempest; the setting in motion of meteorological forces which allayed the wind-storm. (4) Causing the officers and crowd in Gethsemane to fall backward upon the ground;—projecting a force upon them.

Under the head *chemicalization* fall the following : (1) The changing of water into wine at the Cana marriage-feast. (2) The multiplication of loaves and fishes on two occasions whereby a multitude was fed. (3) The withering of the fig tree.

Both modern psychic agency and that of the Master have produced phenomena in telekinesis and psycho-chemicalization. Those which the gospels record of Christ differ from the well-authenticated modern phenomena not in kind, but in degree. There is no difference in principle between the levitation of a piece of furniture and the stilling of a tempest. Each is a telekinetic phenomenon. The laws governing each are the same. Nor is there any difference in principle between certain of the modern materializing

phenomena which we have noted in Part II, and the transmutation of water into wine. Each is a phenomenon of psycho-chemicalization, and depends upon some unknown action of psychic force. The difference between evangelical and modern thaumaturgic phenomena may be shown thus :

	TELEKINESIS.	PSYCHO-CHEMICALIZATION.
1. Gospel Cases.	Matter outside the bodily organism to a great degree, <i>e. g.</i> , a tempest stilled.	Matter within the body to a great degree, <i>e. g.</i> , the maimed cured. Matter outside the body to a great degree, <i>e. g.</i> , water turned into wine.
2. Modern Cases.	Matter outside the bodily organism to a lesser degree, <i>e. g.</i> , a table levitated.	Matter within the body to a lesser degree, <i>e. g.</i> , nervous diseases cured. ¹ Matter outside the body to the degree exemplified by materializing phenomena.

A phenomenon of a different class from those which we have been considering;—or rather three separate phenomena, are those which took place on the Mount of Transfiguration.

“He took with him Peter and John and James, and went up into the mountain to pray” (*St. Luke 9 : 28*).

The presence of the definite article indicates that this mountain was a place in which the Master had prayed before; one of His chosen sanctuaries. It was doubtless the same Galilean mountain referred to in *St. Matt. 14 : 27* to whose summit He was wont to retire alone at the close

¹ See, however, *Postscriptum* to previous chapter.

of His day's labor in the cities on the Galilean lakeshore.

St. Matthew's statement above referred to is: "And after he had sent the multitude away, he went up into the mountain apart to pray: and when *even* was come, he was there alone." It is probably the same mountain also on whose summit he spent the night in prayer prior to the choice of the twelve (St. Luke 6 : 12).

The times chosen by our Lord for private prayer were either the evening, the night or before the break of dawn. Compare *St. Mark* 1 : 35; *St. Luke* 6 : 12; *St. Matt.* 26 : 37; *St. Mark* 14 : 33; *St. Luke* 22 : 39; *St. John* 13 : 1.

It is therefore all but absolutely certain that in this oft-frequented mountain near Lake Galilee *after daylight had begun to fade*, and perhaps after darkness had set in, the Transfiguration phenomena took place.

This conclusion is presumptively confirmed by St. Luke's statement, 9 : 37; "And it came to pass, *on the next day, when they were come down from the mountain*"—etc.; implying that they had tarried upon the mountain during the night. St. Matthew moreover speaks of the overshadowing cloud which concluded the phenomena as a *bright* cloud: (17 : 5) a manifestation more consistent with darkness than with surrounding light; as is also the illumination of the Master's face (17 : 2).

Why we have been at pains to show that the

Transfiguration took place in the evening or at night will be apparent presently.

The next point to be noted is that the three disciples were *heavy with sleep* (St. Luke 9 : 32), *i. e., lethargic, while Jesus was being transfigured, and while the forms of Moses and Elias were being brought into manifestation.*

"When they (the three disciples) were fully awake," St. Luke notes, "they saw his glory and the two men that stood with him," (*verse 32b*) "who appeared in glory and spoke of the decease which he was about to accomplish at Jerusalem" (*verse 31*).

From St. Luke's account it also appears that the dematerialization of the saintly forms was gradual. "*As they were parting from him,*" (as though they slowly faded away) "Peter said unto Jesus,"—etc. (*verse 33*).

Here we have with wonderful minuteness all the conditions which are recognized by modern psychics as the most favorable for materializing phenomena.

We have first, darkness or the subdued light of evening ; second, silence and perfect harmony of minds ; third, the *lethargic state* ; in this case of *three* men, one of whom, namely, Peter, was afterwards a powerful agent of superphysical phenomena ; lastly we have the perfectly developed Master who had abundantly on previous occasions demonstrated His control over psychic force.

Thus we see in this materializing phenomenon

a minute recognition on the Master's part of the *psychic mechanism*, if the term be allowable, whereby phenomena the same in kind, though far inferior in dignity, are produced to-day. (See chapter iii of Part II.)

In the Master's Transfiguration we see a temporary subjection of the physical to the psychical person, extending to the very raiment which He wore.—His etheric aura, as it were, became concentrated and visualized.—Countenance and raiment became altered—"His face did shine as the sun"; "His raiment became white and dazzling"; "White as the light"; "Exceeding white as no fuller's earth can whiten them."

In many of the materialized forms which we have witnessed this marvelous *whiteness*, sometimes scintillating and radiant, has impressed us; and carried us in thought back to the "Holy Mount."

"The fashion of his countenance was altered."
—The alteration of the physical form by psychic force is a phenomenon witnessed and attested by Sir Wm. Crookes in his report to the London S. P. R. of his séances with D. D. Home; namely, in the elongation of Home's physical stature. (See S. P. R. Proceedings, Part XV.) While this phenomenon in the Home case is grotesque and undignified, it illustrates the *principle* of physiological alteration by psychic agency described here by the evangelists.

We come now to speak of the condition which

the Master seems to have utilized in the Transfiguration phenomena, concerning which we already have spoken near the conclusion of chapter iv of Part II;—*darkness, or subdued light.*

This condition appears to have been recognized by the profound insight of Jesus in other of His mighty works or *dunamis*.

The "power" manifested in the two draughts of fishes was in the dim or gray light of day-break. This is explicitly stated as being the case on the second occasion. *St. John* 21: 4, "But when the day was now breaking."

That on the first occasion the phenomenon occurred at the same hour is apparent from *St. Luke's* statement, 5: 5, "Master, we toiled all night, and took nothing." That most wonderful of all the Master's works of healing, the restoration of Malchus' ear in Gethsemane, occurred by night.

The transmutation of water into wine at the Cana wedding-feast occurred by the subdued light of Oriental lamps. Behind the opaque clay with which Jesus anointed the eyes of the man born blind the forces operated which restored sight. The man who was bidden to wash in the pool of Siloam by being submerged therein was for the time cut off from much of the caloric and actinic rays; thus coming into a condition in which the forces could act more favorably.

Lazarus was raised from the dead in the darkness of a cave.

Jairus' daughter was similarly raised in the subdued light of an Oriental upper-chamber.

A demoniac was cured in the dim light of a synagogue.

Simon's wife's mother in the dim light of an Oriental bed-chamber was healed of a fever.

It was "when even was come" (St. Matt. 14: 15) that Jesus fed the 5,000 from the five loaves and two fishes.

It was at the end of the third day, and presumably towards evening, that the 4,000 were fed.

In the dawn of early morning the fig tree was withered.

In the darkness of the night the tempest was stilled.

In the darkness of the night Jesus walked upon the waves.

In the dim dawn of the day following the stilling of the tempest the demoniac of Gadara was cured.

In the darkness of Gethsemane Jesus put forth that force which caused the multitude to fall down.

Thus all of Jesus' telekinetic and psycho-chemical works were performed either in darkness or by the subdued light of evening, early morning, or by Oriental lamplight. Many of His more notable therapeutic works were performed under similar conditions.

It is noteworthy also how many of His post-

resurrection manifestations were by night, by evening, or by early morn.

Furthermore when we come to examine the disciples' works recorded in *Acts*, we shall find many of these performed by darkness or subdued light. We do not say that this condition was absolutely indispensable for such a perfectly developed psychic as was Jesus; but His employment of this condition *in every one of His telekinetic and psycho-chemical works, as well as in the Transfiguration phenomena*, is certainly most significant in showing the knowledge of favoring conditions which He possessed.

His recognition of this condition and that of confidence on the part of the "operator" in the performance of mighty works or *dunameis*, and the guileless recording of the same by the evangelists, corroborate the conclusion reached in the last chapter: Jesus' Psychic Inerrancy, and Evangelical Veracity.

§ 2. *Christ's Superphysical Birth, St. Matt. 1: 18.* "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." V. 20, "For that which is conceived in her is of the Holy Ghost."

St. Luke 1: 35, "The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son

of God." V. 38, "And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word."

The phenomenon here described is that commonly known as the Immaculate Conception of Jesus Christ: that is, that the Man Jesus was conceived in the womb superphysically. Those who reject this record do so chiefly on *à priori* grounds; that is, on precisely the same grounds as those upon which they reject the records of the therapeutic and other works of Jesus. The objection springs from the materialistic dictum which we have refuted, "Miracles," *i. e.*, superphysical phenomena, "do not happen."

While acknowledging that the Immaculate Conception cannot be scientifically demonstrated in the same way that Christ's own superphysical works can be, we can say this: that the *à priori* objections urged against it, both from the standpoint of theological necessity and from that of physical possibility are not well taken. As this book deals only with the psychic aspect of the gospel-record, it would be outside of its scope to discuss objections entered from the standpoint of theological necessity. We do not profess to be theologians. We take pleasure, however, in referring our readers to E. Griffith Jones's "The Ascent Through Christ,"¹ a work which to our mind thoroughly answers objections grounded upon theological necessity.

¹ Gorham, N. Y.

Meanwhile let us consider the Immaculate Conception from the standpoint of psychic possibility.

Conception, it will be admitted, is a process of organic chemistry. There is involved in it two factors, the material and the psychic. The former is likewise twofold, that is, consists of two elements, the zoosperm and the ovum. In their union there is a blending of two *psychic* units into a new psychic organism, which is the foetus.

In parthenogenesis, granting its possibility, an ovum would of necessity have to be fertilized by a *materialized zoosperm*.

Now we have an abundance of modern *data* bearing upon materialization. We know that complete human organisms with all their complexities and modifications; real, palpable, living, intelligent men and women, for the time being answering to every physiological test;—that these can be materialized in almost a moment of time. (See *Part II, chapter ii, Class V* and chapter iii, §§ 8–10.)

From a standpoint of mere possibility it would certainly seem that the materialization of such a simple structure as a zoosperm would be far easier and inherently far more credible than that of such a highly complex structure as a complete human organism. But we know that the latter has been accomplished; *à fortiori*, therefore, the former is entirely credible.

Furthermore, let us not be unmindful of that for which the historic personality of Jesus stands ; of His place in human history ; that He was an epoch-making Being. We shall see in chapter iv that He is a unique Being : One who manifested ideal psychic development ; perfect conscious control over all His subconscious and automatic psychic forces.

As such, we can understand how St. Paul could call Him "The Second Adam"—the Inaugurator of a New Humanity.

It would seem to us to be fitting—and here we confess that we enter the theological field—that in the production of this New Being, the Immanent Intelligence, which is the Holy Ghost, should employ a mode of genesis free from the material limitations inhering in sexual union ; especially as sexual union, no matter what self-deluded pietists may say to the contrary, is invariably engaged in primarily for pleasure,—with procreation standing only as a vague possible consequence. (We crave the indulgence accorded to professional men for speaking plainly, as our supreme regard is for truth.) We cannot see any divine fitness—the very notion must shock the moral sensibilities of all who revere Jesus, no matter what their beliefs may be as to His Personality—in supposing that such a glorious Man could be the natural product of sexual union *out of wedlock* ; as must needs have been the case if He was not immaculately conceived.

His Immaculation Conception is spiritually fitting, and it is entirely within the limits of materializing possibilities.

The Immaculate Conception would stand as the Spirit's consummation of the law of higher symmetry in the "fulness of time";—time which had its beginning in the nebulous stardust.

§ 3. *The Resurrection.*

Our argument for the resurrection, reduced to brief form, would be this: In the foregoing examination¹ the veracity of the record as to Jesus' superphysical works is established. If the record is veracious in its accounts of these works, it is presumably so in its report of Jesus' *sayings*. Among these sayings are sundry which foretell directly and indirectly His resurrection.

Directly. (1) Matt. 16: 21, where He also foretells His death. Cf. Mark 8: 31 and Luke 9: 22.

(2) Matt. 17: 9: "Tell the vision to no man until the Son of Man be risen again from the dead." Cf. Mark 9: 9.

(3) Matt. 17: 23f. "The Son of Man shall be betrayed into the hands of men; and they shall kill him and the third day he shall be raised again."

(4) Matt. 20: 18, 19. "Behold, we go up to Jerusalem; and the Son of Man shall be betrayed into the hands of the chief priests, and unto the

¹ Chapter i and § 1 of chapter ii.

scribes; and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge and to crucify him; and the third day he shall rise again." Cf. Mark 10:31; Luke 18:31f.

Indirectly. (1) Mark 14:58: "I will destroy this temple that is made with hands, and in three days I will build another made without hands." Compare also John 2:19.

(2) Matt. 12:39f. The sign of the prophet Jonas.

(3) John 5:26: "For as the Father hath life in himself, so also hath he given to the Son to have life in himself."

(4) John 10:17f.: "Therefore doth my Father love me because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and power to take it again."

The foregoing examination of Jesus' super-physical works (in chapter i and in § 1 of this chapter) shows His scientific knowledge of psychic laws and conditions.

We conclude therefore that when He foretold His resurrection on the third day; that when He affirmed that He had life in Himself, with power to lay it down and power to take it again, He spoke whereof He knew; He spoke as one psychically acquainted with the conditions of life and death.

It is these ante-mortem statements of Christ,

as an inerrant psychic Authority, which, to our mind, constitute the weightiest evidence of His resurrection as reported by the evangelists and St. Paul.

What Jesus could do beyond the tomb must logically be determined by what He did and proved Himself to be on this side of the tomb. Prove the superphysical works of Jesus; prove His inerrant psychic insight; prove that He foretold His resurrection and affirmed His power to lay down His life and to take it again, and you have made credible the actual historic evidence which we have at hand, that His resurrection is a fact of history.

But what, it may be asked, is the *nature* of Christ's resurrection as described in the New Testament? And further, are there any phenomena in modern times corresponding in principle to its recorded manifestations?

First, as to its nature.

"The third day he rose again from the dead," and "the third day he rose again according to the scriptures," are the formulas of historic Christianity.

St. Paul's statement is: "And that he hath been raised on the third day according to the scriptures" (*1 Cor. 15:4*).

The fact referred to in these statements is that on the third day after the severance of spirit from flesh He returned corporeally from the spiritual world to the earth-plane

reanimating in some mysterious way the slain body.

Looking into the resurrection-narratives, we find that on the third day the sepulchre was found empty; the slain body gone; that the Risen One was seen on numerous occasions during the great Forty Days in corporeal form; that His corporeity was in appearance identical with that of the Jesus who had died; but it now possessed qualities which enabled it to appear and vanish at will and to pass in and out of closed rooms.

Such are the recorded facts. Admitting them provisionally, we are brought to one obvious conclusion: that a change so momentous had taken place in the entombed body as to amount to a *transformation*; a change in *nature*;—from a body natural to a body spiritual.

This complete transformation in nature had, as we have seen, been foretold by Christ "in the days of his flesh" when He said, "I will *destroy* this temple *that is made with hands*, and in three days I will build *another*, made without hands" (Mark 14:58).

His resurrection therefore carried with it a *destruction*, an *obliteration*, a *dissolution* of the fleshly element; not however by the processes of corruption, but by the process of merging or absorption, analogous to the fecundation of a seed, yet withal an *instantaneous* and not a gradual fecundation. The body of flesh, still uncorrupt,

was, according to the narrative, merged into the spiritual element "in a moment, in the twinkling of an eye." "The temple made with hands"—of the substance of the Virgin Mother—was mystically "destroyed";—absorbed into the spiritual element "in which also" He had gone "and preached unto the spirits in prison which aforetime were disobedient" (1 Peter 3:19f.).

One difficulty, we think, that presents itself, lies in the relationship between Christ's resurrection and our own.

St. Paul states in 1 Cor. 15:20 and 23: "But now hath Christ been raised from (*Greek: ἐκ, out of*) the dead, the first-fruits of them that are asleep. . . . But each in his own order; Christ the first-fruits; then they that are Christ's at his coming" (*Greek: in His presence—παρουσία*). A common interpretation of the relationship between Christ's resurrection and our own is this; Christ died and sojourned as a *Bodiless* Spirit in the spiritual world. We shall do the same. Christ's Bodiless Spirit returned to embodiment by reanimating the entombed body. Our spirit shall do the same at the Parousia when "the trumpet shall sound, and the dead shall be raised incorruptible."

To our mind this interpretation confuses points which are unique in Christ's resurrection with those which *we* have in common with His own.

The essentially parallel features of Christ's

resurrection and that of those "That are Christ's at his coming" are, we think, these :

(1) Christ was clothed in flesh. So is the disciple.

(2) Christ tasted of death. So does the disciple.

(3) Christ, "quicken'd in the spirit"¹ sojourn'd in the Spiritual world. So does the departed disciple.

(4) Now the departed disciple in the Spiritual world lives in a finer embodiment. He is *not* a bodiless spirit, as witness Moses and Elijah. So presumably must Christ have thus sojourn'd there; viz., in a finer embodiment; for it behoved Him who took upon Himself our humanity to pass through all essential human experiences;—only without sin.

(5) Christ arose out of the dead perfect and complete as touching His manhood; *i. e.*, with His human Spirit and corporeity eternally *finished*;—"the first-fruits of them that are asleep." This will be the resurrection-gift of those that are as Christ's at His coming.

In these five features we have, we think, the essential parallelism between the Second Adam and His disciple from the earth life to the attainment of resurrection.

But connected with Christ's resurrection are certain features which are unique and unparalleled.

¹ 1 Peter 3 : 18.

(1) His sojourn in the Spiritual world was limited to three days.

(2) The mortal body saw not corruption.¹

(3) In some mysterious manner it was merged upon the third day with the perfected body of glory.

In contrast with these features :

(1) Our sojourn in the Spiritual world will extend to the *Parousia*.

(2) Our mortal bodies will have been completely obliterated.

(3) These obliterated bodies will have no part in our essential resurrection. "Corruption doth not inherit incorruption," (1 Cor. 15 : 50).

"Thou sowest not the body that shall be," (1 Cor. 15 : 37).

A little reflection will show why the unique and unparalleled features in Christ's resurrection was necessary.

First, that He might be "declared as the Son of God with power" (Romans 1 : 4).

His mortal body had been slain by His enemies. He had proclaimed that the laying down of His life had been voluntary ; a free-will offering ; that He had power to lay it down, and power to take it again.²

That mysterious merging which took place in the sepulchre on Easter Morning stood as a vindication of His words.

Second, had the unique and mighty event not

¹ Acts 2 : 31.

² John 10 : 18.

occurred, the preaching of the gospel would have been in vain. The Jews would have pointed sneeringly to the corrupted body in the sepulchre as an evidence that the disciples were deceiving them or else telling them ghost-stories.

In the five features named above the complete and essential resurrection of Christ and that of His disciples stand parallel. As touching those essential features, Christ is "the first-fruits of them that are asleep."

But as touching the three other features named above, Christ's resurrection stands unique; for to Him alone it pertained to be declared and vindicated as the Son of God with power.¹

Second, Are there any phenomena in modern times corresponding in principle to the recorded manifestations of the Risen Christ?

We have seen that Christ's resurrection-body, as described in the New Testament, was *spirit-*

¹ The passage most frequently quoted by those who connect corporeal resurrection with the graveyard-body is *John* 5:28, 29. The Master there refers to the departed as "all that are in the tombs."

That the phrase is however a figurative adaption of language to a popular conception can be seen at once by comparing the passage with the Master's refutation of the Sadducees: *Luke* 29:37, 38. Here it is plain that Christ does not regard the departed as "in the tombs." He tells the Sadducees that the fathers are not where their corpses are. "They *live* unto God. God is not the God of the dead."

So when Paul tells us that God will bring the departed with Him at the Parousia, (1 Thess. 4:14) he refers not to cemeteries as their intermediate abiding-place, but to the spiritual world.

ual; that is, it possessed in itself the potentiality of becoming visible, tangible, and conforming to all the tests of materiality; while, unlike a fleshly body, it could appear and vanish at will (*Luke* 24:31) and pass in and out of a closed room (*John* 20:19, 26). In these respects the modern phenomenon of *materialization* is in exact correspondence. Its attestation and its phases we have already, we think, sufficiently discussed.¹ Our own personal observations are in accord with those noted by Sir. Wm. Crookes, Henry S. Olcott and others. The forms observed manifested at the time all the attributes of palpable fleshly organisms, and yet could vanish or melt away in the twinkling of an eye. By some law or laws of organic chemistry, unknown to us on this side of the spiritual world, some of the inhabitants thereof—mostly through mediumship—are apparently able to clothe their corporeity with material appurtenances for varying lengths of time. We say "mostly through mediumship" because we have in mind cases of apparitions whose manifestations have been apparently independent of mediumship:—for example, apparitions of the dying and recently dead.

The fact of materialization as a modern phenomenon is sufficient to silence *à priori* objections to the manifestations recorded of the Risen Christ. There they stand on the pages of the

¹ See Part II, chapter ii, p. 74 and chapter iii, §§ 8-10.

record paralleling point for point what we see to-day.

The means and instrumentalities which the Risen Master employed for bringing about these manifestations form a subject on which we do not feel competent to speak. We can only repeat that on *this side of the tomb* He manifested a complete knowledge of all spiritual laws and relations, a knowledge which would of course remain unaltered by the accident of passing out of the flesh. He knew all spiritual laws. He said that He would arise and show Himself after death. His recorded manifestations after death are paralleled in principle by what we see to-day.

The evidence therefore is overwhelming that He *did* what He said He *would* do,¹ viz., incorporate the entombed body into His spiritual organism, and manifest it as recorded.

Note to Chapter II.

Of apparent thaumaturgic works not mentioned in this chapter, there are the following: (1) The catching of the fish that furnished tribute money; (St. Matt. 17:27) plainly a case of independent clairvoyance combined with telekinesis. (2) Jesus' escape from His enemies on the brow of the hill at Nazareth (St. Luke 4:30). Seemingly a case of invisibility brought about by psychic force and etheric vibration as is done to-day by Yogis of India, which is analogous to dematerializing; or possibly a case of telekinetic force-projection analogous to that in Gethsemane (St. John 18:6) whereby the physical powers

¹St. Mark 14:58.

of His enemies were temporarily inhibited. (3) His escape at the temple from those who would stone Him (St. John 8 : 59). The text of v. 59b as in King James' version is of doubtful authority, being omitted in Revised Version ; thus leaving statement, " but Jesus hid himself and went out of the temple " ; —a perfectly normal act.

CHAPTER III.

THE SUPERPHYSICAL WORKS OF JESUS' FIRST DISCIPLES.

A detailed examination of these shows that the disciples conformed to the conditions laid down by the Master, but lacked scientific insight thereinto.

§ 1. THE few following sections, supplemental to the considerations of the last two chapters, while not essential to the plan of this work, will, we trust, serve to show how the record represents the first disciples as mindful of one of the psychic conditions in which they were instructed by their Master, viz., that of faith; a faith that expresses itself in confidence on the part of the healer or agent, and that *must* be manifested on the part of the patient.

It will also appear, after our examination of the recorded cases, as well as during the same, that psychic force likewise forms a factor; albeit one of which the disciples were not appreciative in the same scientific sense in which the Master discerned it. We shall see that the disciples understood *that* faith was a necessary condition, but not *why* it was; that their personal presence, accompanied in many cases by manual contact, was necessary, but not *why* it was necessary;

viz., as a *battery*, so to speak, through which psychic force was generated and projected.

The data from which we build up our conclusions lack the definiteness and circumstantiality of detail which characterize the data of the four gospels. The Book of *Acts*, from which practically all of our data are drawn, is evidently composed of materials not so thoroughly organic and vital to the traditions of early Christians as were those connected with the life, words and works of the Master. The hearers of Christ and the witnesses of His deeds were, for the most part, present with Him from beginning to end. All that so great a Personality said and did, we may well believe, sank into the "*subliminal memories*" of those whom He gathered around Him. Less likely would this be the case with those who witnessed the words and deeds of the apostles. While of course the "*subliminal memory*" takes in everything, it by no means *gives back* everything, except under special conditions. These special conditions would be far more apt to be operative in the case of those recalling the words and deeds of Christ than in the case of those recalling the words and deeds of His apostles and leading disciples. We must add to these considerations the fact that Christ's witnesses were one body of men; whereas the witnesses of apostolic words and deeds were scattered. Some were gathered around Peter, John, James and the older apostles; others were gath-

ered around Paul, Barnabas and Silas. Luke, the writer of *Acts*, therefore, gets his material from different sets of witnesses whose memories may be assumed not to have been assisted to any marked degree by that potentially perfect storehouse of memory, the "subliminal consciousness." But Luke, the *Gospel*-writer, has his materials supplied to him from *one* set of witnesses¹ whose very act of reminiscence, where the Great Master is concerned, would serve as a potent suggestion to their "subliminal consciousness" to deliver up from its inerrant treasure house. The circumstantiality of many of the cases recorded in the *Acts* being meagre as compared with that of the *gospel*-records, our observations and conclusions must necessarily be somewhat of a conjectural nature. Yet we are firmly convinced that enough facts are shown to validate our final conclusions respecting the apostles' knowledge of psychic conditions compared with that of Christ.

We should further premise, in deference to zealous "orthodox" readers, that in this examination we propose to concede to the scientific critic everything that by any possibility can be conceded. But in so doing we do not necessarily identify ourselves with the position thus provisionally granted. For example, in certain ther-

¹St. Luke 1:2: "Even as they delivered them unto us, which from the beginning were eyewitnesses,"—*i. e.*, the co-laborers with Luke who were supplying him with his *data* for the third *gospel*.

apeutic cases we shall find that mere suggestion without any auxiliary *ab extra might* be sufficient to account for the recorded cure. In such a case we shall concede that suggestion alone *does* suffice to account for it.

§ 2. Before His departure Jesus is recorded to have told His disciples: that "these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover" (St. Mark 16: 17, 18).

The same evangelist records that after the Master's ascension the disciples "went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (v. 20).

The record of the *Acts* contains instances illustrating all these "signs" as done through Apostolic agency, save only the absence of any recorded cure of the drinking of poisonous liquids with immunity.

There is nothing in the record to justify the exegesis, which the above passage standing alone might suggest to the insistent literalist, that the disciples went around, like the lower classes of modern Hindu fakirs, giving exhibitions in immune poison-drinking and snake-handling. As to the latter, the only case in the record is that of St. Paul's immunity to the bite of a viper

during his sojourn as a shipwrecked prisoner on the Island of Malta (Acts 28 : 5).

“He shook off the beast into the fire and felt no harm,” the record runs. Here it would seem that an unshaken faith on Paul’s part is sufficient to explain the immunity. Translated into modern terms auto-suggestion produced a dynamo-genesis strong enough to inhibit the spread of the poison from periphery to vital centres.

Aside from the gifts of immunity, those which the Master predicted (in St. Mark’s record) fall into two classes : (1) *Therapeutic* :—the casting out of devils, and healing the sick ; and (2) *Clairvoyant* :—the speaking with new tongues.

The Book of the *Acts* records in addition to works of these classes some involving *telekinesis* which we shall notice presently ; also some of angelic manifestation. The spiritual *charismata* enumerated by St. Paul (1 Cor. 12 : 8–10) include telepathy, clairvoyance, psycho-therapeutics, telekinesis and mediumship.¹

§ 3. The key to the understanding of the greater gifts exercised by the apostles is their especial endowment, *ab extra* with psychic force or cosmic energy. It is recorded that before Christ’s ascension and after His resurrection He breathed upon them and said, “Receive ye the Holy Ghost” (St. John 20 : 22). This was in addition to the general Pentecostal outpouring of the Spirit upon all the disciples ;—the apostles

¹See Appendix B., pp. 373–375.

among them. As for St. Paul, he received, we are told,¹ a special influx of divine energy. It is worthy of note that the recorded instances of higher therapeutics and thaumaturgics pertain to apostles only, with the one exception of Philip, the evangelist; *e. g.*, instantaneous cures of serious organic diseases; opening of prison doors by unseen force; raising of the dead, etc.

While St. Paul in the course of his epistles enumerates and alludes to superphysical gifts as exercised by contemporary disciples, he describes no specific instance of their exercise. The data from which we may judge the *módus operandi* of the exercise of some of their works are confined to the Book of the *Acts*.

Case 1. The Pentecostal Gift of Tongues.

Here the apostles (and possibly the disciples also) receive temporary power to preach the gospel in the languages of the various foreign Jews assembled at Jerusalem to observe the Pentecostal Feast. It seems to be a case of independent clairvoyance; possibly of telepathic rapport with those to whom they preached. It is a case faintly paralleled by some of the mediumistic phenomena listed in Appendix A. If so, it is a manifestation of psychic conditions.

Case 2. Healing of the Lame Man at the Beautiful Gate (3: 1-8).

The man asks an alms of Peter and John.

¹2 *Cor.* 12: 1-4; *Gal.* 1: 12, 15, etc.

The two apostles *fasten their eyes upon him*,¹ and say "Look on us." The man obeys, with the expectation of receiving charity. Peter disabuses him of this idea, and then commands him in the name of Jesus of Nazareth to rise up and walk. That this opens the gateway of faith is evidenced by Peter's subsequent assertion in his discourse: (v. 16), "And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith that is by him hath given him this perfect soundness in the presence of you all."

After opening the gate of the man's faith, Peter "took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength" (v. 7). Psychic force enters through the open gate.

Case 3. "The Place was Shaken Where They were Assembled" (4 : 31).

The disciples in common assembly had just finished the offering of a united prayer, when the phenomenon above described took place. This appears to be a telekinetic phenomenon, the resultant of the projection of the psychic force of the assembled disciples. Clairvoyant illumination was a further accompaniment; for, "they were all filled with the Holy Ghost, and they spoke the word of God with boldness."

Case 4. Death of Ananias and Sapphira (ch. v).

¹The "hypnotic gaze" which is a medium of force-projection. See in *Postscriptum* to chap. i of Part III.

Plainly the result of the suggestion by Peter transformed into a potent auto-suggestion by Ananias and Sapphira. This was a graphic illustration of the principle that "the wages of sin is death."

Cases 5, 6. Angelic Deliverances of the Apostles from Prison (5: 18f.). Compare also 12: 7f.

Concerning Angelic Manifestations, see *Appendix B* under head of "Spirit-Communication."

Case 7. Stephen's Clairvoyant Vision (7: 56).

About to be martyred, he cried out, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

An objective vision through independent clairvoyance, or a subjective vision through auto-suggestion:—which? Either is scientifically possible. We choose the former alternative.

Case 8. Therapeutic Works Ascribed to Philip: but circumstances not specified (8: 6, 7).

Case 9. Philip instructed concerning his mission to the eunuch by clairaudient voices (8: 26 and 29). In v. 26 the voice is ascribed to an angel: and in v. 29, to the Spirit.

Case 10. After the baptism of the eunuch, "the Spirit of the Lord caught away Philip, that the eunuch saw him no more. . . . But Philip was found at Azotus (8: 39, 40).

A telekinetic phenomenon. (See *Appendix A: Class III: "Phenomena of Supernormal Intelligent Power"; (4) "Ascension, or self-levitations*

of agent's body." Compare also Sir Wm. Crookes' testimony.)

Case 11. The Conversion of Saul of Tarsus (9: 3-8). Apparently a phenomenon of clairvoyance in which those who were with Saul were partial sharers or percipients.

According to 9: 7: "The men which journeyed with him stood speechless, hearing a voice but seeing no man." According to 22: 9, in which Paul's speech at Jerusalem is reported, the record runs: "And they that were with me saw indeed the light; but they heard not the voice of him that spake with me."

In passing we may conjecture that some in the company saw the light and some merely heard the voice; according to their different degrees of psychic sensitiveness. Saul alone appears to have been sufficiently sensitive to have perceived the whole content of the phenomenon.¹ To him it was a revelation of God's Son in him (Galatians 1: 15, 16).

Case 12. Mutual Vision of Ananias and Paul at Damascus (9: 10-16). Here again we see independent clairvoyance as the Spirit's instrument whereby Ananias and Paul were made acquainted with each other.

(1) Ananias is clairvoyantly instructed as to

¹Sir Wm. Crookes testifies that some of the luminous manifestations reported by him were visible to some, and invisible to others.

Paul's conversion and is commanded to seek him out in the house of Judas on Straight Street, and there restore his sight.

(2) Paul, while praying in Judas' house, has a clairvoyant vision of Ananias coming to him and restoring his sight.

Case 13. The Restoration of Paul's Sight (9: 17). Ananias speaks a therapeutic sentence accompanying it with laying on of hands. Paul's faith may be assumed without question. The imposition of hands is apparently the vehicle of psychic force.

Case 14. Peter heals Æneas of Palsy (9: 33, 34). Æneas had been bed-ridden with palsy for eight years. Peter's therapeutic sentence was: "Æneas, Jesus Christ maketh thee whole; arise and make thy bed." Result: "And he arose immediately." Could he have arisen unless he had had faith in the truth of Peter's statement? We must admit that for all the evidence in this particular case he might have done so. But the context of previous cases raises a reasonable presumption that Æneas confidently accepted Peter's statement. No mention is made of any vehicle whereby psychic force was conveyed. To offset this, it may be remarked that in the majority of *telekinetic* cases psychic force is discharged *without* manual contact; though in *therapeutic* dynamics manual contact is usual. It is at all events certain that Peter's agency was necessary for the cure. In other words, the cure

was *generated* through him. How else than through his control of psychic force?

Case 15. Peter Raises Dorcas from the dead (9:36-41). The circumstances are as follows:

(1) Dorcas dies at Lydda near Joppa; her body is washed and laid in an upper chamber.

(2) The disciples at Lydda sent to Joppa to Peter to come to Lydda without delay. Peter responds.

(3) The upper chamber was filled with weeping widows who presumably were excited and hysterical.

(4) Peter puts them all out of the room; presumably mindful of his Master's example in the case of Jairus' daughter.

(5) In the silence he kneels down and prays.

(6) He turns to the body and calls out, "Tabitha, arise."

(7) Tabitha or Dorcas opens her eyes; sees Peter, and sits up. We see the same condition observed here as in the case of the raising of Jairus' daughter, viz.: the removal of discordant elements. We see the intense mental concentration of prayer. We see the departed soul reached by that something which prayer sends forth—psychic force—and, being reached, returning. We conjecture that as in the cases of the raising of the dead by the Master, where, as in this case, death was recent, a residuum of psychic force still remained in the body;—enough to maintain *rapport* or psychic connection between body and

departed soul. Dr. Gibier in his "Psychism" ably maintains the theory of a residuum of animic or psychic force remaining for several days after decease in cases where death is not the result of a radically disorganizing disease. If this theory be correct, psychic connection between body and soul would not be wholly broken until the residual force had entirely left the body; albeit the intelligence is definitely centred in the soul. So sure was Dr. Gibier of this theory that he directed in his will that his body should not be buried until eight days after his death. While we are by no means so sure as was Dr. Gibier, nevertheless we are impressed with the reasonableness of his theory. It certainly seems significant to us that all records of raising of the dead by Christ and His apostles are confined to cases of recent death:—four days after decease—as in the case of Lazarus, being the longest post-mortem period.

Case 16. Angelic Appearance to Cornelius (10:1-6).

Cornelius sees and hears this angel in a *vision* or *trance* (v. 3). It is open to critics to say that the angel might have been subjective; though the message was veridical.

Case 17. Peter's Vision of the Sheet Let Down from Heaven (10:9f.).

This was a trance-phenomenon, as expressly stated in v. 10. In the trance, however, there is revealed to him the great moral principle of

human brotherhood in which there is no distinction between Jew and Gentile.

Case 18. A Veridical Clairaudient Message to Peter (10 : 19f.).

“While Peter thought on the vision, the Spirit said unto him, Arise therefore, and get thee down, and go with them”—(the messengers from Cornelius)—“doubting nothing”—etc.

Case 19. Peter's Auditors Speak with Tongues (10 : 44f.).

As a result of Peter's preaching, Cornelius and his fellow-hearers experience the above-mentioned clairvoyant phenomenon ; *i. e.*, insight into and power to speak in foreign languages.

Case 20. The Veridical Prophecy of Agabus and others concerning the Great Famine (10 : 28f.).

Case 21. Peter Delivered from Prison by an Angel (12 : 4f.).

Compare *cases 5, 6*. Here it may be open to critics to say that the dynamic agency was telekinetic ; (as in *Case 26*) and that the angel was a product of subjective vision ; for it is recorded that Peter “thought he saw a vision” (x. 9).

Case 22. Paul Smites Elymas the Sorcerer with Temporary Blindness (13 : 9f.).

Paul “set his eyes on him,”¹ (Elymas) and pronounced sentence. Apparently a case of suggestion with psychic force.

¹ Again the “hypnotic gaze.”

Case 23. Paul Heals a Cripple at Lystra (14: 8f.).

“Impotent in his feet, being a cripple from his mother’s womb, who never had walked”—are the words describing the ailment.

There is no specific mention that the malformation, if any, was corrected. It is merely stated that as a result of Paul’s sentence the man “leaped and walked.” Therefore it is open to belief that the impotence was chiefly due to a *psychosis*, and as such removable by suggestion. That suggestion was the main factor is evidenced by the statement: (v. 9), “The same heard Paul speak, who steadfastly beholding him, (fixation of gaze) and perceiving (telepathically) *that he had faith to be healed*, said *with a loud voice*, (thus imparting a strong suggestion) stand upright on thy feet.”

Case 24. Paul’s Clairvoyant Vision of the Man of Macedonia (16: 9).

This Paul interpreted as a call from the Lord to preach to the Macedonians (v. 10).

Case 25. Paul casts out an obsessing spirit from a Damsel of Thyatira (16: 16f.).

Compare chapter iii, “Demonic Possession.”

Case 26. Release of Paul and Silas from Prison (16: 23f.). This on the face of the record is a direct telekinetic phenomenon. “At *midnight* Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.”¹ They

¹ *Darkness* again. See pp. 274, 275.

thus passed partially into the same psychic state as that which spiritists at seances often induce by prayer and singing, so that psychic force is projected to perform the desired phenomena. Here evidently the desire is that of release. "And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately the doors were opened, and every one's bonds were loosed;"—the other prisoners by hearing the prayers and hymns were brought into psychic rapport with the apostles. This, be it observed in all reverence, is faintly paralleled to-day by the telekinetic (and quasi-spiritistic) phenomenon of the occult untying of knots and loosening of handcuffs, etc., upon the persons of mediums in cabinets.¹ In the case of Paul and Silas, God utilizes this power of human mentality in the interests of His kingdom—viz., the release of His messengers. All of God's gifts, both normal and supernormal may be either consecrated or perverted and prostituted. Note the difference, for example, between clairvoyance as used by a prophet of God, and as prostituted by the common fortune-teller.

Case 27. Another Pauline Vision (18: 9f.).

No comment necessary.

Case 28. Laying on of Paul's Hands followed

¹ *E. g.*, The tying of a knot in a handkerchief in a corner of a room at a distance from the medium, as reported by Sir Wm. Crookes.

by the Clairvoyant Gift of Tongues (19 : 6). Compare Case 19.

Case 29. *Psycho-therapeutics through Faith and Psychic Force* (19 : 11, 12). "And God wrought special powers¹ by the hands of Paul : so that *from his body* were brought unto the sick handkerchiefs or aprons,² and the diseases departed from them, and the evil spirits went out of them." (Compare statement in 5 : 15.) Here obviously are the two therapeutic factors of faith and psychic force. The sick, who know of Paul's healing power, are told that these articles came from his person. Hence their faith is established. But it is a known fact (see Part II, chapter iv, p. 157) that persons of high psychic development can infuse their fluidic aura into material "conductors." The "Horace Pelletier" experiment (chapter iii, Part III, p. 220) is a case in point. When this is done *voluntarily*, as seems to be the case in the instance which we are now examining,

¹ *Dunameis.*

² In phenomena of this character, where material objects are made the conductors of the psychic aura, the two persons, healer and patient, are brought apparently into a circuit, so to speak, as complete as though manual contact had been employed. This constitutes their *dynamic rapport*. This in turn seems to beget a *telepathic rapport* wherein the two minds or spirits blend in the spaceless medium of the absolute spirit ; the healer's intelligence here acting as transmitter and that of the patient as recipient. In cases of "Absent Healing" the letter or the messenger bearing the request from patient to healer is the material conductor through which or through whom first the dynamic and next the telepathic circuit is established.

the force is charged with the character of the volition—here that of *healing*.

Case 30. Paul Raises up Eutychus (20: 9f.).

The text does not warrant our classifying this case with certainty as one of the raising of the dead: although we are aware that most commentators do so classify it. The statement is that Eutychus, while Paul was preaching, fell asleep as he was sitting in a window in the third loft; that he fell therefrom and "was taken up dead." Can the diagnosis by those who took him up be trusted? Paul's statement was, "Trouble not yourselves; for his life is in him." He restored the ebbing life by contact with the young man, viz.: He "fell on him, and embracing him, said"—etc. Apparently an impartation of psychic force.

Case 31. Paul's Immunity to the Bite of a Viper (28: 3f.). This case has already been commented upon.

§ 4. Eliminating the cases of angelic manifestation, we perceive, we think, that all the rest show (with the possible exception of *Case 14*), an appreciation on the apostles' part that faith is a necessary therapeutic condition. This, be it understood, applies only to the strictly therapeutic cases. Whether the apostles were conscious of *psychic force* as a therapeutic factor is more than doubtful. We think we may safely say that they did not understand its nature; even though they doubtless knew that their per-

sonal presence, accompanied in some instances by personal contact, (manual or otherwise) was necessary to effect cure. We may say that they understood *that* faith and *that* personal presence were necessities; but had no scientific conception as to the *why* of either. Their understanding of the *that* came not from intuitive perception, but from instruction; viz.: the instruction of their Master who knew and understood both the *that* and the *why* because "He knew all things." He, as we have seen in our study of His superphysical works, knew *that* faith was necessary and *why* it was necessary.

As we shall show in the chapters that follow, Christ knew without any instruction *ab extra* all those psychic conditions which modern science knows only as the result of long and labored experimentation.

Not so with Christ's followers. All that they knew, came apparently from those instructions which their Master saw fit to impart to them, viz.: the *that* of faith, and the *that* of personal presence or contact,—“Lay hands on the sick.” He saw fit to impart to them only the *religious* side of psychic facts and conditions. He left to man's naturally developable intellect the task of discovering the *scientific* side, viz., both the *why* and the *that* of superphysical phenomena.

CHAPTER IV.

CHRIST'S PSYCHIC AGENCY COMPARED WITH THAT OF OTHERS.

To-wit with Faith-Curers, Eddyites, Spirit-Mediums and Oriental Thaumaturgists ; showing their lack of scientific insight as contrasted with Christ ; as well as their subserviency to bizarre, unhinging and anti-social "suggestions" from which Christ was free by virtue of His Insight and His Harmonious Life.

§ 1. THAT Jesus knew the psychic conditions which modern science has within the past decade or so discovered and formulated, now, we think, stands demonstrated.

We shall in this chapter compare the psychic agency of the Nazarene with that of those human agents through whose mediation phenomena, the same in kind as those produced through Jesus' agency, but differing in degree, have been manifested so as to become subject-matter for scientific investigation and classification. This comparison, we trust, will lead us to a recognition of Jesus' uniqueness among the sons of men.

The psychic agents with whom we shall deal are the various psychic healers of many names, the spirit-mediums and the Oriental "Adepts." Let us begin with

§ 2. (a) *The Faith-Curers.*

Most of them recognize that success depends upon the patient's faith; at least, they explain their failures by alleging lack of faith in the patient; and so far they are scientific and in accord with Jesus. But their central belief is that cure is effected in each case by a special interposition of Divine Power suspending cosmic law, and that faith is merely an exercise so pleasing to Deity that in response to it God suspends nature's order and performs the desired cure. Hence, in the estimation of the average "Faith-Curist," each case is a miracle in the commonly accepted sense of that term—*i. e.*, not a manifestation of superphysical law, but a suspension of cosmic law. This, as has been shown, is contrary to the practice both of the Nazarene and of modern science.

§ 3. We consider next,

(b) *The Eddyites or Christian Scientists.*

That the teachings of this cult are both unchristian and unscientific is apparent on the merest review. The Nazarene and the modern scientist both recognize the reality of matter and of disease, facts which the Eddyites stoutly deny, classifying them as "false beliefs of mortal mind."

That Jesus keenly appreciated the reality of matter is shown by His frequent and beautiful lessons drawn from nature, by the physical fatigue which He confessed through His oft

withdrawals for rest¹ and food, and most conspicuously by His shrinking from the bitter cup in the Garden of Gethsemane. His recognition of the reality of disease is shown,

(1) From the fact that He frequently diagnosed the malady, thus recognizing its objective existence. Take the following instances: (A) The Man with Withered Hand. "Stretch forth thine hand." (B) The Woman with Issue of Blood. "Be whole of thy *plague*." (C) Peter's Wife's Mother. "He rebuked the *fever*." (D) The Blind Man of Bethsaida. Jesus "asked him if he saw aught."

(2) The same recognition is shown from Jesus' frequent employment of physical therapeutic adjuncts whereby He imparted psychic force, which facts in themselves presuppose a diagnosis. (A) The Galilean Leper. "Jesus put forth his hand and touched him." (B) Peter's Wife's Mother (again). "He touched her hand." (C) The Man Deaf and Dumb. "He put his fingers in the patient's ears and having spit he touched his tongue." (D) The Blind Man of Bethsaida (again). "He spat upon the patient's eyes and put his hands upon him." (E) The Man Born Blind. He prescribed washing in the pool of Siloam.

Now Eddyites despise both diagnosis and physical contact, and logically so from their own

¹ *E. g.*, St. John 4 : 6, "Jesus therefore being wearied with his journey, sat thus on the well."

premises, inasmuch as the employment of either would amount to a confession of the objective reality of disease and of matter. The Nazarene's employment of both demonstrates the unchristian character of Eddyite philosophy.

But that Eddyites have achieved successes in therapeutics cannot be denied. We have seen that in a limited range of maladies (non-organic) they have effected gradual cures even where the maladies have been aggravated. We have also seen that this is equally true of physicians who have employed the suggestive method. We have seen also that the Eddyite method is that of auto-suggestion. The patient constantly reiterates and reaffirms the proposition, "Sickness is mortal error; God, spirit, truth, is the one reality"; a proposition whose first clause is a statement of *falsehood*; and the second, an affirmation of Pantheism. Nevertheless therapeutic *auto-suggestion*, whether its content be true or false, is liable to produce (among a certain limited range of functional maladies) a curative result. The functional trouble, or nerve-inhibition, is removed.

Homœopathy has produced results fully equal to those of Christian Science, and *better authenticated*, inasmuch as the homœopathist studies physiology and anatomy; yet who that is acquainted with the *abc* of suggestion does not recognize that homœopathy, like Christian Science, is a form of suggestive therapeutics? Who can

doubt that the efficacy of the "potential decillionfold dilution" is due solely to suggestion?

Mrs. Eddy herself was shrewd enough to see this point. In her "Science and Health"—etc., she informs us, that she experimented in homœopathy. "Her experiments in homœopathy," she writes (p. 46) "had made her skeptical as to material curative methods." This is the conclusion to which she was led: "The highest attenuation of homœopathy, and the most potent, steps out of matter into mind; and thus it should be seen that mind, or metaphysics, is the healer, and that there is no efficacy in the drug." (p. 46). Thus Mrs. Eddy recognized through homœopathy the principle of suggestion. It was easy indeed to clothe this principle in religious garb and produce the "Divine Science."

In Part II, we have explained what the secret of Eddyite success is: viz., how auto-suggestion is a psychic force which may inhibit the possible counter-forces in the *strata* of consciousness and take control of the automatic forces in the subconscious *strata* which do the required work; the patient all the while being fully awake. We have also pointed out how a healer of "magnetic" personality may in many cases by fixed gaze or mental concentration project psychic force into the patient's organism.

Needless to say, neither healer nor patient is aware of the psychic process whereby the suggestion, "sickness is a mortal error" takes effect.

The healer affirms and the patient believes that it is all due to the principles of that "Divine Science" which Mrs. Eddy has laid down in her book, "Science and Health"—etc.

Contrast an Eddyite healing transaction with any of the therapeutic cases dealt with by the great Master Healer :

Christ recognized that His patients were really diseased. The Eddyite healer denies that any disease is there. Christ demanded faith from His patients, knowing the obstructing power of adverse suggestion. The Eddyite pretends that faith is entirely unnecessary ; but arouses it just the same by subtle suggestions. Christ recognized and employed an emanating power which He usually communicated by manual contact. The Eddyite pretends to scorn this, but owes a large part of his success to its unconscious use by the means described a few paragraphs above. Christ evinces His knowledge of psycho-therapeutic conditions, and uses His knowledge openly and honestly. The Eddyite is ignorant of the conditions, but has blundered into them ; or else he knows them and dishonestly uses them under false names.

The foregoing section is our last criticism upon Christian Science. It contains little, if anything, in addition to what has already been said by other psychological critics. We submit, however, that it is based upon stubborn and incontrovertible psychic fact. We can but conclude by saying, in behalf of ourselves and of other

critics along the same lines, that the Eddyites can, and probably *will*, answer in only one way,—their stock-in-trade answer to all demolishing criticisms: “You have no business to criticise our divine science because you do not understand it. You are unsympathetic outsiders. Spiritual things must be spiritually discerned. ‘The mind of the flesh is death.’—Get inside the fold; sit at our feet; try our divine methods; and you will become ardent disciples. Then it will be plain to you that ‘Christian Science is the truth.’”

To this anticipated answer we can only rejoin: We *do* understand your methods, because we have *tried* them; tried them under their *real names*. We are *not* unsympathetic because we know that your methods under their true names are exceedingly good. We quarrel not with you about *things*. Our only difference lies in the *names* and *terms* to be applied to the *things* and *facts*. We must respectfully but firmly insist that we are the truer Christian Scientists.

§ 4. (c) *The Spirit-Medium.*

Here of course we are speaking of honest and genuine mediums and not of charlatans and jugglers who pass themselves off as psychics. The limitations of genuine mediums may be stated in a few words.

(1) They evidently know the *how*, but not the *why* of the phenomena which they produce. We have been surprised many times at the crass ignorance of psychic principles which even the

most intelligent mediums have displayed. By them every superphysical phenomenon is attributed without question to discarnate spirit-agency. They seem utterly to ignore the independent powers of the incarnate soul in telekinesis, telepathy and clairvoyance.

The auto-suggestion, "All is the work of our discarnate friends" seems to have taken complete possession of them, and to have destroyed their power of discriminating between mundane telepathy and super-mundane agency.

In contrast with this Christ "knew what was in man" and "perceived their thoughts" by His own constant *rapport* with the Infinite. He clairvoyantly saw Nathaniel praying under the fig-tree and told him so afterwards, to the latter's astonishment; but knew better than to attribute it to spirit-agency.

When He *did* materialize two spirits upon the Holy Mount, He saw to it that the witnessing disciples should recognize them as such. But in His "mighty works" He attributed the power to His own unmediated agency; or rather to His Heavenly Father working through Him.

(2) Spirit-mediums often resort to the trance-state; which undoubtedly is a condition insuring that self-confidence so indispensable to the production of their phenomena. (See Part II, pp. 168-170.)

Christ never entered into the trance-state to produce His manifestations. We shall see pres-

ently why it was unnecessary for Him to do so.

It is a well-known fact that he who frequently induces trance places himself in great danger; the danger, namely, of ultimate mental unhingement. Man's normal state on the earth-plane is that in which the psychic forces in the *strata* of consciousness shall act without artificial interference. True it is that when they act *wrongly* an artificial interference through hypnosis may be highly beneficial. But Nature and Nature's God have arranged our psychic forces for normal work upon the earth-plane. When we coerce them into abnormal work, no matter how worthy our motives may be, we are running up an account with Nature which we may have to pay with compound interest when we least expect it.

Christ's abstension from the trance-state as a condition for the performance of His works is evidence that He understood its dangers.

§ 5. (d) *The Oriental Adepts or Yogis.*

That these psychic agents have produced many astounding phenomena we cannot well doubt in the face of the reliable testimony which is at hand.¹

The eight steps of *Raja Yoga* through which the aspirant must pass in order to become a *Yogi* or Adept are calculated to bring him into won-

¹ *E. g.*, Louis Jaccolliots' "Occult Science in India;" a work which did not come to our notice until after our "Bibliography" had gone to press.

derful control over his psychic forces. He becomes transformed however from a man into a mystic who dwells continually in a state of quiescence and holds in supreme contempt everything which makes a man a man. We say this advisedly after a careful perusal of Vivekananda's lectures upon the "Vedanti Philosophy"¹ to which we refer the reader.

The aims of Jesus and of Yogism are as wide asunder as the poles of heaven. Here are some of the precepts of Vivekananda: "What will be the result of the constant practice of this higher concentration? All old tendencies of restlessness and dulness will be destroyed, *as well as the tendencies of goodness too*. . . . Those good and evil tendencies will suppress each other, and there will remain the soul in all its glorious splendor (Sic.) untrameled by either good or bad" (Lectures, p. 121). "When people are happy, we ought to be happy, *and to the wicked we must be indifferent*" (p. 179). "Even love is selfish, and the Yogi says that in the end we shall find that even the love of husbands and wives and children and friends slowly decays. Decadence seizes everything in this life. It is only when everything, even love, fails, that, with a flash, man finds out how vain, how dreamlike is this world. Then he catches a glimpse of renunciation, catches a glimpse of the beyond" (p. 162).

¹ N. Y., The Baker & Taylor Co., 1889.

“Isolation, that is the goal; when that is attained, the soul will find that it was alone all the time, and it required no one to make it happy” (p. 206).

“Therefore, know that thou art He; thou art the God of this Universe, and all these various ideas, I am a man, or a woman, or sick, or healthy, or strong, or weak, or I hate, or I love, or have a little power, or more power, are but hallucinations. Away with them!” (p. 246.) (This, by the way, is Eddyism carried to its logical Pantheistic conclusion.)

The system of Yogism is in its methods wholly contemplative, introspective, quietistic, ascetic. Its moral result in the individual is the ascendancy of the subjective element; in society, the condemnation and dissolution of the social fabric by the segregation of the individual therefrom; in politics, the impotence of the nations in which the system predominates, unfitting them to cope with the keenly ambitious Occidentals; hence, the political subjection of India and China to European powers.

The system of Jesus, on the other hand, combines the methods of introspection and objectivity in perfect balance. The follower of Jesus must die to self and bear his daily cross. He must be crucified with Christ and buried with Him, making not provision for the flesh to fulfil the lusts thereof. He must pray without ceasing and hold his spirit in constant communion with the Father

of spirits. All this is on the introspective side of Christian discipleship. Yet all this is but the means to a higher moral end, the latter being the uplifting of *society* and the molding of it into the Christlikeness. "Not every one," said Jesus, "that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven;" and "Inasmuch as ye have done it—or done it not—unto one of the least of these my brethren, ye have done it—or done it not—unto me."

The perfect moral balance in Jesus' system between egoism (as distinguished from its perverted form egotism) and altruism is apparent in His commandment, "Thou shalt love thy neighbor *as thyself*"—the higher, godlike self being here contemplated. "Therefore, love," writes Jesus' greatest follower, "is the fulfilling of the law." Another follower writes, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction (objectivity) and to keep himself unspotted from the world" (subjectivity).

Jesus' teachings, if carried out, produce the ideal individual and the ideal social fabric. The individual must withdraw himself from the contaminations of the world, yet mingle in the thick of those temporal concerns which are in themselves legitimate, conquering them for Christ. Jesus frequently communed with God in desert places; yet He was styled by His enemies as a

gluttonous man and a winebibber, a friend of publicans and sinners; being unfavorably contrasted with His ascetic forerunner, John the Baptist.

The religion of Jesus has imparted strength and virility to the nations wherein it prevails. It has made them possessors of the earth, though in many cases, sad to confess, at the expense of the Golden Rule. When once the great Christian powers of the Twentieth Century free themselves from the Rule of Gold and place themselves under the Nazarene's Golden Rule, that strength and virility which belongs to them will then have its Christian value,—namely, that of the preservation of peace on earth and good-will towards men, of which Jesus' life is the exemplification.

The world-wide difference between the Oriental systems and the system of Jesus may be expressed by saying that the aim of the former is the attenuation of life here and hereafter, whereas the aim of the latter is the expansion of life here and hereafter.

How absurd, in view of this, is that passing fad of scholarship which seeks to prove that Jesus was secretly educated by Oriental adepts! That the Nazarene borrowed His teachings and methods from Buddhistic sources! If He did so, His teachers must have felt chagrined at the turning upside down to which their Pupil treated their teachings.

§ 6. It now remains to show, in contrast to

the above, how Jesus of Nazareth came to know the conditions whereby He wrought His super-physical works, as well as to bring out the various points of uniqueness.

First, as to His knowledge of the conditions :

That He possessed a scientific insight into them has, we think, been fully demonstrated. Whence did He derive this insight ?

Not from Oriental sources, as has been shown. Did it come from Egypt ? Egyptian thaumaturgists, if any of the old line were surviving in Christ's time, which is extremely doubtful, seem to have been what to-day would be called "mediums." Their thaumaturgy was the result of passive, trance and auto-hypnotic states. Not so was Christ's.

Was it derived from the Essenes ? We do not know that the Essenes produced any super-physical phenomena at all. We do know that Christ's entire attitude was diametrically opposed to the root-principle of Essenism, which was asceticism. With some plausibility John the Baptist may be connected with Essenism on account of his asceticism. But there is neither record nor tradition that John ever produced any super-physical phenomena ; and there *is* a very distinct record of the striking contrast between that prophet and the Christ.

That Christ's knowledge of psychic conditions came not from the orthodox Judaism in the midst of which He was humanly reared, is

evident to any one at all acquainted with the Judaism of Christ's day; divided as it was between Sadduceeism, which denied angels, spirits and a future state; and Pharisaism, which was a bloodless code of legalistic quibbles.

There is not the faintest scintilla of evidence that Jesus' human education differed in any respect from that of the other Jewish youths of His day; viz., a course of instruction in the Hebrew law and prophets given partly at home and partly in the local synagogue school.

When He began His public ministry, He astonished the doctors at Jerusalem, who recognized at once that He was a man of learning, albeit a simple Galilean peasant. Their astonishment was voiced in the exclamation, "How knoweth this man learning, having never learned?" He had received in Galilee what would be called to-day a "common school" education. He had not taken the technical course prescribed for rabbis. All that He had acquired over and above His common school education He had acquired of and by Himself. But the superiority of that which He had thus acquired profoundly impressed the Jerusalem rabbis. The common people were drawn to Him because "He spake as one having authority, and not as the scribes." He taught with an authority which was felt by scribes and people alike, though they were puzzled to discover whence it came. He taught a doctrine concerning God and man which was catholic in

contrast to the narrow, sectarian doctrines of Judaism. Its catholicity was, in the eyes of the ruling authorities, revolutionary. He taught a relationship as subsisting between the Father and Himself, a relationship of whose nature He and His Father alone understood,¹ which teaching caused the rulers to seek His life.² This wonderful Teacher, who evinced His inerrant knowledge of psychic law and conditions, whencesoever He derived it, answered the exclamation of the rabbis, "How knoweth this man learning, having never learned?"—answered it by the following statement: "My doctrine is not mine, but his that sent me" (St. John 7:16).

We have here the word of this Ideal Man, whom none could convict of sin, *that His instruction was derived directly from God.* In the language of to-day, it was the result of *Intuition*, and not of man-given instruction. Rightly does Dr. Hudson speak of the Nazarene's insight as "His intuitive perception of the laws of the human soul, a mental attribute in which He stands unique on the earth." There is every evidence that this perception was indeed intuitive and not man-derived, and no evidence to the contrary. Hence, then, we have one element in Christ's uniqueness.

§ 7. But this element—His unique intuitive insight into spiritual laws and conditions,—ex-

¹St. Matt. 11:27; St. Luke 10:22.

²St. John 8:58, 59.

plains another feature in which Christ stands uniquely contrasted with other psychic agents, viz., His exemption from the necessity of entering into the "psychic" state; *i. e.*, into passivity, trance, or auto-hypnosis, in order to produce His superphysical phenomena. There is no record, as Dr. Hudson keenly observes, that Christ ever entered into the psychic state to produce any of His phenomena. Why was He exempt from the necessity of entering into the "psychic" state? We need only to remind ourselves that the induction of this state is necessary to insure that *self-confidence* so indispensable to the control of one's psychic forces; a confidence which is liable to be interfered with when the forces in the *strata* of consciousness are active.

But if a psychic agent possess a complete insight into psychic laws and conditions, interferences from the consciousness *strata* are impossible; for all such interferences come in the form of suggestions of failure. In other words, *these adverse suggestions are the forces which interfere with psychic success; and their strength is derived from the agent's partial knowledge of psychic laws and conditions.*

Given an agent with complete knowledge of psychic laws and conditions, and we have one in whom there are no adverse forces to be suppressed. We have already shown that Christ possessed such knowledge. Hence, there was no necessity for Him to induce the trance condition.

§ 8. Christ's unique exemption from the necessity of entering into psychic states to produce superphysical phenomena, then, is due to His unique spiritual insight. The consequence is that He, unlike other psychic agents, manifests only divine truth.

To Him therefore that later warning written by one of His apostles would have no application, viz., "Believe not every spirit, but try the spirits, whether they are of God" (1 John 4:1). No inferior spirit, either ignorant or malicious, could deceive Him with spurious revelations because His normal state was that of *rappport* with the Absolute; a condition in which all spiritual truth was lucid to Him.

In the case of those who commune with discarnate spirits the possibility of deception is always present; for the *rappport* in such a case represents not *rappport* with the Absolute, but telepathic *rappport* with a finite discarnate intelligence and because finite, limited in knowledge. Whatever communion Christ may have had with such intelligences, as for instance with Moses and Elias, the possibility of being deceived was always excluded by that constant *rappport* with the Absolute to which we have referred; in other words, by His inerrant spiritual intuition.¹

¹ All men have spiritual intuition, but it comes to the surface only, as it were, in fitful flashes giving us passing glimpses of some aspect of spiritual truth. The light of Christ's spiritual intuition seemed to bathe His whole nature and to shine with a

§ 9. Christ's manifestation of the truth, and nothing but the truth, is furthermore illustrated by the *use* which He made of His superphysical agency. His employment of it was entirely selfless. It was always in the service of His Heavenly Father; never for His own physical or temporal benefit. Whenever He employed it He did so either for the uplifting of His fellow-men, or to impress upon His disciples some principle of the Kingdom of God.

These propositions are so self-evident to all students of the life of Christ that we need only state them to be sure that their truth will be recognized.

§ 10. In concluding this chapter, we quote steady unflickering glow. His disciples by flashes of inspiration would see some aspect of the truth; while at other times they would fall into gross error. One of these flashes was that lucidity which for the moment illumined Simon Peter's soul and manifested itself in his confession of the Master's Divinity and Messiahship. That it was a lucidity which resulted from passing *rapport* with the Absolute, Christ affirmed in His benediction upon that disciple, "Blessed art thou . . . *for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* And I say also unto thee that thou art Peter, and upon this rock I will build my church, and I will give unto thee (and unto all my disciples, cf. Matt. 18 : 18) the keys of the kingdom of heaven" (Matt. 16 : 16-19). The rock and foundation and chief cornerstone is Christ and all that Christ stands for. He holds in his grasp the keys of the kingdom of heaven who, grounded upon this Rock, keeps his soul open and receptive to the light and life which come from "the Father of Spirits." Thus we see that the key to the spiritual world is telepathy and clairvoyance (Cf. Acts 10 : 3-5; 2 Cor. 4 : 3, 4, etc.).

some pertinent extracts from chapter viii of Dr. Hudson's "Scientific Demonstration of the Future Life":

"Christ Himself was the most stupendous psychic phenomenon the world has ever seen. He is the one example of a being in whom the synchronism of development, physical, intellectual, psychical, moral, was absolutely perfect. In Him the objective and subjective faculties preserved, at all times under all circumstances, an exquisitely harmonious balance. His reason was always in the ascendancy. He never allowed Himself to be placed in such a mental condition as to render it possible for Him to be dominated by a false or vicious suggestion. He never exercised His psychic power except for the accomplishment of some good object."

He demonstrated His exclusive right to say, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life. . . . I am the way, the truth, and the life; no man cometh unto the Father, but by me."

CHAPTER V.

“ THAT JESUS IS THE CHRIST, THE SON OF GOD.”

Christ's psychic or spiritual Inerrancy being demonstrated, His claim to unique Divine Sonship must be accepted.

§ 1. IF Christ in His superphysical works employed means utilizable by human psychics, what becomes of the doctrine of His divinity?

We reply that it would be left wholly untouched. His employment of conditions as such, whether physical or spiritual, has no bearing whatever upon the question of His deity. *All* conditions, no matter what their nature, are in the last analysis of God's ordering. If God is a God of law and order, and if Christ truly manifested God, we would expect to find Him employing conditions rather than breaking through them, or setting them aside.

We submit that it is not by Christ's superphysical works as such that His divinity is demonstrable; for did He not assure His disciples that they would do mightier works than His own?¹ “Because I go to my Father.”—He there intimated that He would in heaven become a source of spiritual outpouring whereby His own mighty works would be reproduced. Those

¹ St. John 14: 12.

who were *en rapport* with that proceeding Spirit could do those same mighty works.

Again, He prophesied that great signs and wonders would be done by false prophets so astounding as to deceive, if it were possible, the very elect.¹ Possibly these "wonders" would be done by the agency of "the spiritual hosts of wickedness in the heavenly places"² of which Paul speaks.³

At all events, our present point is that super-physical phenomena *as such* are not conclusive proofs of any doctrine respecting Christ's person.

We take it that the real proof of His divinity rests upon His own affirmation of it; that the proof of His authority to affirm it depends upon His demonstrated knowledge of all the laws and relations of soul and spirit; and we submit that such knowledge on His part stands demonstrated from His acquaintance with those psychic conditions which modern research has brought to light.

This being admitted, we now find ourselves led one step further; namely, to the recognition of the fact that He was entitled to speak with authority upon the nature of God, the Infinite Spirit, and the relations of God to man; and lastly, upon the relations of Himself to both God and man.

¹ Matt. 24 : 24 ; Mark 13 : 22.

² Eph. 6 : 12.

³ For the test of good or bad agency see 1 John 4 : 1.

§ 2. It remains, therefore, only to enquire, What did He say as to those relations? We may now consider ourselves transferred to the field of historic record.

Of God He taught that He was an Infinite Spirit and at the same time a Being who stands in direct personal relationship with each individual son of man in such wise as to be called upon and communed with as a Father. He taught that God's will is that no man should perish but that all should win eternal life. To this end Jesus proclaimed that He Himself had come into the world: "God so loved the world that he gave his only begotten Son, that all who believe in him should not perish but have everlasting life."

§ 3. This brings us to the consideration of that unique relationship which, according to Jesus' teachings, subsisted between Himself and God on the one hand, and Himself and humanity on the other.

Two titles were employed by the Master, one to indicate the Godward and the other the manward aspect of His being. The former was "Son of God," and the latter "Son of Man." The latter is used far more frequently than the former; but whenever the Master refers to His relationship to the Father, under the title "Son," His Divine Sonship is understood, as will presently appear. The title "Son of Man" has reference primarily to His Messiahship, as by that title the

Messiah is called in the Book of Daniel. It is, therefore, in the Master's estimation a unique title; that is, one which is appropriate to Himself alone in a technical sense; though in a loose and general sense every human being is a "son of man." The same thing is true of the title "Son of God." God being the creator of men, every human being is a "Son of God"; but, as will presently be shown, Jesus looked upon His Divine Sonship as unique and different from the divine sonship of human beings. As He looked upon Himself as *the* Son of Man, so also He regards Himself as *the* Son of God.

The passages which show His estimation of the uniqueness of His Divine Sonship are numerous, both in the synoptics and in the fourth gospel. The following are selected as the most conspicuous:

"God so loved the world that he gave his *only begotten Son*" (St. John 3:16). "Before Abraham was I am"—an utterance which was interpreted by the monotheistic Jews as blasphemous (St. John 8:58). "What think ye of Christ?" the Master enquired of the Pharisees. "Whose Son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool? If David then call him Lord, how is he *his* son? And no man was able to answer him a word"

(St. Matt. 20 : 42-46 ; St. Mark 12 : 35 f. ; St. Luke 20 : 41 f.).

The Master here shows that though as Son of Man or Messiah He is by lineal descent of David's seed, yet inasmuch as David speaks of Him in spirit under the title "Lord," or Jehovah, His *fleshly* descent does not explain His being or nature. There appertains to Him another Sonship which the learned students of Messianic genealogy—the Scribes and Pharisees—have overlooked.

Again : "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (St. Matt. 11 : 27 ; St. Luke 10 : 22).

These are perhaps His most emphatic words anywhere recorded as showing the uniqueness of His relationship to the Father. He here states that His sonship is of a nature which only God understands. But the divine sonship to which every man is born was commonly understood. The Hebrew prophets had written about it. So was the Fatherhood of God commonly understood. Even the Greek poet, Pindar, had written that man was the offspring of God. But it was reserved for Jesus to reveal that which no man knew or could know, viz., God's *eternal* Fatherhood—the Eternal Father of the Eternal Son. How appropriately after this utterance follow those words of universal invitation recorded by St. Matthew : "Come unto me all ye that labor

and are heavy laden and I will give you rest"; —an invitation which none but the eternal Son of God could give without presumptuousness.

Again, "I am the way, the truth and the life; no man cometh unto the Father but by me" (St. John 14:6). This statement opens the way to a new consideration. Jesus did not say, as the leaders of other ethnic religions have said in effect, "The principles which I teach, the laws which I reveal, *these* form the way, the truth and the life." He *might* have said that with perfect consistency; but He said something more;—precisely that "something more" which distinguishes Jesus in His claims from other ethnic religious teachers; and this "something more" is that which is contained in the "I AM'S" of Jesus. He proclaims Himself to be more than the "Way-Shower"; He proclaims that He is the *way*, that He is the truth; that He is the life. He places His own person as the corner-stone of His system. He who denies this gives the lie to Jesus' solemn declarations; gives the lie to Him who proves Himself to be entitled to speak with all authority upon the laws and relations of soul and spirit.

Some more of the "I AM'S" of the Christ:
 "I am the light of the world. . . . I am the
 resurrection and the life. . . . I and my
 Father are one. . . . I am the vine, ye are
 the branches. . . . I am the Good Shepherd.
 . . . I am the bread of life."

Note that in this same discourse in which He

proclaims Himself to be the way, the truth and the life and the bridgeway between mankind and the Father, He asserts that belief in *Him* is the condition whereby the disciples may be enabled to perform greater works than He Himself had done (St. John 14:12).

What does this mean? It means that He sees in Himself the incarnation, the embodied principle of all cosmic law; for "the world was made by him"—that same world which "knew him not." Faith in *Him*, even though no greater than a grain of mustard seed, is the gateway through which comes the divine force which heals the sick, raises the dead, casts out demons, removes mountains; for He embodies cosmic law and is the source of cosmic energy and life. *He as the embodiment thereof is bound to respond to the outpouring of a faith sufficiently great,—bound by the law which He ordained from the beginning and which admits of no suspension. He responds not from caprice, as the despot responds to some flattering petition and refuses to respond to some other petition couched in less flattering terms; but He responds according to the eternal law of which He is at once the author and the embodiment.*

Does this seem to place all petitions, worthy and unworthy alike, upon the same footing, provided only that the faith of the petitioner is intense enough? Such a possibility is checked by the fact—the psychic fact—that an un-

worthy petition carries in itself a weakness which reacts upon the faith of the petitioner and negatives its efficacy. Yet unworthy and trivial manifestations of psychic power do unquestionably abound. This only shows that Christ has left to His followers the completion of His redemptive work; and that upon their fulfilment of the apostle's exhortation, "Be instant in prayer. . . . Pray without ceasing," depends the cancellation and negating of faith manifested by the unworthy for ignoble ends. Surely then "the effectual fervent prayer of a righteous man availeth much!" How much religious as well as psychic truth is contained in that patristic saying, "To pray is to work!" The prayers of the saints are indeed mighty factors in the accomplishment of Christ's redemptive work.

To cite two more passages in demonstration of the fact that Christ stands before the world as its embodied life-principle, we may refer to these: (1) "For as the Father hath life in himself, so hath he given to the Son to have life in himself" (St. John 5:26). (2) "Therefore doth my Father love me, because I lay down my life that I might take it again. *No man taketh it from me, but I lay it down of myself—I have power to lay it down, and I have power to take it again*" (St. John 10:17, 18).

§ 4. We may perceive from these last quoted words the value which Christ's divinity has in imparting to His death and resurrection eternal

significance. As respecting the former, these words show the willingness of His final sacrifice; that it was entirely a free-will offering, even according to the prophecy of the Psalmist: "Burnt-offerings and sacrifice for sin hast thou not required; then said I, Lo, I come; in the volume of the book it is written of me to fulfil thy will, O God; I am content to do it, yea thy law is within my heart" (Psalm 40: 9, 10).

As to His resurrection, it has been contended that His divinity forms no assurance that we too shall rise from the dead. But to this St. Paul's reply is sufficient: "Knowing that he (*i. e.*, the divine life-principle,—God), which raised up the Lord Jesus from the dead will raise us up also *by Jesus*"—*i. e.*, by the *faith* which we have in Him who has "life in himself"; and who is the "resurrection and the life."

Well spake the evangelist as he completed the record of the gospel, saying: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have LIFE THROUGH HIS NAME."

CHAPTER VI.

THAT JESUS IS THE MESSIAH OF HEBREW PROPHECY.

Showing that His life and works consummate a phenomenon of veridical prevision.

§ 1. HAVING undertaken the task of studying the gospel's superphysical features in the light of established psychic facts, we find that there is one further feature which must claim our attention; and that is Messianic prophecy as fulfilled in Him around whom the gospel centres.

Gospel "miracles," so-called, are of two classes, first, those which are discrete and separate, as the Immaculate Conception, the works of healing, the "Mighty Works" or *dunameis*, and the resurrection; secondly, those which are of a general and continuous character pertaining to Christ's personality. Our last chapter dealt with one of this last-named class,—Christ's unique Divine Sonship. Now we shall consider the Messianic element in His personality.

§ 2. It must be obvious to every reader of the New Testament that of all the superphysical evidences appealed to by the first preachers of the gospel, the evidence from fulfilled prophecy stands second only to that of the resurrection.

For the sake of concreteness we shall confine our study of this topic to a consideration of two propositions :

(1) Veridical prevision or fulfilled prophecy in general is a well-established psychic phenomenon.

(2) Christ's life and works stand as the fulfilment of Old Testament Messianic prophecies.

§ 3. Upon the first of these propositions we need not detain ourselves; for in chapter ii, Class IV of Part II, we have, we think, placed in evidence sufficient cases to establish veridical prevision as a fact beyond dispute. Its *modus operandi* we have discussed in chapter iv, § 19 of Part II; where we were constrained to conclude that veridical prevision results from *rapport* with the Absolute. We may pass on therefore to our second proposition.

§ 4. That Christ's life and works as represented in the gospels are facts of history has, we trust, been made plain by our "psychic verification" in the foregoing chapters.

Were they foretold by the ancient Hebrew prophets?

We answer that in vain may "Higher Criticism" divide up prophetic books once assigned to one author; in vain may it postpone the dates of certain prophetic books for centuries beyond the age in which they were formerly supposed to have been written; in vain may it assign as references to local contemporary events words

which have commonly been regarded as Messianic in their outlook. After conceding to the severest critics all that they have thus claimed, we shall find, if we have eyes to see, outlined in the Hebrew prophets a Messianic portrait of a future ideal, represented sometimes as a dispensation, sometimes as a glorious theocracy, sometimes as a prophet, sometimes as a priest, sometimes as a servant of Jehovah righteous and faithful in the midst of suffering, in which or in whom both Jews and Gentiles shall find their perfect consummation. That this portrait in any of these general aspects is a *veridical dream* is evinced by its highest ethical and spiritual fulfilment in the prophetic, kingly and priestly offices combined in the historic Jesus and the dispensation which He ushers in.

§ 5. Says the eminent German critic, Dr. Edward Riehm, in his great work on "Messianic Prophecy" (p. 311): "The circumstances, however, that in several instances the coincidence . . . between prophecy and fulfilment is of so special a nature as to include *even particular external incidents*,¹ can hardly, we judge, be considered by a living faith in God otherwise than as divinely intended . . . such coincidences are designed as finger-posts, pointing to the deeper and more essential connection between prophecy and fulfilment—as external holdfasts, aiding a still weak understanding, and attracting

¹ Italics ours.

attention to the fulfilment of prophecy in such a way as to encourage a more penetrating investigation into the nature of the bond that unites these two correlates of revelation."

This recognition of coincidence between specific prophetic passages and fulfilment in particular external incidents in Christ's life is significant, coming as it does from a critic who writes with an anti-supernatural bias, from a critic who lays the chief emphasis upon the larger and more general outlook of Messianic Prophecy—*i. e.*, who treats it as a national hope and ideal.

The same critic goes on to say (pp. 311, 312): "Such was obviously the design of Christ in arranging His Messianic processional entry into Jerusalem, in the literal conformity to the words of Zechariah 9:9. Take for another instance of coincidence Micah's prophecy (5:2), that the Messiah will proceed from Bethlehem . . . a prediction which, if the historicity of the record upon the point can be otherwise established, was fulfilled not only in its ideal substance but literally. For arguments establishing the historicity of the birth of Jesus in Bethlehem" (observes Dr. Riehm in a foot-note), "see B. Weiss *Das Leben Jesu*,¹ I. pp. 236ff."

The same critic continues: "Quite unassailable, however, by historical criticism is the remarkable coincidence of the New Testament

¹ Italics ours.

record of fulfilment with the prophecy in Isaiah 9: 1f., according to which the light of the Messianic salvation was to shed its rays upon the tribal districts of Zebulon and Naphtali, the region by the sea of Gennesaret, and the Jordan. —An equally remarkable agreement, affecting even details, between the record of New Testament fulfilment and the words of the Old Testament scripture is to be found, moreover, in relation to several points which can be regarded as prophecies referring to Christ only, in virtue of their typical significance. The most striking instance of this is the twenty-second Psalm, which represents to every Christian eye an unmistakable picture of the crucified Christ surrounded by His triumphant foes. The agreement also of the servant of God, as delineated in prophecy, with the picture of Christ extends to several quite minute points" (Isaiah 42: 2f. ; 50: 5ff. ; 52: 14f., and chapter 53—which passages Dr. Riehm refers to in a foot-note).

Indeed the remarkable and startling correspondences between detached prophetic passages and external incidents in Jesus' earthly career are so numerous as to justify the rebuke which the risen Lord administered to the two disciples to whom He made Himself known at Emmaus in the breaking of the bread: "O fools, and slow of heart to believe all that the prophets have spoken!" (Luke 24: 25.) It is there recorded that, "Beginning at Moses and all the prophets,

he expounded unto them in all the scriptures the things concerning himself."

§ 6. We may well conjecture some of the most pointed prophetic passages which He may then have cited :

I. That He was the seed of the woman who had by overcoming sin and death bruised the serpent's head (Gen. 3 : 15).

II. That He was that prophet raised up from among Moses' brethren like unto Moses, speaking all that Jehovah commanded him (Deut. 18 : 15).

III. The Virgin's Son (Isa. 7 : 14cf.; Jer. 31 : 22).

IV. Of the seed of Abraham in whom all the families of the earth shall be blessed (Gen. 12 : 3).

V. The Shiloh of Judah to whom the gathering of the people shall be (Gen. 49 : 10).

VI. Of the House of David (2 Sam. 7 : 12-15 ; 1 Chron. 17 : 11-14 ; 2 Chron. 6 : 42 ; Ps. 81 : 4-36 ; Isa. 9 : 7 ; 11 : 1 ; 55 : 3, 4 ; Jer. 23 : 5, 6 ; Amos 9 : 11).

VII. Born at Bethlehem, the city of David (Micah 5 : 2).

VIII. The preacher to the lowly and the healer of diseases (Isa. 61 : 1).

IX. The righteous servant of Jehovah (Isa. 52 : 13).

X. The light that radiated from Zebulon and Naphtali (Isa. 9 : 1f.).

XI. The exalted, extolled and High One whom kings despise because they see in Him lowliness

and humiliation about which expounders of the prophets had told them nothing (Isa. 52 : 13-15).

XII. His visage marred by a thorn-crown (*Ibid.* 5 : 14).

XIII. The sprinkler of many nations (*Ibid.* 5 : 15).

XIV. Despised and rejected of men (Isa. 53 : 3).

XV. Wounded for our transgressions (*Ibid.*).

XVI. Bruised for our iniquities (53 : 5).

XVII. Oppressed and afflicted (53 : 7).

XVIII. Brought as a lamb to the slaughter (*Ibid.*).

XIX. Pierced in His hands and feet (Psalm 22 : 16cf. ; Zechariah 13 : 6).

XX. His garments parted among His slayers, and lots cast for His vesture (Psalm 22 : 18).

XXI. Who received gall for His meat and vinegar for His drink (Psalm 69 : 21).

XXII. Who made intercession for the transgressors (Isa. 53 : 12).

XXIII. Who made His grave with the rich (Isa. 53 : 9).

XXIV. Whose soul was not left in Hades ; whose flesh saw not corruption (Psalm 16 : 10).

XXV. Whose dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed (Daniel 7 : 14).

XXVI. To whose light the Gentiles come, and kings to the brightness of his rising (Isa. 60 : 3).

XXVII. Even the Prince of Peace (Isa. 9 : 6).

XXVIII. And the priest forever after the order of Melchizedec (Psalm 110 : 4).

XXIX. The crucified Christ (Psalm 22).

XXX. He shall not cry, etc. (Isa. 42 : 2f.).

XXXI. I hid not my face from shame and spitting, etc. (50 : 5ff.).

XXXII. See foot-note,¹

Take Messianic prophecy either in detail, or as a whole, as you choose. In either case it stands as veridical prevision fulfilled in Jesus Christ.

§ 7. Returning to the view of messianic prophecy as a whole; that is, as a growing

¹(I) The reader is referred to the Oxford and Cambridge edition of the Revised Version, "Helps to the Study of the Bible," p. 71, XXXI: "Prophecies Relating to Christ," for reference to Old Testament passages predicting: (1) His advent; (2) His forerunner; (3) His nativity and early years; (4) His mission and office; (5) His passion; (6) His resurrection; (7) His ascension; (8) His second advent.

(II) The wise men from the East (Matt. 2 : 1, 2), were undoubtedly the Magi from Persia. The Persian priests or magi received their instructions from the priests of Babylon in Chaldea. The Babylonian priests were renowned for their prophecy and knowledge in astrology. From their long observation of the planets and what was revealed unto them of the coming of Christ, they knew something extraordinary was about to occur; hence they followed the star, *i. e.*, the materialized light, which astronomical ignorance mistook for a star; and were led to the manger in Bethlehem.

"And being warned by God *in a dream* that they should not return to Herod, they departed into their own country another way" (Matt. 11 : 12).

expectation on Israel's part of a coming Messiah or Messianic Era, we see plainly prophecy and fulfilment; for whatever may be said about detached prophecies, it is indisputable that from the earliest period of Hebrew history down to the appearance of Malachi the Hebrew consciousness had been developing the Ideal,—the *dream* if you choose,—of the coming Messiah who was to be at once an Ideal Man and an Ideal King, the glory of Israel and the desire of all nations; and the ideal manhood and kingship of Jesus of Nazareth stand as a self-evident proof that this dream of ancient Israel must be classified under the head of *dreams veridical*.

This being so, we have in Christ's life and works as fulfilments of long-standing prevision the most convincing "psychic verification" of gospel claims that can be adduced.

CHAPTER VII.

A FEW WORDS TO THE ORTHODOX CONCERNING THE FOREGOING.

In which possible objections from the orthodox wing are considered and answered.

§ 1. THE authors are not aware that Christian scholarship has as yet made use of the new psychology in the field of evidence. Hence much that we have said in this work will be a new consideration for some orthodox Christian readers into whose hands it may chance to fall.

Recognizing the fact that among the orthodox since Galileo's day considerations that are new are presumed to be untrue, we feel called upon to forestall, if possible, the objections which may arise from zealous "defenders of the faith."

§ 2. We anticipate an objection from that school of believers who think that it is *de fide* to regard the superphysical phenomena of Holy Writ as sheer *miracles*, *i. e.*, as arbitrary suspensions of the ordered totality of God's creation.

Such a view, we unhesitatingly say, is rank heresy, and does great injury to the faith.

Every Bible student must be aware that those higher manifestations commonly called "miracles" are in the *New Testament* called "signs"

(*semeia*) "powers" or "mighty works" (*dunameis*) and "works"; (*erga*) and that the term "miracles" in the sense of "wonders," "marvels," "prodigies" (*terata*) is never used except in conjunction with one or more of the first-named designations.

For some reason the term "miracle" or "marvel" has been selected and isolated by the Christian religious consciousness as *the* characteristic of these higher manifestations. Our Lord is made to say, "No man which doeth a *miracle* in my name shall lightly speak evil of me." What He said was, "No man which shall do a *power*," etc. We read, "This beginning of *miracles* did Jesus in Cana of Galilee." St. John wrote, "This beginning of his *signs*." St. Paul is made to speak of the "working of *miracles*" as one of the Spirit's gifts. What he *said* was "the working of *powers*." And so we might multiply examples of mistranslations to show how the notion of these higher manifestations as *marvels*, *anomalies*, infractions of divinely established order, has come about.

Only to those who are accustomed to regard the physical or material as the all of God's created system are these "signs," "powers" and "works" of the New Testament *miracles*, (*terata*) *i. e.*, disturbances of the divinely created system. In insisting upon their anomalous character the orthodox forget that God is the maker of all things *invisible* as well as visible. It is perhaps by reason of this insistence that so-

called Liberalism has arisen and rejected *in toto* the *super-physical* element in the Bible. If "things visible" form a system governed by law,—the physical world—is it possible to think of "things *invisible*" as aught else but a system governed by law? If the spiritual forms a department of God's creation; a department which interpenetrates and compasses the physical round about (*2 Kings* 6:17; *Hebrews* 12:1), is there not by reason of this fact a system of laws and conditions of a superphysical order liable *at any time* to be manifested upon the physical plane? If you admit this, you have explained, so far as they can be explained, the "signs," "powers" and "works" recorded in the New Testament. They are manifestations of the superphysical order *in* the physical. In that case the *totality* of order is in no wise disturbed. The lower is merely for the time superseded by the higher. They are occurrences on a large scale the same in principle as that which happens every day on a small scale; *i. e.*, whenever human volition, which is a *spiritual* factor, suspends temporarily the operation of a physical law,—say that of attraction. For example, you drop a book but catch it in its downward flight. Here your spiritual volition has superseded a physical law.

§ 3. The most serious religious objection, we take it, against subsuming our Lord's higher manifestations under law is that thereby these mighty works are rendered mechanical and auto-

matic, being divorced from the agency of His personal will.

But we think this objection loses its force when we remember that all our own conscious intelligent acts in every-day life are done through the agency of will, even though subject to law. Hedged about though we are on the earth-plane by physical conditions, the *will*, a spiritual factor, is the great power of man.

Again, let us once more remind ourselves of the higher or "psychic" phenomena which are occurring in our own day; those, namely, which scientific psychical research has brought to light. Some of the fixed conditions under which such phenomena happen have been discovered by careful observation. It is known that one of these conditions is a certain *mental state* in those persons (commonly called "psychics") in whose presence such phenomena occur. *Mind*, therefore, and *not* blind, automatic, material forces, seems here to be the primary factor. True it is that the *servant* of mind is apparently a subtle force; viz., *psychic* force; yet *mind* or spirit is the primary agent, as the intelligence manifested in the phenomena bears witness.

The presence of laws, conditions, limitations, then, in the operation of higher phenomena in nowise excludes personal volition as the supreme determining factor.

There can therefore be no valid religious objection *à priori* against looking upon our Lord's

“mighty works” as manifestations of a super-physical body of law,—the “unseen universe,”—if we keep in mind the fact that His personal will was always the supreme agency.

§ 4. And now from defense we venture to attack our possible objectors in this field. Their conception of Christ as a *fiat* miracle-worker in His divine capacity seriously impoverishes the doctrine of His Saviourhood. In this way: If in His therapeutic works He worked as God, these works can form no part of that great sacrificial offering which culminated upon the Altar of Calvary. If He wrought these works as “Very God” and not as “Very Man” they cost Him nothing; they were not sacrificial works. If however He wrought them as *man*; as a man who knew and utilized the psychic conditions which they called for, then were they sacrifices;—outpourings of portions of that life which was *completely* outpoured on Calvary’s altar.

If these works *were* His works as “Very God,” the unanswerable question is in order: “Why did He not then use this fiat-healing power as ‘Very God’ in curing *all* the ills of humanity? Why did He confine these acts of mercy to that small fraction of humanity who personally requested them?”

If we assume that He wrought these works as the “Son of Man,” this question presents no difficulty; for as the “Son of Man” His entire ministry was subject to the limitations of locality.

He could respond only to requests personally preferred to Him. He could minister only to those who came into contact with Him—whether tactual or telepathic.—We do not of course deny that as the *Son of God* He might have broken through these limitations at any time. Was He not tempted to do this on that memorable occasion in the wilderness when the suggestion was presented that He possess Himself of all the kingdoms of the earth? And did He not reject this suggestion as Satanic?

But as St. Paul states, He, “being in the form of God, counted it not a prize to be on an equality with God, but *emptied* himself, taking the form of a servant, being made in the likeness of men” (Phil. 2: 5-7).

We stand with a goodly company of eminent theologians, whose orthodoxy is above reproach, when we interpret this statement of St. Paul as meaning a real *kenosis* or giving up of divine attributes on the part of Him who “was made flesh.” We interpret it as meaning that the Incarnate One laid aside His divine power and knowledge (though they were never out of His reach) that He might come to us and live with us and for us as the Son of Man; doing the will of Him that sent Him. We believe that He never lost sight of this His mission; and that this rendered His mind always clear to spiritual and moral relations. He knew the power that was *potentially* His, along with that which actu-

ally pertained to Him (by His self-imposed limitations) as the Son of Man. *Because He was the Son of Man, i. e.*, true to the highest standard of manhood, the Father committed all judgment unto Him (John 5 : 27). Therefore He had "power on earth" even "to forgive sins." Because He kept true to the highest standard of manhood, He "grew," as St. Luke states, in everything pertaining to an ideal man (Luke 2 : 52); and His growth must necessarily include development as a *psychic agent*.

§ 5. Another objection which our treatise may arouse is this: "You have played into the hands of spiritualism!"

Have we not rather brought that which is true in spiritualism into the service of Christian truth?

What is "Spiritualism"? We refuse to identify it with that sect or denomination known as "The Spiritual Association." We neither fight nor advocate that or any other sect; for in this work we are, or try to be, non-sectarian. We are not, nor shall we ever become sectarian spiritualists. With all due respect to our friends in that body, we must confess our failure to see any reason why a separate religion or denomination should have been founded upon the modern fact that communication does occur between discarnates and incarnates. (See Appendix B.)

Spiritualism or spiritism is simply a name for the demonstrated psychic fact of spirit-communi-

cation. As such it stands on a level with any other psychic phenomenon. *All* superphysical phenomena are immensely valuable as religious *evidences*. Telepathy and telekinesis alone would refute materialism. But discarnate spirit-communication as a modern fact has this additional evidential value: It shows that age-long human tradition and New Testament records of communication with the Spiritual World are not baseless superstitions but are grounded upon fact scientifically verifiable.

Belief in spirit-communication as a modern fact no more commits the believer to the vagaries that have been perpetrated by certain mediums and their friends than belief in hypnosis at a distance commits one to the practice and sanction of witchcraft.

That little syllable *ism* is too often substituted as an objection in lieu of reason. We are not alarmed at any possible cry of Spiritualism; remembering that, properly defined, it means belief in the standing possibility of spirit-communication. We use this established fact as an evidence. It is indifferent for our purpose what the *nature* of the communications may be. *The fact that communications occur is the evidentially important thing; i. e., a twentieth-century witness to New Testament record; a corroboration, for example, of the scene recorded on the Mount of Transfiguration, or of St. Paul's mention of the gift of the "discerning of spirits"; or of the*

fact referred to by St. John when he wrote "try the spirits"; or of that recorded in the Epistle to the Hebrews, viz., the nearness of the spiritual world which compasses us round about (Hebrews 12: 1).

The psychic *data* which we in this work have placed in evidence supply, we believe, a long lost evidential link in demonstrating truths which are most precious to Christian believers:—life after death (see further in Appendix B), and the genuineness of the agency of Christ, the prophets who preceded Him, and the disciples who followed Him;—the genuineness of their agency as ambassadors of the spiritual world in making known its reality to men in the flesh.

In these phenomena, we repeat, there is nothing that is *per se* a religion. They are "signs," and *not* the "things signified,"—outward and visible signs of One inward and spiritual grace which has never been without its witness and manifestation among the sons of men in any nation or tribe. They have accompanied and borne witness to the power behind every fresh spiritual advance from the mission of Moses to the awakening inaugurated by the Wesleys. Only when the love of many in the church waxed cold; only when it began to surrender to a colorless, materialistic Sadduceeism; only when it looked askance at these phenomena as the work of "devils";—only then did these signs cease to follow; for it was said of them, "These signs shall follow them that *believe*."

They had ceased in the Old Church when Pharisaism and Sadduceeism had supplanted Prophetism. They ceased in the New Church when the same *isms* under new names had regained the ascendancy.

Now they have returned to put once more the Sadducees to silence; to demonstrate that God is not the God of the dead, but of the living, to vindicate those who have hoped against hope, that things seen are temporal, and things not seen are eternal; and that "what is seen hath not been made out of things which do appear."

CHAPTER VIII.

RECAPITULATION.

Points in the Gospel's Psychic Verification Summed up.

Now let us briefly review our findings. The field has been great; the journey perhaps too rapid for one that carries us through a new and hitherto unexplored region of Christian evidences. Others, however, may perhaps be stimulated to explore more thoroughly and to travel with greater deliberation.

Part I. The historical verification of the gospel, being itself in the nature of a review, needs no summarizing.

Weighing the historical argument, however, we found ourselves confronted with the dictum of modern materialism, "miracles," *i. e.*, super-physical phenomena, "do not happen."

This dictum we found to be completely nullified by the well-established psychic *data* which are placed in evidence in Part II.

We have summarized in chapter vi of Part II the known conditions under which modern super-physical phenomena take place. Thus we lay a foundation for our main task, that, namely, with which Part III deals; the enquiry, Do the evan-

gelists represent Jesus as performing like phenomena under like conditions ?

We find that they do so represent Him ; and this with a minute circumstantiality in the reports both of His works of healing and His "mighty works" or *dunameis*.

The following tables may serve to recapitulate the correspondence in character and conditions between modern psychic phenomena and "Gospel Miracles" as shown in Part III of this book.

(A) CHARACTER.

<i>Modern Phenomena :</i>		<i>Gospel "Miracles" :</i>
1. Mesmeric healing.	{	1. Healing through physical contact.
2. Absent healing.		2. Absent healing.
3. Telekinetic phenomena.		3. Walking upon waves, etc.
4. Psycho-chemical phenomena as in materialization.		4. Water turned into wine, etc. Moses and Elias materialized.
	{	
		To a lesser ¹ degree.
		To a greater degree.

(B) CONDITIONS EMPLOYED.

I. *In psychic healing.*

<i>Modern Healing :</i>		<i>Gospel Healing :</i>
1. Emanating psychic force.	1.	"I perceived that force had gone forth from me" (Luke 8: 46).
2. Confidence of operator necessary.	2.	"Because of your little faith"—ye failed (Matt. 17: 20).
3. Emanating force communicated by contact.	3.	"Lay hands on the sick and they shall recover" (Mark 16: 18).
4. Patient free from adverse suggestions.	4.	"According to your faith be it unto you" (Matt. 9: 29).
5. Avoidance of adverse suggestions after cure.	5.	"See thou tell no man" (Mark 1: 44, etc.).

¹ See, however, *Postscriptum* to chap. i of Part III.

II. *In other psychic phenomena of a physical order.*

Modern Cases :

1. Presence of the psychic or agent.
2. Emanating psychic force under control of will.
3. Confidence on psychic's part.
4. The "psychic" or "subjective" state; auto-hypnosis or trance.
5. Absence of adverse suggestions in surroundings.
6. Darkness or subdued light for the highest physical phenomena.

Gospel Cases :

1. Presence of Christ.
2. Christ's works are described as *powers* or *forces* (*dunamis*) always *willed* by Him.
3. "All things are possible to him that believeth" (Mark 9:23).
4. Mental calm — abnormal state unnecessary.
5. "He could there do no mighty work . . . and He marveled at their unbelief" (Mark 6:5).
6. Darkness or subdued light in all the physical phenomena of Christ outside of psychic healing.

This correspondence constitutes a psychic verification of "Gospel Miracles"; a demonstration of gospel veracity; and a proof of Christ's insight into psychic laws and conditions; added to which is the psychic verification supplied from Christ's life as the veridical fulfilment of ancient Hebrew prophecy.

Thus it is shown that the miraculous or superphysical element in the Bible came through the quickening of the Spirit manifesting itself in the incarnate and discarnate by producing psychic phenomena.

APPENDIX A.

CLASSIFIED TABLE OF SUPERNORMAL PHENOMENA.

CLASS I.—PHENOMENA OF SUPERNORMAL COMMUNICATION.

A. *Telepathic.*

1. Mental telegraphy (Innumerable instances).
2. Transference of gustatory, olfactory and tactile sensations and optical images when percipient is either normally or hypnotically passive (S. P. R. Proceedings, Podmore's "Apparitions and Thought-Transference," etc.).
3. Psychologizing by mental concentration on agent's part (Lectures by Edward B. Warman, of Chicago).
4. Reception of veridical messages through automatic writing from living agent (Reports by W. T. Stead and other sources).
5. Veridical dreams as telepathic messages (S. P. R. Proceedings).
6. Veridical clairaudient messages (S. P. R. Proceedings).

7. "Telepathie à Trois" (Thomson J. Hudson).

B. *Alleged Spiritistic.*

1. Communications through mediumistic control containing reports of incidents in earthly life of communicator; which incidents are objectively unknown either to mediums or sitters, but are afterwards verified by latter from information obtained from surviving acquaintances of deceased (Professor James Hyslop's report of Piper case in S. P. R. Proceedings, Part xli).

CLASS II.—PHENOMENA OF SUPERNORMAL KNOWLEDGE.

A. *Through Incarnate Mentality.*

1. Subliminal memory (Part II, Chap. iii, [1]).
2. Subliminal intuition (Part II, Chap. iii, [2]).
3. Independent clairvoyance. (a) Distant Sight in Dreams. Camille Flammarion's "The Unknown"; through Crystal Vision (Dr. R. O. Mason's "Telepathy and the Subliminal Self"). (b) Veridical Prevision or Prophecy (W. T. Stead's Reports; C. Flammarion's "The Unknown" and other sources).
4. Psychometrical clairvoyance (Wm. Denton's "Souls of Things").

B. *Through Alleged Discarnate Sources.*

1. Mediums under control discoursing upon themes and topics foreign to their waking intelligence (A. R. Wallace's "Miracles and Modern Spiritualism"; C. De Morgan's "From Matter to Spirit").
2. Mediums under control conversing in languages foreign to their waking intelligence (*Ibid.* Also Prof. Zöllner reports a case in slate-writing).

CLASS III.—PHENOMENA OF SUPERNORMAL INTELLIGENT POWER.

A. *Through Incarnate Agency.*

1. A. P. Sinnett and other theosophists are authorities for the following:
 - (i) Tiltings, levitations, raps, bell-chimes, wafting of air-currents, perfumes, etc.
 - (ii) Transportation of Objects over great distances.
 - (iii) Self-levitations.
 - (iv) Passage of matter through matter-*apport*.
 - (v) Agent's body rendered invisible.
 - (vi) Projection of astral body.
2. Magnetizing of water (Paul Gibier's Psychism; Louis Jacolliot's "Occult Science in India"; and Dr. R. O. Mason's "Hypnotism," etc.).

3. Chemicalization in psycho-therapeutics ; Part II, chap. ii.
4. Direct and Distant Healing, Part III, chap. i, *Postscriptum*.
5. Psycho-dynamic obsession or distant hypnotic control (D'Assier's "Posthumous Humanity" and Jacolliot's "Occult science in India.")
6. Projection of the "Double" (C. Flammarion's "Unknown"; A. D'Assier's "Posthumous Humanity," etc.).
7. The "Double" of an incarnate person materialized at spiritistic seances (five cases reported personally to the authors).
8. Sorcery or "Black Magic," including Lycanthropy and Vampirism (D'Assier's "Posthumous Humanity"; J. C. Street's "The Hidden Way Across the Threshold," etc.).

B. *Through Alleged Discarnate Agency.*

1. Apparitions seen by percipients at moment of or shortly after agent's decease ("Phantasms of the Living"; by Messrs. Gurney, Podmore and Myers).

Note :—These cases are also ascribed by some authorities to ante-mortem telepathy.

2. Magnetizations of water, etc., by discarnate

- spirits at seances (R. D. Owen's two works. See Bibliography of Parts II-IV).
3. Tiltings, levitations, raps, chimes, air-currents, transportations, etc., etc. (Reported by nearly every investigator of mediumistic phenomena).
 4. Ascensions of medium's body.
 5. Elongations and shortenings of medium's body.
 6. Production of immunity to fire in medium and sitters.
- } Sir Wm. Crookes' report in Part XV S. P. R. Proceedings.
7. Alterations of weight of bodies (Sir Wm. Crookes).
 8. Passage of matter through matter-*apport* (Sir Wm. Crookes and Prof. Zöllner. See also our experience, p. 123).
 9. Inorganic psycho-chemicalization (Sir Wm. Crookes and H. S. Olcott).
 10. Psychography or slate-writing (Numerous reports; see also Part II, chap. iii).
 11. Precipitated paintings (Part II, Chap. iii).
 12. Direct healing by spirits (R. D. Owen's books. See Bibliography).
 13. Obsession. (See Appendix B.)
 14. Materializations manifesting following phenomena: talking or phonation; walking, eating, drinking, smoking, etc. (Reports of Sir Wm. Crookes, H. S. Olcott, Florence Marryatt, and others).

15. Independent Phonation (Phonation produced in presence of the authors).
16. Objects rendered invisible (Prof. Zöllner's "Transcendental Psychics").

CLASS IV.—ENDEMIC PHANTASMS OR LOCALITY-HAUNTING GHOSTS.

See S. P. R. Proceedings under head of "Haunted Houses."

APPENDIX B.

CONCERNING SPIRIT-COMMUNICATION AND DEMONIC POSSESSION.

I.—SPIRIT-COMMUNICATION.

§ 1. IN this appendix it is our purpose to gather up fragments concerning spirit-communication left ungarnered in chapters iii and iv of Part II, and chapters i and iv of Part III.

We shall deal first with the subject of spirit-communication, *i. e.*, with the *à priori* possibility of communications between minds incarnate and discarnate together with the evidence bearing upon the question of fact.

§ 2. We are not unmindful, however, of a logical difficulty which confronts us at the outset. Our critics may enquire with perfect justice what right we have to discuss spirit-communication before we have proved that there are such things as discarnate spirits; before we have established the fact of a life after death. In other words, he who plunges *in medias res* into a discussion of spirit-communication tacitly begs a very momentous question; that, namely, whether there *are* any spirits with whom communication may be had.

What then, before all subsequent considerations, are the evidences of a life after death?

Convincing to the heart but not to the reason are all those arguments from race-aspirations, beliefs, etc., which may be summed up as "intimations of immortality." Persuasive as they are, they will not do as evidence.

We might, it is true, rest our case for a future life upon those facts concerning Christ, particularly His resurrection, which we think we have established in the foregoing work. We believe, however, that life beyond death is capable of inductive proof from modern data; therefore, without retracting any arguments advanced in chapter ii of Part III, we shall in the present instance rely upon induction from contemporary facts.

As we can add nothing essential to Dr. Hudson's presentation of inductive proof in his work, "A Scientific Demonstration of the Future Life," we shall offer it in summarized form:

(1) Nature never produces faculties, functions, etc., that have no normal use in *some* sphere of life.

(2) The intuitional, telepathic, clairvoyant, and telekinetic faculties of man's mind are, on the physical plane of life, *abnormal and practically useless*; for their every exercise demands objective verification.

(3) Therefore, unless we are ready to affirm that nature has made a mistake in the production

of these faculties, we are logically forced to assume that *beyond* the physical plane there is a sphere in which the exercise of these faculties is normal:—*that there is a future life for man.*

We repeat that we can add nothing essential to the argument. All that we can do is to reconstruct some of its terms in the light of our psychological conclusions in chapter iv of Part II. For example, for “faculties,” “functions,” etc., we would substitute man’s *psychic organism*; concerning whose existence and constitution we have adduced facts and inferences in the chapter just now named.

We might reconstruct the foregoing propositions as follows:

(1) Nature never produces organisms or functions of organisms that have no normal use in some sphere of life.

This proposition is recognized as fundamental in physical science.

(2) The psychic organism of man in its strictly superphysical activities is an organism with functions which have no normal use in the physical sphere of life.

(3) Therefore, it is *not* a mere *inference*, but a strictly necessary conclusion that there is a sphere of life beyond the physical in which man’s psychic organism will exercise its superphysical functions *normally*.

Here we have in very truth “a scientific demonstration of the future life”;—a demonstration

whose denial involves that of a fundamental proposition of physical science. Only by affirming that nature *sometimes may* produce organisms or functions of organisms that have no normal use in *any* sphere of life; and that the psychic organism of man with its superphysical activities is precisely a case in point;—only by affirming an unsupported proposition like the above, can this demonstration of the future life be disputed. In plain terms, the demonstration rests upon a necessary induction from facts. Its possible denial is nothing else than wild conjecture.

But even without the scientific demonstration we are still within the bounds of the reasonable when we say that the burden of proof rests upon those who deny that man's psychic organism, *which is the efficient cause of his physiological structure and which is itself in corporeal form,*¹ will ~~cease~~ to exist when the fleshly covering of its own making shall be dissolved. It were as logical to say that the tearing down of a house destroys its architect.

§ 3. We may then pass on to this twofold enquiry:

First, when man's psychic organism passes out of its fleshly covering into the superphysical sphere, is it reasonable to suppose that under certain conditions it may communicate with spirits still in the flesh?

¹ See Part IV, chapter iv.

Second, what is the testimony of well-established facts?

§ 4. As to the rational possibility of spirit-communication, we can perhaps do no better than to quote a passage from a certain author who has recently produced a book advocating a doctrine of reincarnation upon a professedly Christian basis, and strenuously opposing spiritualism. We refer to the Rev. Columbus Bradford, author of "Birth a New Chance."—This author unquestioningly accepts Dr. Hudson's dual-mind psychology as set forth in his "Law of Psychic Phenomena"; but thus reproaches his learned preceptor for that to which the latter has laid himself open in his "Scientific Demonstration of the Future life":—"The very bulwark of spiritualism consists in this inconsistent theory that when a human being dies, the intelligent person goes out of the body into an active and conscious realm. Accept this as an unquestioned fact, and you cannot advance a single good reason why our dead friends should not be both able and eager to communicate with us. The fact of telepathy is coming more and more closely to light. . . . If it is true that the spirit leaves the human body at death, and carries with it the intelligent personality, with consciousness complete and the power to think and convey thoughts to other minds, then *of course* (italics Mr. Bradford's) such a spirit ought to be able to communicate by means of telepathy with the subjective

mind (?) of a living person" ("Birth a New Chance," pp. 74, 75).

That this author's point is exceedingly well-taken we think is obvious. The scientific demonstration of a future life does, as Mr. Bradford affirms, make spirit-communication a very rational possibility. We acknowledge our debt to Dr. Hudson for showing this point; and we cannot overlook the fact that this "scientific demonstration" likewise disposes of Mr. Bradford's somewhat dismal denial that "the intelligent person goes out of the body into an active and conscious realm."

Upon this last matter we would say in passing that the hypothetical "entity" called "subjective mind" seems chiefly responsible for the peculiar theory of unconscious post-mortem existence prior to an alleged reincarnation which is advocated in Mr. Bradford's book. We would add that Dr. Hudson's argument in his "Scientific Demonstration" depends in no degree upon the truth of his dual-mind theory. Take away the "subjective mind" and the psychological foundation upon which Mr. Bradford builds his theory crumbles away; while Dr. Hudson's argument still stands. Yet, as Mr. Bradford observes in the passage just now quoted, Dr. Hudson's conclusion does lead to spirit-communication as an inevitable possibility.

The fact that telepathy and hypnosis at a distance have been proved beyond doubt to be a means of communication between minds incarnate con-

stitutes a standing possibility of communication between minds incarnate and minds discarnate.

§ 5. *Third*, what is the testimony of well-established facts as to spirit-communication ?

We recognize of course that a scientific enquirer will admit in evidence only those facts which are attested by modern witnesses in good scientific standing. Yet one source of human conviction not to be despised is that of *cumulative* testimony.

It is conceivable that out of a hundred thousand people who testify to a certain order of occurrences, every one, upon being cross-examined, might be found from a strictly scientific standpoint to be an unreliable person. In every single case the testimony might be found wanting as formally valid evidence. Nevertheless there would remain over and above everything a *cumulative* force which carries conviction with it.

In just this way communications from departed spirits are largely attested. In every race of mankind from the earliest dawn of history there stand thousands upon thousands of witnesses who testify to spirit-communications in various forms. Each case taken alone may be punctured by a scientific scrutiny ; but we cannot get rid of the *cumulative force* of race-testimony. If there be life after death, if there be, as psychology shows, a *standing possibility* of communication between the people here and beyond, and if race-testimony

affirms that such communication *has* taken place—well, we ought *at least* to be able to examine modern reputable witnesses with candor.

§ 6. Again before coming to modern witnesses of good repute, we must stand by what we have gained in the main argument of our book concerning gospel-veracity. We must not forget that spirit-communication is attested by three evangelists whose accounts of the particular case we have in mind show a recognition of conditions identical with those of to-day. (See treatment of Transfiguration phenomena, p. 270 *et seq.*) Sts. Matthew, Mark and Luke leave no doubt of the fact that Jesus communicated with Moses and Elias in the presence of Peter, James and John.

A manifestation of spirits who “appeared to many in the Holy City” (Matt. 27:53) is recorded as taking place on the first Easter morning.

The Hebrews-writer, after rehearsing the deeds of certain Old Testament fathers, states: “Seeing *we are compassed about* with so great a cloud of *witnesses*” (12:1).

In other words, the spirit-world and its inhabitants compass us about and hold us in full survey. “*Ye are come . . . unto innumerable hosts of angels, and unto the spirits of just men made perfect*” (12:22 f.).

Angelic communication: “Are not they (the angels) all ministering spirits sent forth to do

service for the sake of them that shall inherit salvation? (Heb. 1:14.) (Compare instances of angelic manifestation recorded in *Acts*.)

We must not forget that a certain kind of "spirit-communication" is recognized both by St. Paul and St. John as among the extraordinary "gifts" of the Holy Spirit (or charismata) in the Apostolic Church.

Thus St. Paul in 1 Corinthians 12:10 enumerates among the spiritual gifts that of the "discernings of spirits." On the face of the text this looks like the possession by some of a clairvoyant vision able to penetrate the veil that screens from fleshly sight the "cloud of witnesses" by which we "are compassed about." According to St. Paul it is a gift from God's Holy Spirit; hence its recipients would be protected by the Divine Donor from the dangers and pitfalls to which one is exposed who, unprompted of God, *forces* intercourse with the spiritual world:—the danger, namely, of getting under the control of undesirable spirits. In passing we may observe that the gospel, unlike the law "which was given through angels" (Gal. 3:19),¹ came from God directly. *Rapport* with the Absolute was its source. The source of Christ's deliverances was His Father in heaven; that of the apostles

¹The passage reads: "it (the law) was ordained through angels by the hand of a mediator." The mediator was Moses. An alternate reading might be: "ordained through angels by the hand of a *medium*."

the Spirit who was given to guide them into all truth and call to their remembrance Christ's teachings. Though an angel from heaven might preach another gospel, he was to be rejected (Gal. 1:8).

From St. John's statement in his First Epistle (4:1, 2), which was written towards the close of the first century, it is evident that a vicious phase of mediumship had developed. Spirits of a lower order had begun to communicate through certain persons who claimed the rank and authority of Christian prophets.

Accordingly, St. John writes (4:1, 2):

“Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God.”

This apostolic warning ought to be instructive to many who in our own day have been carried away from the gospel of the Incarnate Christ by the testimony of spirits who either know not, or profess to know not, the Jesus whom the New Testament sets forth, even Him who was predicted by the “sure word” of Ancient Prophecy.

The following New Testament passages are also significant in their bearing upon discarnate spirits and their communion with men:

(1) *Acts* 23:8, “For the Sadducees say that

there is no resurrection, neither angel, *nor spirit*; but the Pharisees *confess* both."

The word *confess* is significant, as though St. Luke, the writer of the *Acts*, had said, "But the Pharisees acknowledge that which is a threefold fact: a resurrection, angels and spirits."

(2) Christ, while denouncing the Pharisees for many things, confirmed their eschatology against their opponents, the Sadducees, when He affirmed of God: "He is not the God of the dead, but of the *living*, for *all* live unto him;" —or, "all *are* living unto Him," as it might be translated (*Luke* 20:27). In other words, there *are no dead people*. In the New Testament the terms *dead* and *death* are either (i) terms of convenience; (ii) or referring to a state of sin; (iii) or referring to *destruction* as a possibility.

(3) *Acts* 23:9, "And some of the scribes of the Pharisees' part stood up and strove, saying, We find no evil in this man: (Paul), *and what if a spirit hath spoken to him, or an angel?*"

This shows plainly that spirit-communication was then an orthodox Jewish belief; the Pharisees representing the orthodox party. Now St. Paul was brought up a Pharisee, and in becoming a Christian changed none of his early eschatological beliefs, but rather made use of Jesus' resurrection as a fact *confirmative* of the Hebrew prophetic eschatology. He appeals to the Pharisees themselves, saying, "Brethren, I am a Pharisee, a son of Pharisees! touching the hope

and resurrection of the dead I am called in question" (29:6). (Here *dead* is a term of convenience or accommodation.) So much for the New Testament record concerning spirit communication as a possibility and a fact.

§ 7. Now let us pass to the testimony of modern psychic facts. We are not unmindful that many, perhaps the great majority of *modern cases reported as "spiritistic," are in reality of "subliminal"*¹ *origin, manifesting either direct or indirect telepathy between incarnate minds.*

In examining modern evidence we find very few cases of which we may validly say, "these represent indisputably genuine phases of spirit-communication."

So far as *technical* proof is concerned, we confess that there are very few cases in which the discarnate nature of the communicator is demonstrated beyond reasonable doubt; in which mundane telepathy is absolutely excluded. *Still there are some*; and for purposes of proof one case is as good as ten thousand.

Among the indisputable spiritistic cases is the famous one of Mrs. Piper, to which we referred in chapter i, Part III, p. 237. It is indisputably spiritistic for these reasons:

(1) The high scientific auspices under which the Piper manifestations are conducted are guarantees against fraud and error.

¹ We use *subliminal* here as a convenient designation for those arrangements of psychic forces which lie below the *strata* of consciousness. See Part II, chapter iv.

(2) Professor Hyslop of Columbia University, a member of the investigating committee, has already reported numerous communications received through Mrs. Piper's mediumship from which telepathy between medium and sitters is excluded.

These communications conveyed facts in the earthly life of the alleged communicator unknown either to sitter or medium. The sitter was Dr. Hodgson and the communicator was an alleged relative of Professor Hyslop who was not present at the sitting and futhermore was ignorant of the facts conveyed. By making enquiries from relatives of the deceased, who lived at some distance, he ascertained that the facts reported had actually occurred during the deceased's earthly life. Where does telepathy come in? Did the deceased's surviving relatives telepath the information from their subliminal memories to Professor Hyslop's "subliminal mind"? Did the latter surreptitiously pass it on to Dr. Hodgson? Did Dr. Hodgson then deliver it up to Mrs. Piper; and did the latter then proceed to "raise it above the threshold"?¹

¹Since the writing of this paragraph there has appeared the sensational interview between Mrs. Piper, now honorably discharged from the S. P. R.'s employ, and a New York *Herald* reporter (issue of Oct. 20, 1901). The gist of the interview is Mrs. Piper's expressed *opinion* that in her trance-deliverances, the reports of which she has recently perused, there is no evidence of spirit-communication. Opinion is one thing, and fact another. The test facts as reported by Messrs. Hyslop and

Did the telepathy come in this way ; or did it not rather come from the mind of the departed spirit to that of Mrs. Piper directly ? Which supposition will stand the test of reason ? Surely not that of the endless-chain series ! Rather that of the direct character ; and especially so because, as we have seen, *telepathy is a standing possibility of communication between minds incarnate and discarnate.*

We must acknowledge our indebtedness to Mr. Bradford for inadvertently supplying us with another excellent test-case of spirit-communication ; one whose significance we confess having failed to grasp in our first perusal of Professor Flournoy's book "From India to the Planet Mars." The case to which we refer is cited by Mr. Bradford as conclusively demonstrating a memory of a previous incarnation. It is this :

Professor Flournoy's psychic "ward" Hélène Smith, speaking under the alleged control of a discarnate spirit named "Leopold," affirms that in a former incarnation she was the wife of an Hindu rajah, one Sivrouka, who in the year 1401 built a certain fortress at a certain place.

Professor Flournoy after corresponding with the chief authorities in Hindu history for the

Hodgson must speak for themselves. In only one respect is Mrs. Piper's anti-spiritistic opinion valuable ; and that is in making previous assurance doubly sure that the proceedings have been honest and absolutely untainted by fraud. The interview confirms the integrity of the distinguished lady-medium, and evinces a mind of high culture.

possible verification of Sivrouka's existence, had come to the conclusion that "Leopold's" statement was unveridical. But one day as he was searching through a library he found an old dust-covered volume which, chancing to open, he found to contain a statement that the rajah Sivrouka actually founded this fortress in the year 1401. The professor says he is prepared to vouch for the fact that Hèlène was entirely ignorant of Hindu annals and had never obtained access to this obscure volume.

Now what is the explanation?

Professor Flournoy, who rejects spiritism, concedes that "subliminal memory" is here out of the question.

Independent clairvoyance of such astounding power would involve a tremendous tax on our faith.

"Telepathie à trois" would, in this case, be more like telepathy *ad infinitum*.

Was it a manifestation of a memory of a former incarnation, as Mr. Bradford alleges?

On its face it was *not* Hèlène's memory, but information imparted to Hèlène by her spirit-control, Leopold.

Now reincarnation may be regarded as an abstract possibility; but only as such. It is a proposition to be accepted *if proved by facts*.

But spirit-communication rests, as the Piper case shows, upon a solid foundation of proof. This being so, reasoning from the known to the

unknown, we are logically compelled to take this Leopold case at its face-value; to conclude that Leopold was verily and indeed a discarnate spirit controlling Hèle \grave{n} e Smith and imparting to her this veridical information concerning Sivrouka.

While we must needs accept "Leopold's" statement concerning Sivrouka, substantiated as it is by historical records; we hold ourselves free to reject his statement concerning reincarnation, because we are warned to "believe not every spirit," but to "try the spirits." Trying this particular spirit, we find that he manifests only a mediocre calibre; that he may perhaps be relied upon for commonplace facts; but by no means as a guide in vital doctrines. The testimony of all returned spirits so far as it bears upon life after death, is all for progress through the spirit-spheres, and none for progress through the reincarnation method.

Perhaps the most conclusive case of modern times in the demonstration of spirit-communication is that cited by the Hon. Robert Dale Owen in his book "The Debatable Land" (pp. 411-433).

Assuming that it has been forgotten by the general public, for it happened in the year 1865, we here place it in evidence:

"Monsieur N. G. Bach, grandson of the celebrated Sebastian Bach, and a respectable citizen of Paris is the principal. He was then (1865) well on in years, but still active as a musical composer. His son, Leon Bach, was a gentleman

of antiquarian tastes. In a bric-à-brac shop in Paris he purchased an ancient spinet, a species of piano, inscribed with the name Antonius Nobilis, Rome, 1564. He presented it to his father, who was much delighted with the gift.

“That night (May 4, 1865) the old gentleman had a most vivid and remarkable dream. There appeared to him in vision a handsome young stranger, wearing a carefully trimmed beard, and elegantly dressed in the ancient costume of the French Court. . . . Doffing a high-pointed, broad-brimmed, and white-plumed hat, this young man advanced, bowing and smiling, towards M. Bach’s bed, and thus addressed the wondering sleeper :

“‘The spinet you have belonged to me. I often played on it to amuse *my master, King Henry*. In his youth he composed an air with words which he was fond of singing while I accompanied him. Both words and air were written *in memory of a lady whom he greatly loved*. He was separated from her, which caused him much grief. She died, and in his sad moments he used to hum this air.’

“After a time this strange visitor added: ‘I will play it to you, *and I shall take means to recall it to your recollection.*’¹

“Thereupon he played the air upon the spinet.

“When M. Bach awoke in the morning, *he saw lying upon his bed a sheet of paper headed in old*

¹ This tautology is not ours.

French chirography the words, ' *Air et paroles du Roy Henry III.*'

"It was a rare archeological specimen; the notes minute; the clefs there used in former times; the writing careful and old-fashioned, with here and there the Gothic tails to be found attached to certain letters in the manuscripts of the sixteenth and seventeenth centuries; the orthography, too, that of two or three hundred years ago.

"On playing the air at the spinet, M. Bach recognized both the music and words of the dream. He found moreover that the manuscript was part of a four-page sheet of music paper on the first two pages of which he had jotted down a composition the day before, leaving the sheet in his *escritoire*. How had it been removed thence? for M. Bach had never been either a sleep-walker or a sleep-talker.

"M. Bach related these incidents to his friends, and soon the matter became widely known. Among his visitors were some spiritists who suggested that the case was one of spirit-manifestation. This was a new thought to M. Bach who had heretofore had nothing to do with spiritism.

"One day, three or four weeks after his dream, feeling a headache and nervous trembling of the arm, the idea struck him that perhaps some spirit wished to write through him and thus to furnish an explanation of the mystery. . . .

“The result was that he received a communication through automatic writing signed by the name of *Baldazzarini* informing him that King Henry, his (B’s) master, had given him that spinet and with it a verse written upon a parchment; (quoting the verse). The parchment he, Baldazzarini, when about to travel, had placed *within the spinet*, in a small niche, on the left of the key-board, ‘where,’ wrote he, ‘it still is.’

“M. Bach and his son opened the spinet and after diligent search *found the parchment in the place indicated, and upon it was the verse quoted in the automatic message with only a few words different.*”

(Mr. Owen quotes both the automatic version and the original on page 419 of his book. On page 420 is a facsimile print of the parchment.)

Among the slight differences between the automatic version and the original was the word *ma* interpolated and bracketed in the latter. This puzzled M. Bach. But soon he received through automatic writing the following message from Baldazzarini:

“*Amico mio*: The King joked about my Italian accent in the verse he sent with the spinet. I always said *ma* instead of *mais*” (=but).

Now for the verification of these communications in the light of historical record:

(1) The parchment with Henry III’s signature “was submitted for verification to experienced antiquarians, and by them, after

critical comparison, pronounced to be a genuine autograph of Henry whencesoever obtained."

(2) The communication regarding King Henry's "grande passion" is true to fact, for he was enamored of the Princess Marie de Clèves who died in an abbey.

(3) In the chronicles of the historian, Abbe Lenglet-Du-Fresnoy, was found the following passage:

"In 1579, Baltazarini, a celebrated Italian musician, came into France, to the Court of Henry III."

(4) Mr. Owen subsequently found in a French Dictionary of Musicians in the Athenæum Library of Boston the following notice:

"Baltazarini, an Italian musician, known in France under the name of Beaujoyeux, was the first violinist of his day. The Marèchal de Brissac brought him from Piedmont, in 1577, to the Court of Queen Catherine de Medicis, who appointed him her Director of Music, and first *valet de chambre*. Henry III entrusted to him the management of the Court fêtes," etc.

Upon this Mr. Owen comments as follows: (p. 430).

"Baltazarini was, then, at Henry's Court, sur-named *Beaujoyeux*—'the handsome and the joyous.' Compare with this the second line of the stanza, as it appears on the discovered parchment:

' A Baltazarini, mon gay musicien —'

Gai being the synonym of *joyeux*.

“But in the stanza (the automatic version) as M. Bach’s hand predicted it would be found, the same line reads :

‘A Baldazzarini, *tres bon* musicien.’

“A trifling coincidence this. Yet a most significant one, because inconsistent with any arranged scheme of deception. There can be no stronger proof of authenticity than just such incidental trifles as these.”

“What shall we say,” adds Mr. Owen, “of M. Bach’s story? The documents from which I compiled it were procured for me by an English friend in Paris. . . . That friend, having made M. Bach’s acquaintance, obtained personally from him all the particulars, with corrections of the newspaper statements”—(the case was a seven day wonder in the Paris press)—“and answers to various queries of mine suggested by the documents as I first obtained them; also, through M. Bach’s courtesy, the various photographs I possess,” etc., etc.

The case surely will speak for itself. We may safely challenge the most astute psychologist to devise any theory aside from the spiritistic which will satisfactorily explain the facts contained in it.

There are several other test-proof spiritistic cases which we might cite did space permit. We think, however, that the cases already placed in

evidence are sufficient to convince any reasonable mind that spirit-communication is a fact of modern occurrence.

To this conviction many eminent thinkers have come: A. R. Wallace, Prof. C. De Morgan, Sir Wm. Crookes, Camille Flammarion, Professor Zöllner, Professor Hyslop, Dr. Hodgson, F. W. H. Myers, W. T. Stead, and the latest convert, if recent Associated Press dispatches may be trusted, is Dr. G. Lloyd Tuckey, who, according to Mr. Edward T. Bennett, Secretary of the London S. P. R. "has made important tests of trance mediumship, and has been convinced of the possibility of speaking with disembodied intelligences."

We have purposely not placed in evidence the materializing phenomena reported by Sir Wm. Crookes and those witnessed by ourselves, inasmuch as they are weak in those points whereby personal identity is established. In no case does the evidence seem to us conclusive that the materialized form is the real departed person that it purports to be. Mechanical fraud in the cases to which we refer is in our belief out of the question; nor can we work ourselves up to a sufficient degree of credulity to think, as Dr. Hudson contends, that a human medium could by any "subliminal" power *produce* such palpable living beings, *especially two or three simultaneously*. They are, we are persuaded, beings from the other side temporarily clothed with material

appurtenances; yet beings of a decidedly inferior order and moreover somewhat clumsy personators, as note the case of the pseudo "Anna C——" described on p. 130.

But the cases of telepathic communication through mediumship, which we have just cited, are, we think, sufficient to establish spirit-communication as a present fact in the most technical and formal manner that could be desired. Their evidential significance moreover is far-reaching,—retroactive, we might say; for they go far towards confirming as valid evidence the age-long testimony of all races of men to discarnate spirit-return; of which testimony that of the Bible writers forms but a link in a long chain. They effectually dispose of all reincarnation theories; they affirmatively answer the question, "If a man die, shall he live again?" and they give us the assurance, not of faith and hope, but of *positive knowledge* that those whom we "loved long since" and have lost, are but "lost awhile"; that the sphere into which they have passed on and up is *not* "an undiscovered country from whose bourne no traveler returneth"; that to some of the sons and daughters of our fleshly humanity is still vouchsafed the "discerning of spirits" by that "one and the selfsame Spirit who divideth to each man severally as He will."

§ 8. We must now turn aside for a moment from strictly evidential to religious and personal considerations.

Our review of evidences has led us to spiritualistic conclusions. Are we then spiritualists? Yes and no. If spiritualism be defined as the standing possibility, in all ages, of manifestations from the spiritual world, then we are spiritualists; as we think *every* one must be who accepts the New Testament as the record of an authoritative revelation.

If however spiritualism be defined as a separate religion under an official organization with tenets based upon communications from the other side denying all the essential teachings of Christ's gospel, then we must place ourselves on record as repudiating spiritualism. We do not hesitate to say that if such denials have really been communicated by discarnate spirits, the latter in our belief are branded *ipso facto* as "not of God" (1 John 4: 1, *et seq.*).

To say that our belief in the standing possibility of manifestations from the spiritual world commits us to the spiritualism of the anti-Christian type were as just as would be the affirmation that we *must* be Christian Scientists because we believe in suggestive therapeutics!

For a clear and temperate statement of the place in Christian belief of the sort of spiritualism to which evidences have brought us we would commend the work of the Rev. Arthur Chambers, a Church-of-England clergyman in good standing,—“Man and the Spiritual World.”

II.—DEMONIC POSSESSION.

§ 9. “That evil spirits are permitted in some ages of gross wickedness to possess men has been the doctrine of the church in all ages, until the cavils of some modern thinkers, more skeptical than wise, brought it into question.”¹

That skepticism has laughed demonic obsession out of court is a fact too well known. It has also laughed at God, the Spiritual World, and super-physical phenomena. Its cavils respecting these have been silenced. Is its mirth over demons well-grounded?

§ 10. Before examining evidences of demonic possession, let us satisfy ourselves that the New Testament does really assert that men were possessed of evil spirits, *i. e.*, *personal intelligences*, and not mere figurative personifications of diseases, evil thoughts, etc.; for not only do *materialists* pooh-pooh at personal demons, but many who accept the New Testament as a record of divine revelation do the same; among others the Christian Scientists who have resolved all spirits, good and evil alike, into *principles*.

We shall let the Rev. W. McDonald, author of “Spiritualism,” etc., speak for us:

“If you call these demons a personified principle of evil, you encounter the facts of a legion of these evil principles entering into one man,

¹ Whedon’s notes, Matt. 4: 24 quoted in Rev. W. McDonald’s “Spiritualism,” etc., p. 65.

and that these personified principles of evil were transferred from men to hogs.

“If you call them diseases . . . you encounter the difficulty that when these diseases were about to be cast out, they express an earnest desire not to be sent out of the country, preferring to go into the swine, which request is granted. That must have been a complicated disease of which a legion are cast out of one man, and seven go out of one woman.

“If you say that by devils is meant insanity, you will encounter the difficulty of a legion of insanities entering into one man, and then transferred from the man to swine, at their own request.

“The New Testament writers clearly distinguish between diseases of all kinds, and devils, or, as they are sometimes termed, ‘unclean spirits.’ Two texts must suffice: Matt. 4: 29, ‘And they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them.’ From this scripture we learn that being possessed of devils was not being sick with divers diseases and torments, nor was it being a lunatic, a madman. What could it have been to answer the description of the writer?

“Mark 1: 34, ‘And he healed many that were sick of divers diseases, and cast out many devils;

and suffered not the devils to speak, because they knew him.'

"The additional facts in this case are the knowledge displayed by the demons, and the disposition which they manifested to speak. . . . If these possessions were diseases, then diseases have intelligence, volition, and the power of speech.

"All this was done in the presence of a people who firmly believed in the reality of demoniacal possessions. Now, if Christ did not cast out real devils, He deceived the people by practicing a solemn farce before them" (pp. 61-64).

That the Jewish people of that day did believe in real demonic possession Dr. McDonald proceeds to show by a citation from Josephus; "Who," as the author justly observes, "may be regarded as a safe expositor of Jewish opinion on this subject" (p. 65).

Josephus' words are, "Demons are the *spirits of wicked men*, who enter into living men, and destroy them, unless they are so happy as to meet with speedy relief."

§ 11. We shall find corroborating modern evidences of demonic possession if we can point to any case or cases of malicious or evil manifestations by discarnate intelligences.

We will not press the chief point made by Dr. McDonald in the book just quoted from that all the anti-Christian and anti-ethical deliverances given through modern mediumship are of

demonic origin in that they come from a low order of discarnate intelligences, for we cannot prove that they are not the vaporings of the medium's subconscious mentality, and hence of incarnate origin. All that we would safely venture to say under this head would be this: If there can be found any specific cases of spirit-communication proved to be such under test-conditions,—the test being the absolute exclusion of incarnate telepathy;—and if these attested spirit-communications be anti-Christian or anti-moral in character, then we would have evidence of demonic manifestations; demons being defined agreeably with Josephus as “the spirits of wicked men.” Possibly an exhaustive investigation of the voluminous spiritistic literature scattered abroad throughout England, continental Europe and America would bring such cases to light. We would commend this field of research to those having leisure and inclination for it. There are however other *data* which strongly indicate that demonic possession is a modern phenomenon. Those who will take the trouble to read the reports written by the most reliable and scientific investigators of mediumistic phenomena will find records of many cases of malicious spirit-control.

None, we venture to think, will question the scientific standing of the late Paul Gibier, M. D., sometime head of the New York Pasteur Institute. In his work “Psychism,” he writes (p. 191), “In a

general way, we scarcely deem it safe to give one's self up assiduously to the practice of 'evocations': one may not always receive whom one wishes, and when the 'medium,' having become passive, allows his animic energy (*i. e.*, *psychic force*)—to escape, *any evil intelligence*, becoming attracted by certain magnetic influences of an inferior order, any larva, as the occultists term it, may take possession of it and cause irreparable damage.

"It is chiefly during seances taking place in the dark that such events occur."

Dr. Gibier then cites several cases in point.

First is that of three English gentlemen who were earnestly desirous of testing the allegations of spiritism. They assembled in a room absolutely bare save three chairs and a table. Here they sat down silently and in darkness.

"Suddenly," writes Dr. Gibier in his report, "a strident cry of distress burst upon the silence of the night. Immediately after a fearful noise was heard and a hail of projectiles fell upon the floor, table and observers.

"Filled with terror, one of those present lighted a taper, as had been agreed upon, and as soon as the darkness had given place to light, two of them only stood in the presence of each other, and saw their companion was missing and his chair upset at the end of the room.

"As soon as they had recovered from their astonishment, they found their missing friend

under the table, inanimate, with his face and head covered with blood.

“What had taken place?”

“It was seen that the marble mantelpiece, broken in pieces, had been torn from the wall, and cast at the unfortunate man’s head.”

Another case which Dr. Gibier relates is that of a somewhat similar experience which befell a Mr. P——, a distinguished member of the Parisian press.

In this case various musical instruments floated about the room, one of them violently striking Mr. P.—— in the forehead and inflicting a wound whose scar he carried for the remainder of his life.

Dr. Gibier also relates several thrilling experiences of his own in connection with mediumistic obsession by evil influence, in one of which both the author and his companions had a most narrow escape from death. The reader is referred to pages 195–206 of Gibier’s “Psychism.”

These cases we cite as specimens of many similar ones attested by equally eminent authority.

They go to show that the “influences” operating are extraneous to the psychic force of the members of the circle; for the subliminal department of the soul is controlled by the instinct of self-preservation. If left to itself, it would automatically avoid any display or direction of psychic force calculated to kill, maim, or injure the subject.

The only intelligent explanation of the phenomena described in these and similar cases is that the forces were under the control of extraneous minds of a malicious and evil character.

The reader cannot fail to observe a striking similarity between these manifestations and those of a violent nature delineated in the gospels under the head of Demonic Possession.

§ 12. All the most reliable data which we have examined under the general head of spirit-communication constrain us to the following conclusions :

(1) Spirit-communication has occurred in modern times.

(2) Some of the communicating spirits,—to judge from their manifestations,—are of an inferior and evil nature.

(3) Spirit-communication varies in degree from simple telepathic suggestion to complete control of the person communicated with; in which case it amounts to *obsession*.

We may add that those cases of mental alienation exhibiting vicious mediumship, wherein the phenomena are *veridical* and not *hallucinatory*, are amenable to hypnotic treatment. In the case of the insane, however, that is, where the phenomena are purely pathological and subjective, hypnosis is generally conceded to be inefficient.